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EDITORIAL

It is planned to publish a revised Directory of members of the IHS. Please send in any correction of your address by January 1, 1982.

If you have not already subscribed to the new Journal of American Ethnic History, be sure to do so. A subscription form is on the last page of this issue of the Newsletter.

Because of greatly increased costs of publication of the Newsletter and incidental expenses, the Executive Board has authorized an increase in annual dues from $3.00 to $5.00. This has been considered for some time, but we have been reluctant to alter the rate which has been in effect since 1968. The cost of production of the Newsletter has tripled since your present editor took over in 1973. The new rate will take effect January 1, 1982, but will not apply to those who have paid for 1982 or later years.

AFRO-AMERICAN VIEWS OF IMMIGRANTS, 1830-1930: A HISTORIOGRAPHICAL-BIBLIOGRAPHICAL ESSAY

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The growth of interest in immigration and ethnic studies in contemporary America is in part a consequence of increased attention by scholars and others to the experiences of racial minorities, and especially of Black Americans, in the United States. Indeed, social theorists have long considered the similarities and differences in the condition and likely futures of Afro-Americans and former immigrants from Europe and Asia.

Yet for the most part, historians have devoted little attention to the interaction of native Blacks with the great bulk of immigrants who arrived a generation or more after the end of the slave trade. And when they have done so, the focus has often been on the reaction of newcomers to Afro-Americans. Even today most work on Black images of, and responses to immigrants will be found scattered in books on other topics or in limited-focused journal articles. Most of the studies have been done by white scholars and have appeared in "mainstream" journals rather than in publications aimed at the black intellectual community.

Readers born before World War II will not find it difficult to understand the paucity of studies on Black reactions to immigrants. Post-war liberalism led most white scholars to perceive of Black Americans as "white people with dark skins" and to assume that they would inevitably respond as whites did if indeed they were at all concerned with immigration. This attitude, for example, led John Higham in his now classic work, Strangers in the Land: Patterns of American
Nativism, 1860-1925, originally published in 1955, to devote but two sentences to Black responses to immigrants; in this case, their reaction to immigrants in the South and the rise in southern nativism following the Spanish-American War. Meanwhile the Negroes too distrusted the 'Third Force' entering the southern racial world, for the newcomers did their work and something more as their competitors. Booker T. Washington echoed the sentiments of white nativists by warning that southern European immigration might create "a racial problem in the South more difficult and more dangerous than that which is caused by the presence of the Negro."  

In addition to the brevity of treatment and the assumption expressed in the word "echoed," Higham's statement reflects two other characteristics of much of the work dealing with Afro-American views of immigrants: a focus on the sentiments of a relatively few middle-class individuals and a depiction of black Americans as nativistic, a view which ignores the often favorable responses of native Blacks to immigrants and the possible alternative meanings of the frequent derogatory or even hostile comments. 

One reason why scholars and others have accepted negative responses by Black citizens to immigrants is the nature of Black interaction with the first large group of Europeans to arrive in the nineteenth century, the Irish. Although the mutual antipathy of Irish and Black Americans is legendary, little has been written about it. Most books on the Irish in America do mention Black-Irish conflict, but the only one to give the subject extended treatment is Carl Wittke, *The Irish in America* (Baton Rouge, 1956), 125-34. Wittke's chapter on "The Irish and the Negro," however, deals almost entirely with Irish reactions to Afro-Americans. A well-balanced and carefully researched case study is offered by Dennis Clark, "Urban Blacks and Irishmen: Brothers in Prejudice" in Miriam Krishkowitz and Joseph Zilzmun, eds., *Black Politics in Philadelphia* (New York, 1973), 15-30. David J. Heldwig's *Black Attitudes toward Irish Immigrants,* in *Mid-America,* 59 (January 1977), 39-49, examines Black responses to the Irish in America from the antebellum era into the early twentieth century. Much of Jay Rubin's essay, "Black Nativism: The European Immigrant in Negro Thought, 1830-1860," *Phylon,* 39 (Fall 1978), 193-202, focuses on Black reaction to the Irish. Lawrence W. Levine's treatment of the nature and function of Afro-American humor ridiculing the Irish in Black culture and Black consciousness: *Afro-American Folk Thought From Slavery to Freedom* (New York, 1977), 301-04, is brief but excellent. While Black Americans did indeed harbor considerable hostility toward Irish Americans, they sympathized with the struggle of the Irish in Europe as Arnold Shankman reports in "Black on Green: Afro-American Editors on Irish Independence, 1840-1921," *Phylon,* 41 (September 1980), 284-99. 

In large part, no doubt, because of the relatively harmonious relationship between them, no study has yet appeared of Black attitudes toward another prominent group of early immigrants, the Germans. Some insight into Black-German interaction is provided in the articles by Heldwig and Rubin, however. 

In post-Civil War America contact between Black Americans and immigrants increased dramatically as the influx into plantations and the flow of immigrants steadily expanded. Southern white bitterness at defeat and their belief that free Blacks could not provide the labor required for the creation of a "New South" resulted in the soliciting of immigrants, especially in labor. 

Of course, most contacts between Blacks and the "New Immigrants" occurred outside of Dixie. Even though Black Americans often distinguished among the various nationalities and commented on their presence, with the exception of the Jews, scholars have given very limited attention to Black reactions to the Europeans arriving in the North and West in the late nineteenth or early twentieth centuries. For example, no study exists on Afro-Americans' views of Greeks or Poles. Responses to Italians are traced in Arnold Shankman, "The Image of the Italian in the Afro-American Press, 1886-1936," *Italian America,* 4 (Fall/Winter 1978), 30-49. Some knowledge of Black attitudes regarding the new immigrants can also be gained from this writer's essay, "Black Leaders and United States Immigration Policy, 1917-1929," *Journal of Negro History,* 66 (Summer 1981), 110-27. 

While the literature on Black-Jewish relations is abundant, most is of little value to the historian seeking to look at the interaction from the perspective of the Afro-American since it either focuses on Jewish responses and attitudes toward Blacks or deals with conflicts of the last two decades. The studies which deal with the 1960s and 1970s all too often convey the impression that the interaction of the two "minorities" in the past has been essentially negative, a view challenged by most studies based on primary research. 

The best book-length works on Black-Jewish relations are Hasla R. Diner, in *The Almost Promised Land: American Jews and Blacks* (Westport, Conn., 1977) based on primary sources, and Robert C. Weisbrod and Arthur Stein, *Bittersweet Encounter: The Afro-American and the American Jew* (Westport, Conn., 1970), derived largely from secondary accounts. Although these studies give more attention to Jewish attitudes and behavior than to those of Afro-Americans, they are perceptive and temperate contributions. Two historians offer contrasting assessments of
the importance of the Leo Frank case for Black-Jewish relations in the early part of the twentieth century in Eugene Levy, "Is the Jew a White Man? Press Reactions to the Leo Frank Case, 1913-1915," Phylon, 35 (June 1974), 212-22, and in Philip S. Foner, "Black-Jewish Relations in the Opening Years of the Twentieth Century," Phylon, 36 (Winter 1975), 359-67.

