EDITORIAL

Your attention is called to the two end pages with a questionnaire and an application form. Please send in the questionnaire as soon as convenient.

Nominations for three memberships on the Executive Board should be sent before January 1, 1983, to the chairman of the Nominating Committee, Randall Miller, Dept. of History, St. Joseph’s University, Philadelphia, PA 19131. Other members of the committee are Leo Schelbert (University of Illinois at Chicago), Louise Ann Nuevo Kerr (Loyola University, Chicago), Raymond A. Mohl (Florida Atlantic University, Boca Raton), and Robert P. Swierszcz (Kent State University, Kent, OH).

Proposals for sessions of the Immigration History Society to be held jointly with major historical associations, such as the AHA, OAH, WHA, SHA, and AHA-PCB, should be sent to John Bodnar, Chairman of the Program Committee, at the Dept. of History, Indiana University, Bloomington, IN 47405. Proposals should include abstracts of papers and suggestions as to commentators.

SWISS MIGRATION TO THE TERRITORY OF THE UNITED STATES: A HISTORIOGRAPHICAL INTRODUCTION

Leo Schelbert
University of Illinois at Chicago

In the history of the United States immigrants from Switzerland are nearly invisible. Depending on the language they happen to speak, they are taken either to be Dutch, German, French, or Italian. Their coming lacks, furthermore, special drama because they encountered few obstacles on national or ethnic grounds and could pursue their goals unhampered. Since 1700 some 350,000 to 400,000 Swiss are estimated to have settled in what is now the domain of the United States. According to Edward P. Hutchinsen, Immigrants and Their Children 1850-1950 (New York, 1956), p. 5, there were 125,000 Swiss-born in the United States in 1910 with 217,000 U.S.-born children of Swiss parentage, that is, a total of 342,000 people of Swiss stock. The Swiss immigrant group exhibits two unique traits. Its presence covers, on the one hand, most phases of American history and most regions of the United States; on the other hand its ethno-linguistic, denominational, and occupational features reflect in a microcosm main facets of Northwest European emigration and of mainstream immigration to the United States.

In interpreting the coming of the Swiss,
four dimensions must be kept in mind. First, since the mid-seventeenth century Switzerland was and has remained a country of emigration as well as immigration; between 1850 and 1914, for instance, 410,000 Swiss-born are estimated to have lived, at least for some time, abroad, and 409,000 foreign-born in Switzerland. Second, Swiss migration overseas must be understood not as crisis phenomena but as extensions of centuries-old migratory traditions of local or regional origin. Third, military, religious, professional, and settlement migrations were mostly intertwined, and fourth, a sizable number of Swiss were migrants rather than immigrants who moved within occupational networks with little regard for national boundaries, returned home often, and repeated their moves.

The following listing of mainly secondary works is a selection from about a thousand titles that highlight the Swiss presence in the history of the United States. Preference has been given to studies in English, to those with significant bibliographical sections, and to comprehensive coverage as to time span and region.

Background
For the study of historical conditions the Handbuch der Schweizer Geschichte, 2 vols. (Zurich, 1972, 1977) is indispensable. Useful works in English are Edgar Bonjour et al., A Short History of Switzerland (Oxford, 1952) and Murray Lock et al., eds., Modern Switzerland (Palo Alto, California, 1978). Demographic developments are discussed by Kurt B. Mayer, The Population of Switzerland (New York, 1952); numerical data are provided by the Statistisches Jahrbuch der Schweiz (Bern, Switzerland), an official annual publication since 1891. General surveys of Swiss emigration, that allow the placing of emigration to the domain of the United States within the general Swiss traditions of emigration, are: Johann L. Spyri, Gutachten über die schweizerische Auswanderung (Zurich, 1865); Josef Duter, "Die Schweizer in der Fremde," Zeitschrift für schweizerische Statistik 21 (1885): 85-106; Arnold Lütt, ed., Schweizer in Ausland (Zürich, 1931), in French as Les Suisses dans le vaste monde (Lausanne, 1932), and Leo Schelbert, Einführung in die schweizerische Auswanderungsgeschichte der Neuzeit (Zürich, 1976), pp. 149-241. Valuable sketches of transoceanic migrations are Georges Lobsiger, "L'émigration de Suisse pour outre-mer de 1887 à 1938," Le Globe 85 (1946): 21-62; Hermann Vogel, L'émigration suisse hors d'Europe dans l'entre-deux-guerres (1919 à 1939) (Zürich, 1947); and Heinz Hoffer, Die industrielle Auswanderung unter besonderer Berücksichtigung der schweizerischen Exportindustrie (Bern, 1952). Gérard Arlettaz, Emigration et colonisation suisses en Amérique 1815-1918 (Bern, 1979) is uneven and eclectic, but features the Western hemisphere as a cohesive unit of destination. Leo Schelbert, "On Becoming an Emigrant: A Structural View of Eighteenth and Nineteenth Century Swiss Data," Perspectives in American History 7 (1973): 440-449, has mainly a theoretical thrust.