Because of the size of their respective communities, the nature of contact between Blacks and Jews in New York City has attracted considerable attention. The reflections of the talented black journalist, Roi Ottley, on "Jews in Negro Life" in "New World A-Coming": Inside Black America (Boston, 1943), 122-36, are based primarily on his personal experiences in Harlem. The more formal studies by Seth Scheinman, Negro Neiva: A History of the Negro in New York City, 1865-1920 (New York, 1965), 150-33, and Jeffrey S. Grodner's recent When Harlem Was Jewish, 1870-1930 (New York, 1979), 146-58, are also useful. Two more detailed studies which concentrate on African-American views are the unpublished dissertations by Steven Bloom, "Interactions Between Blacks and Jews in New York City, 1900-1930," and Reflections in the Black Press," University of New Mexico, 1973, and Isabel Boccio Price, "Black Responses to Anti-Semitism: Negroes and Jews in New York, 1880 to World War II" (University of New Mexico, 1973).


More work remains to be done before anyone can safely generalize about patterns of conflict and cooperation between American Blacks and Jews. Little use has been made of Jewish sources from the Great Depression to 1960, and work has just begun on the nature of interaction between the two out-groups in the South. Historians and folklorists are aware of the importance of the Biblical Jews to slaves, yet the role of the Jew in Afro-American life under bondage and the impact of this influence on them as free people merits further attention. Levine's brief treatment of Black stereotypes of Jews as reflected in Afro-American humor in Black Culture and Black Consciousness, 305-6, and Jack Nussan Porter's less successful "John Henry and Mr. Goldberg: The Relationship Between Blacks and Jews," Journal of Ethnic Studies, 8 (Fall 1979), 73-86, indicate the possibilities for greater use of Black folklore and African-American responses to non-white immigrants, especially Afro-West Indians, Japanese, and Chinese, have surpassed those focusing on usually larger groups of Europeans. Most examinations of West Indians in the United States across the centuries which often characterized their relationships with Black citizens in a few large East Coast cities earlier in this century. The best source remains the comprehensive examination published in 1935 by the Black sociologist, Ira De Augustine Reid, The Negro Immigrant, His Background, Characteristics, and Social Adjustment, 1899-1937 (New York, 1939 and 1968). Black American views of West Indians in the era of Marcus Garvey's greatest influence are surveyed in David J. Hellwig, "Black Meets Black: Afro-American Reactions to West Indian Immigrants in the 1920's," South Atlantic Quarterly, 77 (Spring 1978), 206-24. Works focusing on Black New York typically consider the position of West Indians and native Black attitudes toward them. 15 An important essay on the impact of West Indians on Afro-American intellectual life is the effect of this influence on the responses of American Blacks to the immigrants is Harold Cruse, The Crisis of the Negro Intellectual (New York, 1967). 15

Africans found much to criticize among the West Indians residing in the United States, but they did not advocate their exclusion. To do so in the absence of similar restrictions on other groups would have been to sanction racially inspired public policies. Their concern that discrimination against some aliens on the basis of race would hinder the advancement of Black natives is a major theme in the literature which analyzes Afro-American responses to Asian immigrants. Two studies of Black images of the Chinese, both recent and based on extensive use of primary materials, are Arnold Shankman, "Black on Yellow: Afro-Americans View Chinese-Americans, 1850-1935," Phylon, 39 (Spring 1978), 1-17, and David J. Hellwig, "Black Reactions to Chinese Immigration and the Anti-Chinese Movement, 1850-1910," Amerasia Journal, 6 (Fall 1979), 25-44. While the authors usually agree in their conclusions, they interpret Black responses to the Chinese differently, with Shankman viewing Blacks as reacting quite like white Americans while Hellwig sees them as more sympathetic toward the Asians. The problems San Francisco Blacks faced as a result of the presence of the Chinese in their city are handled well by Francis W. Lorite, Jr., San Francisco's Black Community, 1870-1990 (San Francisco, 1973), 37-41, and Leigh Dunn Johnson, "Equal Rights and the Heathen "Chinee": Black Activism in San Francisco, 1865-1875," Western Historical Quarterly, 11 (January 1980), 57-65. Recent volumes on Afro-Americans in California and Nevada also briefly consider Afro-American-Chinese relations. 15

While many if not most Blacks were reluctant to support anti-Chinese measures, they shared the larger society's negative stereotypes regarding
them and found little to admire or emulate in
them. Such was not the case with the Japanese.
They, as the Jew, were people to model one's
behavior upon as a means of achieving economic
power and, eventually, social and political equal-
ity. Black respect for the Japanese—and their
envy of their success and bitterness when Japan-
ese adopted white American racial norms—was
discussed in similar essays by David J. Bellwrig,
"Afro-American Reactions to the Japanese and
the Anti-Japanese Movement, 1906-1924," Phylon,
38 (March 1977), 93-104, and Arnold Shankman,
"Asiatic Ours Or Desirable Citizen? The
Image of Japanese Americans in the Afro-Ameri-
can Press, 1867-1933," Pacific Historical Review,
46 (November 1977), 567-87.

Existing studies of Afro-American views of
immigrants add much to our understanding of the
varied American responses to the strangers in
their midst. But the work is highly fragment-
ed, focused, and uneven in quality and scope.
No adequate monograph exists which
treats the full range of Afro-American responses
to a single immigrant or ethnic group much less
one which attempts to generalize regarding Black
attitudes toward newcomers who threatened their
economic well-being while generating hope that
they as people with deep roots in American soil
would reap the rewards offered by the New World
to the less fortunate members of older societies.

Anyone contemplating providing such a syn-
thesis—or who would contribute by filing in
some of the many gaps found in the present work—
might consider employing the techniques of oral
history, which, while no longer new and of more
value in dealing with the Black experience than
that of most other groups, would be a novelty in
this area. Also lacking in most studies now on
the shelf is a sophisticated and systematic use
of concepts developed by social scientists, who
have not contributed as much as they might to
the study of inter-minority group relations.
Future students, while keeping an eye on the rela-
tionship of the past to the present, should
advise against the too-common practice of reading
existing concerns into the events and thought of
the past.

Students of American immigrant history oper-
ate from the premise that one can learn much about
the American experience and American values,
hopes, and fears by analyzing the role of aliens
in the shaping of the United States and the reac-
tion of earlier arrivals to the newcomers. The
examination of Afro-American interaction with,
and views of immigrants adds a new dimension to
most traditional studies which have ignored non-
white Americans along with providing important
insights into the nature of Black American life and
thought.

FOOTNOTES

1 Karl E. Taeuber and Alma F. Taeuber, "Is
the Negro an Immigrant Group?" Integrated Edu-
cation, 1 (June 1963), 25-28; Joseph S. Rousek and
Francis J. Brown, "The Problem of the Negro and
European Immigrant Minorities: Some Comparisons
and Contrasts," Journal of Negro Education, 8
(July 1939), 299-312; John J. Appel, "American
Negro and Immigrant Experience: Similarities and
Differences," American Quarterly, 18 (Spring
1939), 95-103; Richard C. Wade, "Historical
Analogies and Public Policy: The Black and Immi-
grant Experience in Urban America," in Margaret
F. Morris and Elliott West, eds., Essays on Urban
America (Austin, 1975), 127-47; Nathen Glazer,
"Blacks and Ethnic Groups: The Difference, and
the Political Difference It Makes," Social
Problems, 18 (Spring 1971), 444-61; Gunnar
Myrdal, An American Dilemma: The Negro Problem
and Modern Democracy (New York, 1944, 1962),
50-57; Irving Kristol, "The Negro Today Is Like
the Immigrant of Yesterday," in Peter L. Rose,
ed., Nation of Nations: The Ethnic Experience
and the Racial Crisis (New York, 1972), 196-200;
Report of the National Advisory Commission on
Civil Disorders (New York, 1968), 278-82; Ivan
H. Light, Ethnic Enterprise in America: Business
and Welfare Among Chinese, Japanese, and Blacks
(Berkeley, 1972); Stanley Lieberson, A Piece of
the Pie: Blacks and White Immigrants Since
1885 (Berkeley, 1981).

2 Biographies of Black leaders and recent
case studies of Afro-Americans in urban settings
are worth examining. Good examples are Andrew
Buni, Robert L. Vann of the Pittsburgh Courier;
Politics and Black Journalism (Pittsburgh, 1974);
Eugene Levy, James Weldon Johnson: Black Leader;
Black Voice (Chicago, 1973); David M. Katzman,
Before the Ghetto: Black Detroit in the Nineteenth
Century (Urbana, 1973); Kenneth L. Kusner, A
Ghetto Takes Shape: Black Cleveland, 1870-1930
(Urbana, 1976).

3 The concentration of Blacks in the South
during the period treated in this paper and the
tendency of historians to pay little attention to
the relatively small numbers of immigrants
in the South has also contributed to neglect of
Black responses to immigrants.

4 Strangers in the Land: Patterns of Ameri-
can Nativism, 1860-1925 (New Brunswick, 1955;
New York 1969), 169. Washington's many refer-
cences to immigrants are analyzed in David J.
Bellwrig, "Building a Black Nation: The Role of
Immigrants in the Thought and Rhetoric of Booker
T. Washington," Mississippi Quarterly, 31 (Fall
1978), 529-50.

5 The views of the author on the issue of
Black nativism are developed in an unpublished
essay, "Strangers in Their Own Land: Patterns of
Black American Nativism, 1830-1930."

6 American reactions to the Irish in general
have been strongly influenced by the Catholicism
of the immigrants. The few studies on Afro-
American responses to the Irish suggest, however,
that religious bigotry played a small part in
their attitudes. Ruben in "Black Nativism," p. 194,
for example, concludes that anti-Catholicism
had less to do with shaping Black thought
than among whites, a view shared by this writer.
Further systematic work on Black views of Catholics is needed, however.

7 Leon F. Litwack's still valuable North of Slavery: The Negro in the Free States, 1790-1860 (Chicago, 1961) treats the relationships between free Blacks and various groups in the antebellum North.


Basque Migration History

Basques from the western Pyrenees of Spain and France have one of Europe's longstanding traditions of emigration. Even prior to the discovery of the Americas Basques were famed as whalers and mariners, ranging far afield from their homeland. The Spanish and French colonial enterprises provided Basques with access to unprecedented ultramarine opportunities. Thus, beginning in the sixteenth century they became heavily involved in the discovery and development of the New World and parts of Asia (notably the Philippines). In the main Basques played an elitist role on the colonial stage, excelling as administrators, clergymen, soldiers, and merchants. One can cite demographic, social structural, personality, and historical factors in attempting to account for the pronounced penchant of Basques to emigrate. The broken topography of the Pyrenean homeland placed finite limits upon the expansion of agriculture and hence the capacity of Basque society to accommodate population increase. Impartial inheritance practices wherein farms were transferred intact to a single heir in each generation made Basque society a veritable seedbed of candidates for emigration drawn from the ranks of the disinherited. The Basque value system emphasized physical prowess, dedication to hard work, and economic success through risk-taking. In short, Old World Basques display an entrepreneurial bent in which emigration is regarded as a legitimate ploy in the quest for personal success. Finally, factors such as war (Basques were on the losing side during the French Revolution and the Spanish Civil War) and periodic ethnic alienation from mainstream Spanish and French life pre-disposed many Basques to emigrate.

Closure of the colonial opportunities through American Independence movements did little to stem Basque emigration. During the first half of the nineteenth century thousands of persons left the Pyrenees annually to settle in the Río de la Plata nations where Basques quickly emerged as the shepherds of the pampas. It was a lonely life but one in which a man might enjoy considerable economic success within a short time. After working for a few years as a shepherd and taking his wages in ewes, the aspiring entrepreneur could then establish his own outfit by leasing range or moving out to the margin of the European-settled districts to claim his own holdings.

Basques were not immune to the fever created by the discovery of gold in California and provided a contingent to the ranks of the argonauts. Some travelled directly from Europe, but most were re-emigrants drawn from the Latin American Basque colonies, notably that of southern South America. As early as 1850 the Basque presence at Murphy's camp in the central California gold district was so pronounced as to evoke comment by a German traveller. Few Basques persevered in mining, however, and during the 1850s several became involved in livestock raising in southern California. The area's immense tracts of readily available, underutilized rangeland provided Basques with the opportunity to replay their South American scenario. By 1860 there were several Basque sheep outfits operating in present-day Los Angeles County. During the next two decades Basque sheepmen spread throughout California's central valleys and into Arizona and New Mexico. In the late 1880s Basques penetrated the Great Basin region. By century's end they were ubiquitous throughout the open-range sheep districts of the American West. Excluding Utah, where sheep raising was dominated by Mormon families, and parts of Arizona and New Mexico, where Indians and Hispanics tended the herds, Basques emerged as the stereotypic shepherders of the American West.