Overviews

Colonial Immigration
1706 - 1795; Basel 1734 - 1796 (Washington, D.C., 1925) is an indispensable work, but beset with errors; they are corrected by Leo Scheibert, "Notes on 'Lists' of Swiss Emigrants," National Genealogical Society Quarterly 60 (1972):36-46; the Lists have been reprinted in one volume (Baltimore, 1968 and 1978); the last edition includes Scheibert's "Notes," Andreas Blocher, Die Eigenart der Zürcher Auswanderer nach Amerika 1734-1744 (Zürich, 1976) studies the socio-economic background of Lists, vol. 1, and challenges main assumptions as to the reasons for emigration underlying the influential study of Rudolf Braun, Industrialisierung und Volksleben. Die Veränderungen der Bevölkerung in einem ländlichen Industriegebiet vor 1800 (Zürcher Oberland) (Zürich, 1960).


The activities of Swiss Jesuits in the Spanish possessions north of Mexico are discussed by Peter M. Dunne, ed., Juan Antonio
Balthasar, Visitador to the Sonora Frontier, 1744 - 1745, Two Original Reports (Tucson, Arizona, 1957), and by Johannes Beckmann,

Nineteenth and Twentieth Century Immigration


Besides Gratz, Bernese Anabaptists (see above), S. F. Pannabecker, The Nineteenth Century Swiss Mennonite Immigrants and Their Adherence to the General Conference Mennonite Church, Mennonite Quarterly Review 21 (1947): 64-102, and James O. Lehman, Sonnenberg, A Haven and a Heritage (Kidron, Ohio, 1969), are two revealing case studies on the transformation of the Swiss Brethren tradition. The Swiss Benedictine foundation in Southern Indiana is described by Albert Kleber, History of the St. Meinrad Archabbey 1854 - 1954 (St. Meinrad, Indiana, 1954); the introduction of the Capuchin order by two Swiss in Celestine N. Bittel, A Romance of Lady Poverty, The History of the Province of St. Joseph (Milwaukee, 1933); and the founding of a branch of yet a third Catholic religious community in Paul J. Knapke, History of the American Province of the Society of the Precious Blood (Carthage, Ohio, 1958).