To be sure Greeks, Italians, Irish, Scots, and even Chinese herded sheep at times, but most did so as a temporary measure. Rather, it was the Basque who perceived in the denigrated profession an opportunity for advancement. Working initially for a fellow Basque, a man quickly capitalized his outfit before striking out on his own. The nomadic existence required no investment in ranch property, dwellings, or elaborate equipment. Rather, the entire operation could be transported on the back of a burro. With a bit of luck, a few years of sacrifice and solitude could be parlayed into several thousand animals. Their owner might then either sell out and return to Europe (the most common outcome) or purchase a ranch property and commit himself to an American future.

The Basque provides both an enigmatic and controversial figure in the history of the American West. As a hard working and dedicated individual he often elicited the admiration of his neighbors. His legendary skill and patience in animal care made him the desired herder in Basque and non-Basque owned sheep outfits alike. Conversely, the nomadic Basque sheep outfit frequently elicited the criticism of settled livestockmen. To the American rancher the Basque "tramp" operator was a foreign usurper out for a quick dollar and disposed to return to Europe to spend it. Such competition spawned anti-Basque hostility and occasionally culminated in violence. More significantly, the cattlemen and settled sheep operators pressed their representatives to pass laws designed to exclude itinerant operators from the public lands. In a negative sense Basques were the prime architects of the most significant land use legislation in the history of the region (creation of the National Forest system and the Taylor Grazing Act). Under their provisons access to the range was
restricted to American citizens holding commensurate deeded ranch property. Allotments were dispensed by an advisory board of local ranchers. Thus, the mid-1930s were the era of the itinerant Basque operator was ended.

Such developments would, in themselves, have been sufficient to reduce Basque interest in emigrating to the United States. However, the parallel development during the 1920s of restrictions in U.S. immigration policy all but curtailed Basque entries. In 1924 the Spanish National's quota was set at only 131 persons annually. This virtually terminated immigration from the Spanish Basque area. While the French quota was more liberal, from a Basque-American standpoint this was less significant given the tiny population of the French Basque country (less than 200,000 inhabitants).

Legal restrictions upon Basque immigration and land use, as well as manpower shortage prompted by World War II, combined to produce a marked labor shortage in the American sheep industry by the late 1940s. Western legislators sought to have Basques excluded from the quota provisions of the immigration laws. Ironically, it was Nevada's Senator McCarran (an ex-sheepman), co-author of the conservative McCarran-Walter Omnibus Immigration Bill, who championed the exemption.

Between 1945 and 1970 over 5,000 Spanish nationals, in the main Basques, entered the United States under these special provisions. Details of the arrangement (salary, fringe benefits, length of stay, etc.) were renegotiated periodically by U.S. and Spanish officials. The Western Range Association, a sheepman's organization, was the sponsoring agency for herders.

While the contract sheepherder program meant renewed Basque immigration into the American West, its potential as a revitalizing factor for the Basque-American community was somewhat circumscribed. For much of the period the herders were limited to a three-year stay to avoid their qualifying for permanent residency. This provision was relaxed only recently, coinciding with a marked decline in interest in the Basque Country in the sheepherding employment possibility on the one hand, and a dwindling demand for herders in the American West on the other. Today there are less than 200 Basque herders in the United States and it seems likely that the era of the Basque sheepherder is now over.

Basques, then, have been entering the United States for more than a century. An identification with the sheep industry has been the overriding occupational ethnic marker of the group. Basque-Americans continue to reside on ranches and in the small regional centers of the open range sheep districts of the American West. The largest concentrations are to be found in the states of California, Idaho and Nevada.

At the same time there has been some occupational and residential diversification within the group. San Francisco and Los Angeles have Basque populations of a few thousand individuals. In both cities there are several hundred Basques engaged in gardening. Other urban Basques are to be found in construction jobs, bakeries, butchers shops, and the restaurant business. In the more rural districts Basques are employed in sawmills, dairies, and mining operations. Finally, mention should be made of the New York City port-of-entry Basque population (New York Basques have their own social club) and the jai alai players of Florida, New England and Nevada. Jai alai is a Basque sport which has enjoyed international success. The majority of players are recruited in the Basque Country and enter the U.S. on professional contracts.

**Ethnic Manifestations**

In many respects the Basque-Americans pose unique problems for the student of immigration history and ethnicity maintenance which may be treated under the following rubrics:

1) **Demography** - It is virtually impossible to determine the demographic dimensions of the Basque-American community. Traditional sources such as the census and immigration records ignore "Basqueness". Rather Old World-born Basques are recorded as either Spanish or French nationals. In some instances this is not critical (e.g., practically all "Spanish" nationals in Idaho are Basques), however, in others it is devastating (e.g., a small minority of "French" nations in California are Basques). The uniqueness of Basque surnames does in part compensate for the insensitivity of aggregate statistics wherever possible to peruse actual lists of individuals. However, here too there are many pitfalls. For example, many of the sixteenth century conquistadors in Mexico were Basques. Consequently, a perusal of the Los Angeles telephone directory reveals several hundred Aguirre (a Basque surname) virtually all of whom are culturally Chicano. Consequently, estimates of the size of the Basque-American community range from the conservative figure of 10,000 persons to the liberal guess of 100,000.

2) **Filioptism, the Ethnic Press, Ethnic Broadcasting** - Unlike many groups within the American mosaic Basques have few literary spokesmen. Robert Larraz's *Sweet Promised Land* (1959) (an account of his father's life as a sheepman) and Louis Irigary's *A Shepherd Watches, A Shepherd Sings* (1977) (his autobiography) are the only two book length treatments produced to date by Basque-Americans. This dearth of filioptism means that most of what we know about Basque-American life has been produced by outsiders.

Similarly, Basque-Americans are little given to either an ethnic press or ethnic broadcasting. In 1885 a short-lived (three issues) Basque language newspaper, *Escualum Gaset*, appeared in Los Angeles. A decade later the more ambitious *California* ko *Basquai Nerris* struggled through a few years existence. In the 1970s a newspaper *The Voice of the Basques* was published (by a non-Basque) in Boise, Idaho. On occasion there
have been Basque language radio programs beamed to the herders from towns like Boise, Idaho, Elko, Nevada and Buffalo, Wyoming. However, on balance, Basque involvement in ethnic communications has remained highly circumscribed.

3) Settlement Pattern - Unlike many ethnic groups Basque-Americans have never experienced ethnicization. Scattered sparsely over an immense geographical area, Basques have never constituted the majority within any American community. There are no "Basque towns" in the sense of either an ethnically homogeneous rural hamlet or urban neighborhood. Consequently, the "Basque church" consists of a single chaplain travelling widely throughout the American West. Similarly, with one exception, there is but an attenuated recourse to Basque businesses and professionals when seeking services.