Swiss involvement in American life may also be studied through biographical mater- \nials relating to those who achieved a certain promi- \nence. The work, Prominent Americans of Swiss \n Origin (New York, 1932), edited by the Swiss \nAmerican Historical Society, offers seventy \nportraits, partly written in a filipistic vein. The following titles are chronologically \narranged as to the life span of their sub- \ntects: John P. Kennedy, Memoir of the Life of \nWilliam Mott (1772-1834), Attorney General of \nthe United States 2 vols., rev. ed. (Philad- \nelpia, 1850); on Albert Gallatin: Raymond \nWalters, Jr., Albert Gallatin (1761 – 1849), \nJeffersonian Financier and Diplomat (New \nYork, 1957); Alexander Balinsky, Albert Gallatin, \nFiscal Theories and Policies (New Brunswick, \nN.J., 1958), in my view a thorough misreading \nof Gallatin's position; Frederick Marx, Albert \nGallatin and the Oregon Problem. A Study in \nAnglo-American Diplomacy (Cambridge, Mass., \n1950); James A. Boxall, Jr., "Albert Gallatin \nand American Foreign Policy: A Study in \nThought and Action," Ph.D. dissertation, Michi- \ngan State University, 1967; Carl E. Prince, \nGuide to the Microfilm Edition [46 Reels] of \nthe Papers of Albert Gallatin (Philadelphia, \n1970); (Barbara Ober of Baruch College CUNY \nis editor-in-chief of a new six-volume printed \nedition that will supersede Henry Adams' valu- \nable volumes). Pertinent titles on others \nare: Florian Cajal, The Chequered Career of \nFerdinand Rudolph Haessler [1776-1843], First \nSuperintendent of the United States Coast \nSurvey (Boston, 1929); (Cajal (1850-1930) \nwas also a Swiss immigrant and author of works \non the history of mathematics and physics); \nAlvin M. Josephy, Jr., The Artist Was a Young \nMan: The Life Story of Peter Kindsbacher \n(1806 – 1834) (Fort Worth, 1970) with impres- \nsive illustrations; Edward Lurie, Louis \nAgassiz [1807 – 1873], A Life in Science \n(Chicago, 1960); Edgar F. Good, "A Study of \nthe Life of Adolph Francis Bandel Ier (1840 – \n1914), with an Appraisal of His Contributions \nAmerican Anthropology and Related Sciences," \nPh.D. dissertation, University of Southern \nCalifornia, 1939; Peter L. Johnson, Croiser on \nthe Frontier: Life of John Martin Henni \n(1803 – 1881) (Madison, Wisconsin, 1959), first \narchbishop of Milwaukee; David S. Schaff, The \nLife of Philip Schaff [1819 – 1893] (New York, \n1897), an influential Protestant theologian of \necumistical leanings; Alfred Lief, ed., The \nCommonsense Psychiatry of Dr. Adolph Meyer \n[1866 – 1950] (New York, 1948); Emice Winters, ed., The Collected Papers of Adolph Meyer 4 \nvols. (Baltimore, 1950 – 1952), contains the \n基本 sources on his views on neurology, \npsychiatry, medical teaching, and mental \nygiene; Edward V. Rickenbacker, Rickenbacker \n[1890] (Englewood Cliffs, N.J., 1967), auto- \nbiography of the founder of Eastern Airlines, \nthe son of Swiss immigrants; Urs C. Widmer, \n"Otmar Hermann Ammann, 1879 – 1965. His \nWay to Great Bridges," and "Bibliography of Works \nby and about O. H. Ammann," Swiss American \nHistorical Society Newsletter 15 (June, 1979): \n4-25, 34-41; Robert Straussburg, Ernst Bloch \n[1880 – 1959], Voice in the Wilderness (Los \nAngeles, 1977), the noted composer and founder \nof modern Jewish music; Genevieve Miller, ed., \nA Bibliography of the Writings of Henry \nSigerist [1891 – 1957] (Montreal, 1966), a \nnoted authority on medical history; Michael A. \nAnderson, William Wyler [1902 – 1981] (Boston, \n1979), biography of the movie director; and \nGail Baker, "Sandor, Maf, May 11, 1896 – \nMarch 10, 1966," Notable American Women 4 \n(Cambridge, Mass., 1980): 621-623, a concise \nportrait of this writer on the life of the Great \nPlains, with basic bibliography. The activi- \ties of the Swiss American Historical Society \nare discussed with scholarly detachment \nby Heinz K. Meier, Swiss American \nHistorical Society 1927 – 1977 (Norfolk, 1977).

Although there remain still many gaps in \nthe recording of Swiss migration to the United \nStates, past scholarly effort may gradually \nallow the creation of a balanced scholarly \noverview.