The exception is the Basque hotel, a long-standing institution wherever members of the group have settled. Reference is to the boarding house which provided the unemployed herder with an ethnic haven during seasonal layoffs or while on vacation. It was the Basque hotelkeeper, with his degree of fluency in English, who served as interpreter and cultural broker for the monolingual clientele. The herder used the hotel as his address, as a place to store his town clothes while out herding, a bank, a pied-a-terre in the hostile town environment, a wedding chapel, a place to bring his wife to have her baby, lodging for his children while attending school, a retirement home in his old age, and a funeral parlor. Over time the hotels became the meeting ground for Old World-born Basques and the Basque-Americans, the context in which the latter recharged their ethnic batteries. Finally, the hotels emerged as favored tourist spots for non-Basques and therefore provided Old World Basques with their first exposure (and in a safe context) with the wider American culture. No other institution has been more important to the maintenance of the Basque-American heritage.

4) Festivals and Associations - Basques, like many American ethnic groups, have experienced a spurt of ethnic revivalism during the past few years. In 1959 a major Basque festival was held in Nevada and attracted several thousand persons from throughout the American West. In its aftermath many local Basque colonies instituted annual festivals in their own areas. Today they are held in such places as Reno, Winnemucca, Elko and Ely, Nevada; San Francisco, Los Banos, Fresno, Bakersfield and Chico, California, and Boise and Mountain Home, Idaho. The events include Basque food and folk dancing as well as athletic events such as weightlifting, wood-chopping and handball.

Similarly, the resurgence of interest of Basque Americans in their heritage prompted formation of social clubs in about fifteen communities. For the past eight years NABO (North American Basque Organizations, Inc.) has served as an overarching organization, coordinating the efforts of the various U.S. Basque clubs to sponsor competitive events between them while facilitating cultural exchanges between New World Basques and their Old World counterparts.

Basque-American Studies: Accomplishments and Lacunae

Without attempting to be exhaustive and restricting the discussion to significant monograph-length studies, American academic interest in the Basques dates from the sociologist Geiser's (1964) thesis on the Basque community of Jordan Valley, Oregon. McCullogh (1945), extended the discussion to Basque settlement in the Pacific Northwest, with particular emphasis upon the Boise colony. Edelfees (1948) continues the analysis of the Boise Basque scene, and that same year Pagliarulo (1948) provided an excellent descriptive overview of the Basques of Stockton, California. In 1964 Ruiz conducted the first study of New World Basques, including an excellent resume of the legislation underlying the contract shepherder program. In 1970 Cossi examined the settlement pattern of Basques in Johnson County, Wyoming from the geographer's perspective. Dunn's thesis (1972) was the first treatment of a Basque enclave in a large metropolis (Salt Lake City), an interest extended to Los Angeles by Eagle (1979) and San Francisco by Decourse (1979).

In the above works assimilation (or lack thereof) of Basques into the American mainstream is the overriding theoretical concern. However, there have been few monographs with differing thematic orientations. Gray (1955) conducted population studies in Idaho, emphasizing the serological profile of Basques analyzed against the backdrop of the extensive literature on the genetic peculiarities of the Old World Basque populace. Baker (1972) conducted the best study to date of Basque-American folklore. Aranju (1974) studied the occurrence of the shepherding-related disease of echinococcosis among California Basque herders. Lane (1974) provided an excellent analysis of the cultural ecology of sheep nomadism in northeastern Nevada. Paris and Douglas (1980) published a biographical account of an elderly eastern Nevada Basque sheep rancher.

General overviews of the Basques of the American West remain sparse. In 1917 Sol Sillen published a subscription vanity work of biographical sketches of Basque shepherds. Father Catchie, who long served as a chaplain in the American West, wrote a general description of the French Basque community. McCall (1968) provided a useful bibliographic essay on Basque-American studies that incorporated much of the popular Press. Douglas and Bihano effected an historical and sociological treatment of New World Basques, including the Latin American colonies.

On balance, the above literature is useful for its descriptive value. However, it remains uneven in quality and may be critiqued from a
variety of standpoints. With some exceptions it tends to be intellectually incestuous and linguistically myopic. Few American scholars who have dealt with Basque themes possess the requisite language skills to utilize the vast Spanish, French and Basque language literature dealing with Old World Basque society and culture. Similarly, most of the interviewing of Basque-Americans has been conducted in English. Consequently, many of the generalizations, and particularly those in the areas of values and world view, are simplistic at best and, at times, suspect.

Resources

The scholar interested in the Basque-Americans enjoys certain advantages and facilities. Thanks to Jon Bilbao's massive efforts the field of Basque studies is well ordered from a bibliographic standpoint. Douglass and Etxebarria recently published an annotated bibliography of works dealing with the Basque-Americans.

A few U.S. libraries possess significant collections of Basque-related materials. The Newberry Library in Chicago acquired the private library of the nineteenth century philologist and hagiologist Louis Lucien Bonaparte. Consequently, it possesses one of the best collections in the world of Basque language texts (popular verse, missals, bibles, etc.). The University of Idaho at Moscow has a decent inventory of recent (the last twenty years) Basque and Basque-related titles. The outstanding American collection, however, is at the University of Nevada, Reno. Created in conjunction with the only formal Basque Studies Program in the United States, the Reno library now surpasses 16,000 titles and 400 serials. It is currently one of the better Basque libraries anywhere and attracts readers from around the world. Interested scholars may obtain a semi-annual newsletter by writing to the Coordinator of the Basque Studies Program at the University of Nevada, Reno, 89557. Inquiries regarding membership in the recently formed Anglo American Basque Studies Society should be directed to the same address.

Conclusion

As with the study of many other U.S. ethnic groups Basque-American studies are in their infancy. For the student of ethnicity maintenance, the Basque pose many fascinating questions. Distributed sparsely over an enormous geographical range, the Basques lack the kinds of concentrations with attendant ethnic services that seem to reinforce identity, yet they remain one of the most tenaciously self-aware groups within American society. Consequently, the Basques provide a prime context in which to test theories of ethnicity maintenance derived from the studies of urban enclaves or ethnically homogeneous rural communities. There are ample research opportunities unique to the Basque-American experience as well. For example, to date there have been no serious studies of social networks operative among Basque-Americans. Similarly, sociolin-

FOOTNOTES

1. According to John Lynch, Spain Under the Hapsburgs, Vol. I: Empire and Absolutism (New York, 1964), 159, 165 Basques provided as much as 50 per cent of the seamen in Spain's traffic with the Americas.
4. As early as 1511 the Spanish king was ordering recruiters of potential New World colonists to concentrate on the Basque country... where there are many inhabitants and few recourses... "Segundo de Leptizen, Historia de los vascos en el descubrimiento, conquistas y civilizacion de America, Vol. III, (Bilbao, 1917), 39. For a more recent treatment of the relationship between land tenure, population and emigration in rural Basque society of William A. Douglass, Etxerat and Murelaga, Opportunity and Rural Depopulation in Two Spanish Basque Villages, (London, 1975).
7. Reference is to the areas where most of the range was in the public domain and open to all on a first-come basis. The shepman wandered about the public lands grazing high mountain pastures in the summer and moving to lower desert districts in the winter.