HISTORIOGRAPHY OF CATHOLIC IMMIGRANTS AND RELIGION

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A central theme in the development of \nAmerican Catholicism has been the adaptation \nof religious traditions to the American scene \nto the needs of the Catholic Church's immi- \grant constituencies. Yet, despite the Catholic \nChurch's longstanding identification as an immi-
grant institution, church historians until \nrecently have had little to relate concerning \nthe religious adaptations that Catholic immi-
grants made and the communities they formed. \nMost church historians reflected the concerns \nof clergy to build the basic ecclesiastical \nstitutions where none had previously existed. \nThe internal development of the imposing urban \nCatholic immigrant cultures was not examined.
It was assumed that these cultures were the background for the real subjects of church history: dioceses, religious institutions, and the clergy who directed them. The emphasis lay with the external forms of "Catholicity in America," as John Gilmary Shea, the father of American Catholic history described the subject. If the perspectives or the group behavior of immigrants were ever treated, they were subordinated to the discussion of institutional issues. The Catholic Church was the institutional immigrant while the Catholic immigrant was largely ignored. Accordingly, only a few studies by trained historians related directly to the religious activities of Catholic immigrants before the 1970s.

Gerald Shaughnessy’s *Has the Immigrant Kept the Faith?* may be the first analysis based on extensive documentary evidence to treat Catholic immigrants’ religious behavior. Shaughnessy concluded that most Catholic immigrants adhered to Catholicism in the United States. This work reflected the contemporary concern about "leakage" from the Catholic faith.

Studies on Catholic immigrants by trained historians began in the 1930s with two doctoral students of Marcus Lee Hansen at the University of Illinois. Mary Gilbert Kelly described the efforts to settle Catholic immigrants in western colonies. Mary Evangelina Henthorn treated Bishop John Lancaster Spalding’s career as a promoter of Irish Catholic colonization in rural areas. James P. Shannon’s Yale dissertation rounded out the general subject of western Catholic colonies with an emphasis on Minnesota. More recently, Henry Casper included a volume on rural Irish, Polish, and Czech Catholic colonies in his multi-volume history of the Catholic Church in Nebraska. This is a rare instance of attention paid to immigrant groups within a traditional work of church history.

At the Catholic University of America where dissertations on various aspects of American Catholic history were produced annually from the 1920s onward, there were few touching on the religious and social activities of Catholic immigrants. Among the few were Lambert Schrott’s study of German Catholics in the colonial period. Joan Eland studied Irish American temperance activities in a history of the Catholic Total Abstinence Union. Emmet Rothan surveyed German Catholic immigrants in the decades before the Civil War. Colman Barry’s significant work on German American Catholics deals with controversies involving Germans and the progressive Irish American bishops between 1870 and 1900. At the Gregorian University, Vincent J. Fecher submitted a dissertation on the movement for German national parishes in eighteenth-century Philadelphia and Baltimore.

Philip Gleason’s study of the German Catholic Central Verein provides a thorough portrait of the German Catholic mentality and experience in the United States. The leadership of the Central Verein, an organization of mutual aid societies, promoted a set of social and religious values at odds with the progressive and assimilationist tendencies of the dominant Irish American tradition in American Catholicism.

Much of the aforementioned literature, despite its relation to the activities of immigrants, is usually an extension of the traditional approaches to American Catholic history. The relationship of the clergy with various Catholic constituencies and the ideas and activities of leaders of organizations are prominent. The importance of the immigrants’ role in forming American Catholicism has been recognized belatedly. Over a quarter century ago, the leading historian of American Catholicism, John Tracy Ellis, identified immigration history as one of the weakest areas in historical literature. In 1958, Michael J. Curley, a bishop’s biographer, complained about the overuse of the traditional approaches to doing church history that ignore the immigrant experience, adding that "any attempt to present the history of the Catholic Church in the United States without thoroughly analyzing Catholic immigrants is like trying to build the upper structure of the edifice without getting the foundation firmly established." Such complaints long went unheeded. Through the following years, the volume of American Catholic historical literature consisting of biographies, institutional histories, and studies of controversial episodes has grown steadily. As late as 1968, David J. O’Brien reported that church historians still favored traditional subjects while paying little attention to non-Irish groups.

By the 1970s, the impact of the growing interest in social history, the rediscovery of ethnicity, and (for Catholic scholars) the shift in ecclesiological emphases wrought by the second Vatican Council have broadened the approaches to church history to include the religious activities of Catholic immigrants. Beyond the circle of church historians, social historians have produced studies on immigrant groups and urban communities which deal in part with the religious life of Catholic immigrants. Rather than review the many studies dealing with the non-religious aspects of Catholic immigrant groups, although religious activities may be included as one topic, it is useful to focus the following discussion on those studies pertaining principally to the religious dimensions of Catholic immigrant
life.