29. Jon Bilbao, Busko Bibliographia, Enciclopedia General Ilustrada del Pais Vasco, Cuerpo C (San Sebastian, 1970-) is a ten volume bibliography of Basque Studies. It is updated periodically with supplements published by Aunamendi of San Sebastian (Spain). Included are all publications dealing with Basque emigration and activities in the Basque diaspora.


ORGANIZATIONS

In response to inquiries as to the origins of the Immigration History Society, your editor will attempt to recall the circumstances, but with no attempt to recall everyone involved. I had had various associations with 0. Fritiof Andre, Augustana College, Rock Island, and we had speculated on organizing a group of immigration historians modeled on a railroad historians group that met at conventions of the OAH (then NHMA). Andor's health declined and he asked me to make inquiries. This was done at OAH and AHA conventions, and in 1965 a few of us got together at the OAH convention to form an Immigration History Group: no dues, no officers, except for an executive secretary, John Appel, Michigan State University. Others in the group of organizers were Robert Cross, then at Columbia University; Victor Greene, then at Cleveland State University, now at the University of Virginia; Victor Greene, then at University of Wisconsin-Milwaukee; Theodore Saloutos, U.C.L.A.; Roger Daniels, then at the University of Wisconsin, now at University of Cincinnati; and E.P. Hutchinson, University of Pennsylvania, who had been issuing an Immigration Research Digest. Gradually others joined the group. Marian McKenna, University of Calgary, became program chairman for a time, to set up sessions at OAH and AHA conventions. The imminent demise of Hutchinson's Digest triggered the decision in 1968 to issue a Newsletter, and Victor Greene undertook the task. He was able to secure some financial and secretarial help at Kansas State University. The first issue came out in November 1968. Greene gradually built up a mailing list. Meanwhile a committee was organized to draft a constitution for the group, and it was presented on April 6, 1972 at the OAH convention by a committee composed of Theodore Saloutos, chairman, Roger Daniels, and Carlton Qualey. The name was changed from Group to Society, and officers and an executive board were elected. The first president was Theodore Saloutos (two terms), followed by Moses Kischin, and John Higham. In 1975 the Society was incorporated under the laws of the State of Minnesota, chiefly to enable it to accept gifts and bequests. Bylaws were then added, some of which have been amended since then. After serving three years as editor, Victor Greene resigned because the institution to which he was transferring would not underwrite the Newsletter. Roger Daniels took over. He was then at the University of Wisconsin but moved to SUNY-Fredonia. He issued two issues of the Newsletter. However, ill health and the failure of the Fredonia administration to provide adequate help caused him to resign as well. There followed a search, chiefly by John Appel, the secretary at that time, to seek a new home for the Newsletter. Carlton Qualey was able to arrange sponsorship by the Minnesota Historical Society to which he had moved after retirement from Carleton College. This was in late 1972. His first issue of the Newsletter came out in May 1973, and he has continued as editor to the present. He initiated some changes, chiefly publication in the Newsletter of historiographical-bibliographical essays, and expanded sections on research-in-progress and publications. Gradually the financial condition of the Society improved as the membership list stabilized, especially with growth in institutional subscriptions. The Newsletter became in effect the mainstay of the Society. Sessions
continued to be organized at OAH and AHA conventions, and the growth of interest professionally in the field, both in America and abroad, helped strengthen the organization. A need developed for a reputable journal, and it was decided in 1980 to launch one to be called the Journal of American Ethnic History, edited by Ronald Boyer, Georgia Institute of Technology, and published by Transaction Press, Rutgers University. The first issue appeared in the fall of 1981.

The Officers of the IHS for 1981-82 are:

President: John Higham, Johns Hopkins University
Vice-President: Rudolph Vecoli, University of Minnesota
Secretary: Mark Stolarik, The Balch Institute, Philadelphia (1981-84)
Treasurer: Carlston O. Qualey, Minnesota Historical Society (1981-84)
President Emeritus: Moses Rischin, San Francisco State University

The Executive Board, with date of expiration of term:

Kathleen Neils Conzen, University of Chicago (1982)
Jay Dolan, University of Notre Dame (1982)
Roger Daniels, University of Cincinnati (1983)
Leonard Dannerstein, University of Arizona, Tucson (1983)
Maxine S. Seller, SUNY-Buffalo (1983)
Robert Barney, University of Toronto (1984)

John Higham has been appointed visiting Directeur d'Etudes Associe, Ecole des Hautes Etudes en Sciences Sociales, Paris, 1981-82. He will return for the annual IHS meeting in Philadelphia next April.

David Chalmers, University of Florida, Gainesville, FL 32611, has been appointed chairman of the Nominating Committee. Suggestions should be sent to him as soon as possible. Others on the committee are Carole Crompton, New York Council for the Humanities; Carlos Cortes, University of California-Riverside; Leo Schellbier, University of Illinois-Chicago Circle; and Randall M. Miller, St. Joseph's University, Philadelphia.

Elliot Barken, California State College, San Bernadino, CA 92407 is chairman of a committee to promote membership in the IHS. He welcomes suggestions.

Leonard Dannerstein, University of Arizona, Tucson, AZ 85721 is chairman of the Program Committee. Proposals as to sections at major historical meetings should contain abstracts of papers and suggestions as to commentators.

The American Italian Historical Association held its annual meeting on October 30-31, 1981 at the Landmark Center, St. Paul, MN, co-sponsored by the Immigration History Research Center, University of Minnesota. Inquiries should be sent to the Center at 826 Berry St., St. Paul MN 55114.

The Society for German-American Studies announces publication in 1981 of a Yearbook of German-American Studies to succeed the Journal of German-American Studies, published since 1969. Manuscripts should go to J. Anthony Burdz, Dept. of Germanic Languages, University of Kansas, Lawrence, KS 66045. Inquiries as to subscriptions should go to Christopher Domatsch, Dept. of Foreign Languages, East Tennessee State University, Johnson City, TN 37601.

The Eliezerian Mills-Hagley Foundation, in cooperation with the University of Delaware, announces availability of two year stipends of $4,000 plus tuition for the first two years and $4,000 with tuition for the second two years of graduate study, plus family allowances and a small travel fund. For information write the Foundation, Hagley Graduate Program, P.O. Box 3630, Wilmington, DE 19807.

The Statue of Liberty National Monument, National Park Service, has available a traveling exhibit of historic photographs of young immigrants, 1890-1930. The exhibit is available in two cases (w/ 90 lbs.) at the borrower's expense. The 25 panels require 80 running feet of wall space. Write National Park Service, North Central Region, 15 State St., Boston, MA 02109.

At the OAH meetings in Detroit on April 2, 1981, a panel on "Americanization and the Transformation of the Catholic Church in the United States, 1820-1918", chaired by Philip Gleason (Notre Dame) had papers by David A. Gerber (SUNY-Buffalo) on "Trusteeship and the Survival and Transformation of European Communal Forms: The Case of Buffalo's St. Louis Church, 1829-1856," by Patrick W. Carey (Marquette) on "Trusteeship: A Reflection on Republican Tensions," and by Daniel P. O'Neall (St. Mary's College) on "Archbishop John Ireland and the Americanization of the St. Paul Diocesan Clergy, 1884-1918." Comment was by Anthony J. Kuzmiewski (Loyola).

The American Hungarian Educators Association has received a grant from the USDE under the Ethnic Heritage Studies Program for preparation of educational curriculum kits on Hungarian-American experience in the Pittsburgh metropolitan region. The project staff consists of Paul Budy, Ruth Biro, Jonathan Flint, and Mary Boros-Kazai.

The University Press of America, P.O. Box 19101, Washington, DC, 20036 seeks manuscripts for publication. Write the managing editor, James E. Lyons, at the address given.

For information as to the papers delivered at the
conference of the American Hungarian Educators Association, Kent State University, April 30-May 3, 1981, write the conference bureau, 211A Student Center, Kent State University, Kent, OH 44242.

A Great Lakes Multi-Ethnic Institute, 516 - 21st St., Racine, WI 53403 has been established for promotion of research on immigrant history and life in the United States. Founders are Marvin J. Happe and Milenko Karanovich.

The Charles and Margaret Cushwa Center for the Study of American Catholicism announces a call for papers for a conference on "Perspectives on American Catholicism", November 19-20, 1982. Deadline for proposals is March 1, 1982. Write Jeffrey M. Burns, 614 Memorial Library, University of Notre Dame, Notre Dame, IN 46556.

The Balch Institute, Philadelphia has received a grant to computerize its operations, including a new mailing list. It requests that correct addresses be sent in to the Institute.

Sonoma State University sponsored on March 28, 1981, a panel on "Italian-American Fishing Communities in California." For information as to this session and other activities of Italian-Americans in California, write Andrew M. Canepa, 100 Santa Rosa Ave., San Francisco, CA 94112.

William V. Shannon, former Ambassador to Ireland, is now University Professor at Boston University. He is author of The American Irish (2nd rev. ed., 1966).

The N.Y. State Association for Bilingual Education, meeting in New York, held Andrew T. Kopan (De Paul Univ.) on "Comparative Language Resources of America." Address Kopan at De Paul University for information.

The 92nd Street Young Men's and Young Women's Hebrew Association in New York, the oldest Jewish Community Center in continuous operation, announces the opening of its Archives to researchers. The Archives has the records of the following New York organizations: Young Men's Hebrew Association (1874-1945), Young Women's Hebrew Association (1902-1945), Young Men's and Young Women's Hebrew Association (since 1945), Clara de Hirsch Home for Working Girls (1887-1962), and Surprise Lake Camp (since 1901). The development of the 92nd Street Y's Archives has been assisted by grants from the National Endowment for the Humanities and the National Historical Publications and Records Commission. A guide to the collection will be issued in spring 1982, according to the Y's Archivist, Steven W. Sigel. Inquiries should be sent to: 92nd Street YM-YWHA Archives, 1395 Lexington Avenue, New York, NY 10028. Phone: (212) 427-6000, ext. 215. Researchers are asked to make an appointment before visiting.

RESEARCH IN PROGRESS

William A. Douglass, Director of the Basque Studies Program, University of Nevada, is making a study of Basque and Abruzzese migrants to Australia under a two year grant from the National Institute of Mental Health and the National Science Foundation.

Charles Fanning, Bridgewater State College, Mass., is making a study of Irish in American fiction.

Gerald McKevitt, University of Santa Clara, CA is making a study of Italian Jesuit Immigration to the United States in the 19th century.


Andris Straumanis (U. Minn.) is doing a history of the Latvian newspaper Laisis, Brooklyn, NY; and also an historical and geographical study of Latvian immigrants in North Dakota.

John Bodnar (Indiana U.) is preparing a book on "Culture and Protest: Coal Miners and the Great Depression."


Edith Blicksilver (Georgia Tech, Atlanta) calls for papers for the second edition of The Ethnic American Woman: Problems, Protest, and Lifestyle. Themes such as alienation, assimilation, immigrant experience, generations.

Edward Shoemaker (Emory U.) has an APS grant for research on immigrants in the American South. He also has a grant from the Center for Study of American Catholicism for work on Catholic immigrants in the South.

Paul Buhle (URC) is producing a book on "Literature and the Multitude, a study of immigrant and native radical literature in the US, 1870-1930," and an essay on "Marxism in the US, 1870-1900."

Bela Vassady (Elizabethtown College, PA) is making a study of "Ethnic Rivalries and the Growth of Ethnic Consciousness: the Magyar-Slovak Case, 1860-1920."

Gary A. Kulhanjian (Middletown, NJ) is preparing an article on "Quest for an Armenian Homeland: Myth or Reality?".

Yda Sauersesig (Wageningen U., Netherlands) is doing research for her doctorate (U.Wis.) on "Ethnic Solidarity and Assimilation among the Dutch Roman Catholic Immigrants in the State of Wisconsin, 1850-1905."
Joanna Karonides (Hoboken, NY) is preparing a dissertation (CUNY) on "Greek Immigrants in the NYC Fur Industry, 1880-1940."

Egal Feldman (U. Wis.-Superior) is doing a study of "Against the Tide: Christian Critics of Anti-Semitism."

Richard L. Jensen (Brigham Young U.) has been doing research on the Perpetual Emigrating Fund and the financing of Mormon immigration.

Mary Baros-Kazai (Indiana U.) is doing a dissertation on "Hungarian Emigration Policy, 1880-1910." She is also associated with the Pittsburgh Hungarian heritage project. See under "Organizations."

Clifford Reutter (U. Detroit), a study of St. Nicholas: "Patron of Immigrant Families."

Christian Hegerenfeldt (U. IL-Chi. Circle) has received a Fulbright grant to complete his dissertation on "From Danish Parishes to Midwestern America, 1837-1921: A Case Study of Danes in Racine, Wisconsin." He will be located at Brondby Alle 21, 2660 Brondby Strand, Denmark.

Arlow Andersen (U. Wis.-Oshkosh) is writing a study of the political attitudes of the Norwegian immigrant press.

Jonathan Sarna (Hebrew Union College) continues his researches on American anti-Semitism and Jewish-Christian relations. He gave a paper on "The Twentieth Century American Rabbinate" at the OAH sessions in April. His translation of Moses Weingraber's "Jews and Judaism in New York (1887)" will be published by Holmes & Meier in 1982.