For the history of Italian Catholics, one of the few available works was Giovanni Schiavo's compilation of sketches of Italian priests and parishes by state. This work offered no general narrative or interpretation. In general church histories, Italian Catholics were treated under the heading of the "Italian problem" because of their traditional anticlericalism or their devotional practices that circumvented the instructions of the church. Henry J. Browne's 1946 essay provides a useful summary of the Italian problem.

Rudolph Vecoli's seminal essay on Italians and the American church signalled a change of approach. In his "initial reconnaissance," Vecoli started from the Italians' own perspectives, interests, and values which differed strikingly from those of the predominantly Irish American church leadership. This results in an illuminating explanation of the cultural and religious differences separating Italians from their non-Italian co-religionists.

Edward Stibili's dissertation on the history of the St. Raphael Society for the Protection of Italian Immigrants describes the efforts of that organization to care for Italians at ports of entry in the United States. The St. Raphael Society's founder, Bishop John Baptist Scalabrini, is the subject of a biography which has been recently translated into English.

Silvano Tomasi's study of Italian parishes in metropolitan New York City places the immigrants in the context of their national parishes. The national parish was the "unique strategy" of the Italian Catholics in dealing with a new social situation in America, functioning as a "quasi-sect" to perpetuate their religious faith and to provide a basis for preserving a cherished Mediterranean ritualism.

Silvano Tomasi also edited a volume of essays on the religious experience of Italian Americans. The essays of Richard Varbero on "Italian Catholics and the Irish Church in Philadelphia" and Howard Abramson's findings on the Catholic behavior of Italians are particularly noteworthy. Stibili and Tomasi have compiled an extensive bibliography in the area of Italian Americans and religion. Many of the studies listed in the volume do not relate exclusively to religious subjects, but any work touching on a religious theme is included. Thus the volume serves as a general bibliography of Italian Americanism.

Polish Catholic activities in the United States are described in several historical surveys on national parishes, clergy, and religious orders compiled by Francis Domanski and associates. This work is long on lists and short on analysis. The recent literature on Polish Catholics is more illuminating.

T. Lindsay Baker relates the history of the first Poles in America, the Silesians in Texas, with appropriate attention to the Pole's religious activities but without the interpretive depth of many such studies.

Victor Greene and Josek Parot have delved into the history of Chicago's large Polish community. Both authors delineate the conflicts between religious and nationalist Poles in the immigrants' efforts to define Polish identity. Parot's study is a detailed community history, while Greene sticks more closely to the issue of ethnic identity. Greene relates the similar experience of Chicago's Lithuanians in a short chapter.

Lawrence D. Orton traces the formative years of Detroit's Polish community. Detroit Poles were seriously divided among those loyal to the authority of the local non-Polish bishop and the more nationalist Poles supporting an independent Catholic congregation.

In still another study of community conflict, Anthony J. Kuzniak describes the "war" waged by Father Wenceslaus Kruszka to obtain a Polish auxiliary bishop in the Archdiocese of Milwaukee where episcopal leadership was German. As in the Chicago controversy, the "war" in Milwaukee was the occasion for Polish Catholics to establish their identity as Poles and as Catholics.

Daniel Buczak's biography of Monsignor Lucjan Bojnowski captures the history and functions of religious institutions within the Polish Catholic community of New Britain, Connecticut. This classic Polish pastor developed a set of religious institutions enjoying a large measure of independence from non-Polish episcopal authorities. By so doing, Bojnowski rejected the examples of Francis Hodur of establishing the Independent Polish National Catholic Church and of Wenceslaus Kruszka's controversial campaign for the appointment of Polish bishops.

As in Buczak's biography of Bojnowski, William Wolkovich-Valkavicus' study of a significant clergyman, Father Joseph Zebris, captures the life of a Lithuanian Catholic community in Connecticut.

The Other Catholics contains articles by Charles Cado on Czechs, Stephen Torok on Hungarians, William Wolkovich-Valkavicus on Lithuanians, Bohdan P. Prochko on the first Ruthenian bishop in the United States, Keith Byrd on the Greek Catholic rite, Adele Donchenko on Slovenes, Mark Stolarik on Slovaks, and Allen Maloff on Syrians. Essays on Italians by Rudolph Vecoli and Pols by Victor Greene, Daniel Buczak, and Wenceslaus Madaj also appear. The editors of the volume admit that the state of historiography on the "other" Catholics is...
both "recent and thin" with most of the articles having been written within five years of the 1978 publication date. It is so thin that suitable articles on French Canadians, Croats, and Hispanic Catholics could not be obtained. Although the articles are of varying scope, emphasis, and quality, this volume is a valuable starting point for the study of eastern and southern European Catholic immigrants.

For French Canadian Catholics, Mason Wade's 1950 essay on the French parish and survival has perennial value. Pierre Savard treats French Canadian and American Catholics during a critical period in North America church history. Philip T. Sylvia's article deals with ethnic-religious problems in a Massachusetts community.

Additional essays on eastern European groups have appeared in specialized journals. They include: Bohdan Prochko on the beginnings of the Ruthenian Church in the United States; Vasyl Markus' and Victor J. Pospishil's surveys on Ukrainians; M. Martina-Tybor and Mark Stolarik on Slovaks; and Gerald Fogarty's general treatment on the relationship of oriental rite Catholics and the American bishops.

Randall Miller and Thomas Marsik edited a volume of essays containing articles on Catholic Czechs by Josef Barton, Italians by Rudolph Vecoli, Irish by Dennis Clark, Philadelphians by Jay F. Dolan, Poles by William J. Culsh, and Slovaks by Mark Stolarik. An American Church edited by David J. Alvarez includes several articles on Catholic immigrants as well as traditional church history topics.

The authors of many of the aforementioned articles on previously unstudied groups use a rather traditional approach with an emphasis on institutional development and important clergymen. In the course of time a greater interest in the religious activities of ordinary believers may develop more fully.

The Irish experience has been the subject of numerous studies of the traditional variety as well as community studies. Lawrence J. McCaffrey's general survey of the Irish is the most prominent. However, the specific issue of Irish immigrant religion has not received much attention. Patrick Carey studied voluntarism among immigrant Irish Catholics. Martin Towe and Margaret L. Sullivan describe Irish Catholic temperance activities in St. Louis. The role of religion receives careful attention in Michael F. Pochon's study of the Irish in Chicago.

The Irish hegemony in the American Catholic Church has often come under sharp attack in studies of later immigrant groups. Philip Gleason and David Salvaterra have written a provocative essay outlining the relationship of ethnic identity and American Catholicism. The result is a more balanced view of the Irish American leadership and the process of Americanization.

German Catholics have received slight attention. Joseph White's study compared German Protestant and Catholic congregational life in Cincinnati before 1870. German Catholics founded and operated their own parishes and religious institutions with minimal reference to their benign Irish-born bishop. On the other hand, Henry B. Leonard described the conflict arising from German Catholic resentment of Cleveland's French-born bishop in the mid-nineteenth century.

Studies of Catholic life embracing several immigrant groups within a city or diocese have also appeared.

Dolores Liptak's dissertation on the Catholic Church's relations with the new immigration arriving in Connecticut between 1870 and 1920 demonstrates a willingness of a succession of Irish American bishops to accord non-Irish ethnic groups the opportunity to develop their own religious cultures. This resulted in a general absence of ethnic conflict among Connecticut Catholics.

Charles Shanabruhn's study of a century of development of Catholic life in Chicago describes the stable ethnic pluralism that prevailed in such a large Catholic population. Under George Mundelein, who became Archbishop of Chicago in 1913, the ethnic pluralism was directed toward a new American Catholic identity for second and third generation ethnic Catholics. In his study of Catholic education in Chicago, James Sanders likewise describes the tolerant ethnic diversity there. He argues that parochial schools also had the specific function of easing immigrants into American culture.