Nora Faires (U. Texas-Arlington) has completed her dissertation (Pittsburgh) on "The Evolution of Ethnicity: The German Community in Pittsburgh and Allegheny City, Pennsylvania, 1845-1885."

Ida Cohen Selavan (Pittsburgh) is doing an article on the early Zionist movement and other Jewish activists in Pennsylvania.

Playford V. Thorson (U.M.D.) is completing studies of German-Russians in North Dakota and of the Scandinavians of North Dakota.

June Granatir Alexander has received an IREX grant to spend six months in Slovakia, starting in April 1982, to do research on the background of Slovak emigration in the 19th century.

Tadeusz Wisniewski, superintendent of schools in Kwidzyn, Poland, is seeking to trace emigrants from the district of Kwidzyn. Information may be sent to Jurgen Herbst, Dept. of History, University of Wisconsin-Madison, who will transmit the data.

Andrew M. Canepa, Curator, Western Regional Chap-
Welsh in Great Britain, Acadians in Canada, Non-Brahmins in India, and Creoles in Sierra Leone.


Kaleidoscope Canada, April-May-June & July-August-September, 1981. Box 826, Station B, Ottawa, Ont., KIP 5S9, Canada. Current information on immigration and ethnic groups in Canada.


Edith Blicksilver, "Monica Krawczuk: Chronicler of Polish-American Life" in Melus, Fall 1980.


Charles H. Mathias Jr., (Senator) "Ethnic Groups and Foreign Policy" in Foreign Affairs 59:975-998 (Summer 1981).


Helen Janzen, trans., Causes and History of the Emigration of the Mennonites from Russia to America by Gerhard Wiebe. $5.95, $7.50. Manitoba Mennonite Historical Society, 600 Shaftesbury Blvd., Winnipeg, Canada R3P 0X4.

The Austin Book Shop, Box 36, New Garden, NY 11415 has issued Catalog #93 on The Jews and #94 on Immigration and Ethnic Studies. Free on request.

Newsletter of the Swiss American Historical Society, June 1981, contains articles and book reviews. Address Hans Meier, Old Dominion University, Norfolk, VA.

The Hungarian Studies Newsletter, Spring 1981, contains annotated bibliography of publications in the field. Address Hungarian Research Center, 177 Somerset St., Box 1084, New Brunswick, NJ 08903.

The Newsletter of the Center for Historical Population Studies, University of Utah, contains bibliographical information worldwide.

America, History and Life, Part D Annual Index, 1980. Contains lists of publications under various headings such as emigration, ethnicity, immigration. Invaluable. AEC-CILo, Inc., Box 4397, Santa Barbara, CA 93103.


Western Historical Quarterly 12: 222-3, 316, 348-49. Reference listings on minorities, immigration, and ethnicity.

Joseph D. Dwyer, ed., Slovenes in the United States and Canada: A Bibliography. Immigration History Research Center, 826 Berry St., S. Paul, MN 55114. $7. plus $2 postage and handling.


$22.50 cloth; $8.95 paper. A reprint. First published 1942.


Roy Swedlow, ed., Correspondence of C.F.W. Walther, Concordia Historical Institute, 801 DeMun Ave., St. Louis, MO 63105. $4. plus 75 cents postage. Letters of a leader of the German Missouri Lutheran Synod.


Israel Goldstein, Jewish Justice and Reconciliation: History of the Jewish Conciliation Board of America, 1930-1968. NY, KTAV, 1981. $17.50.


The Carpatho-Rusyn Research Center, 355 Delano Place, Fairview, NJ 07022 offers six publications dealing with Carpatho-Rusyn immigration, communities, and activities by several authors including Paul R. Magocsi, Edward Vasil, Richard Kautz, and Stephen Reynolds.

The Bridge, Vol. 4, #2, September 1981. Danish American Heritage Society, 1132 Newport Drive, Salem, OR 97302. "Rasman Sirotoen and Danish Emigration, 1847-1863" by Frederick Hale, "The Danish Language Press in America" by Marion Marzolf, "Dans and Danish on the Great Plains: Some Sociolinguistic Aspects" by Donald K. Watkins, etc. Reviews.


Lieberson, S., A Piece of the Pie: Blacks and White Immigrants Since 1860. Berkeley, Univ. of California Press, 1981. $34.95; $11.50pa.


NEW MEMBERS SINCE MAY 1981

American Studies Research Centre
Hyderabad 500 007, India

Bernard Baily
Widener Library, Room J
Harvard University, Cambridge, MA 02138

Dominic Candeloro
189 Country Club Road
Chicago Heights, IL 60411

Susan Enzweiler
34 Ross Ave.
Fr. Mitchell, KY 41017

Julia Neubauer Eulenberg
1250 - 17th E.
Seattle, WA 98112
Linda N. Esell
11999 Brice House Court
Woodbridge, WA 22192

Scott D. Grosse
Population Studies Center
Univ. of Michigan
1225 So. University Ave.
Ann Arbor, MI 48109

Jeffrey S. Gurock
Dept. of History
Yeshiva University
500 W. 185 St.
New York, NY 10033

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726 Pine Street
Philadelphia, PA 19106

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School of Library Science
Kent State University
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Curator of Collections
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Madison, WI 53706

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Clark Hill Road
Worthington, MA 01098

George Yamada
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PATRONS

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PC Center for American Studies
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Tokyo, Japan

Mr. Don P. Danilow, Attorney at Law
3108 Rainier Bank Tower
Seattle, WA 98101

San Francisco State University
San Francisco, CA 94117

Dr. Frederick Shaw
41 Henry Street
Brooklyn, NY 11201

Department of History
The Johns Hopkins University
Baltimore, MD 21218

The Balch Institute for Ethnic Studies
10 S. Seventh Street
Philadelphia, PA 19106

Southwest State University
Marshall, MN 56258

Swiss-American Historical Society
German Department
University of Illinois
3072 Foreign Languages Bldg.
707 S. Mathews Avenue
Urbana, IL 61801

Ethnic Studies Major
The University of Wisconsin-Milwaukee
P.O. Box 413
Milwaukee, WI 53201
Application

Immigration History Society
c/o Minnesota Historical Society
690 Cedar Street
St. Paul, MN 55101

I request membership in the Immigration History Society on the following basis:

- $17 Full individual membership
- 27 Institutional Subscriber (Journal only)
- 32 Institutional Subscriber (Journal and Newsletter)
- 100 Patron (individuals or institutions)
- 5 Limited membership (Newsletter only)

Patrons receive full membership and are listed on the inside of the cover of the Journal of American Ethnic History.

Name

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City State Zip Code

Date