Timothy Walch compared the rise of Catholic educational and social institutions in Chicago and Milwaukee. Unlike the situation that developed in eastern cities, Catholic immigrants arrived in Milwaukee and Chicago during the formative years of urban life. Catholics and their social and religious institutions therefore grew with the cities' growth, resulting in a general lack of anti-Catholic feeling.

William Wolkovich-Valkavicius describes the successful settlement of Catholic ethnic groups with the resulting tensions and accommodations in the Nashoba Valley in Massachusetts.

On the national level, Richard M. Link's study surveys the relationship of the Catholic Church with the new immigration in the early twentieth century. His analysis, based on published sources, points to the favorable and
accommodating attitudes of the American Catholic leadership toward the new immigrants. This short study of so many official policies must suffice until a more extensive work appears.48

Works on devotional practices of Catholic immigrants have appeared recently. Jay P. Dolan's comparative study of an Irish and a German parish in antebellum New York City emphasizes the religious life of ordinary believers and the different traditions of Catholicism represented by these two ethnic groups. Dolan's study of Catholic revivalism in the nineteenth century--a movement with parallels to Protestant revivalism--examines this important aspect of Catholic piety that reinforced the immigrants' adherence to the sacramental life of the church. The author concludes that revivals promoted a "gospel of acceptance" that encouraged the immigrants' lack of economic achievement.49

The studies cited in this essay indicate that the religious dimension of Catholic immigrant life has just emerged as a field of historical inquiry. Important subjects such as popular piety and the many religious and social functions of the parish have been carefully studied for the first time. The wealth of primary sources in parish histories and popular literature indicate that this subject can be developed more fully. The new studies on eastern European Catholics bode well for the future of scholarship in that area. Many of the foregoing works originated as dissertations and subsequently appeared as short monographs or articles on manageable subjects. Larger syntheses are clearly needed to come to terms with the relationship of religion and ethnicity: the nature of the relationship and how it developed, as Timothy L. Smith stated, is not yet clear.50

James Hennessey's one-volume history of American Catholicism aims at a portrait of the Catholic community. This otherwise excellent synthesis of so much old and new scholarship does not altogether capture Catholic immigrant and ethnic religious life. A general social history of American Catholicism with the immigrant experience as its foundation has yet to appear.51

Hennessey's essay on recent American Catholic historiography shows that local, institutional, and intellectual histories and biographies still preclude.52 Historians of American Catholicism have not yet heeded the message of John Lukacs' 1977 presidential address to the American Catholic Historical Association in which he urged church historians to place church history in a larger context. Lukacs called for a "history of believers, a history of belief" that transcends the traditional categories of church history and the history of ideas.53

The study of Catholic immigrants and their religious behavior is not confined to church historians. Social historians have recently produced numerous community, ethnic, and urban studies examining one or more Catholic immigrant groups. Since there is no uniform methodology for this kind of social history, the religious dimension is often examined inadequately if not entirely neglected. The high quality of scholarship on Puritanism in New England is an example of how well religious ideas can be interpreted and related to other aspects of life. Social histories of Catholic immigrants would be greatly enriched by a deeper study of religious beliefs and behavior.

FOOTNOTES

1. For an analysis of John Gilmary Shea's works, see Henry Warner Bowden, Church History in the Age of Science: Historiographical Patterns in the United States, 1876-1928 (Chapel Hill: University of North Carolina Press, 1971).
39. Patrick Carey, "Voluntaryism: An Irish Catholic Tradition," Church History 48 (1979), 49-62; Martin Tovey and Margaret Leonicolo Sullivan, "The Knights of Father Mathew: Parallel Ethnic Reform," Missouri Historical Review 75 (1981), 168-183; Michael F. Puchon,

ORGANIZATIONS

The Sixth Berkshire Conference on the History of Women will be held June 1-3, 1984, at Smith College, Northampton, Mass. Its theme will be "Reassessing Our Past: Women's History After Fifteen Years." A request for papers has been issued with a deadline of December 1, 1982, for first submission and a final deadline of March 15, 1983. Write to Carol Groneman, History Department, John Jay College, 445 W. 59 St., NYC 10019, or Mary Beth Norton, History Department, McGraw Hall, Cornell University, Ithaca, NY 14853.

The Regional History Center, Northern Illinois University, DeKalb, is collecting historical records for the northern eighteen counties of Illinois. In the ethnic field, the Center has collections on Swedish, Norwegian, and German immigrants, as well as local government records, etc. For information write the Center at DeKalb, IL 60115.

The Illinois State Archives, Springfield, has virtually completed computerizing its public domain records, especially those having to do with the sales of public lands. It is the first such project in the country. Because of the names, the records are of interest to immigration historians.

The Carpatho-Rusyn Research Center, 355 Delano Place, Fairview, NJ 07022, issues a quarterly newsletter entitled the Carpatho-Rusyn American. Subscription is $5.00 addressed to it at 3485 Forest Glen Road, North Madison, OH 44057.

The Multicultural History Society of Ontario, 43 Queen's Park Crescent East, Toronto, Ont. M5S 2C3, Canada, has available a brochure on its publications.

The Theodore Front Musical Literature, 155 N. San Vicente Blvd., Beverly Hills, CA 90211, calls attention to its large stock of materials.
on Slavic music, including folksongs.

Emigrantinstitutet, Vaxjö, Sweden, issues a publication entitled ET Information. Address it to Box 201, 351 04 Vaxjö, Sweden.

The Swedish Council of America, 2600 Park Ave., Minneapolis, MN 55407, issues a News containing information on current activities of Swedes in America. Editorial correspondence should be sent to PO Box 2186, Winter Park, FL 32790.

The Cushwa Center for the Study of American Catholicism is sponsoring a conference on "Perspectives in American Catholicism" at the University of Notre Dame, November 19-20, 1982. Contact the Center, 614 Memorial Library, Notre Dame, IN 46556. The Center has available a list of working papers at $2.50 per set on various aspects of Catholicism in the U.S.

The president, Rudolph Vecoli, took part in a conference on "The Italians Outside Italy: The Italian Emigrants in the Labor Movements of the Countries of Adoption, 1880-1940" at Milan, March 18-20, 1982. Vecoli has been awarded the title of Cavaliere Ufficiale nell'Ordine al Merito della Repubblica Italiana by the Italian government.

A new Basque Cultural Center has been built in San Francisco. The address is 399 Railroad Ave, South San Francisco, CA 94080.

The Basque Studies Program of the University of Nevada issues a Newsletter, edited by William A. Douglass. Address the Program at the University of Nevada, Reno 89557.

The 1910 manuscript census schedules, on microfilm, are now available at or from the National Archives. Write for information about publication of the Sales Branch (NEPS), National Archives, Washington, DC 20408.


James S. Pula, St. John Fisher College, Rochester, NY 14618, has been appointed editor of Polish American Studies. Manuscripts should be mailed to him.

The Immigration History Research Center, 826 Berry St., St. Paul, MN 55114, has issued a Publications Catalog, free on request.

Annotation, the newsletter of the National Historical Publications and Records Commission, the National Archives, Washington, DC 20408, in its June issue, reports support of a project to assemble and publish documents relating to the Spanish heritage in New Mexico, at the University of New Mexico, Santa Fe.

The Rockefeller Foundation announces grants for research on U.S. Immigration. Inquiries should go to Mary M. Kritz, The Rockefeller Foundation, 1133 Avenue of the Americas, New York, NY 10036. Applications may be submitted until the end of August, 1983.

A conference on "The Arabic-Speaking Immigration to North America to World War II," is scheduled for June 2-4, 1983, at the University of Minnesota Immigration History Research Center. The Center has issued a call for papers. Address 826 Berry St., St. Paul, MN 55114.

A conference on "The City in History and History in the City," scheduled for April 24-27, 1983, will be held at the annual meeting of the American Culture and Popular Culture Associations, in Wichita, Kansas. A call for papers has been issued by Fred Schroeder, Humanities, University of Minnesota-Duluth, Duluth, MN 55812.

The annual meeting of the Social Science Association, October 27-30, 1983, will be held at the Shoreham Hotel, Washington, DC. Proposals for sessions or papers should be sent to: Olivier Reg, Randall Ball, University of Virginia, Charlottesville, VA 22903.

A conference on "The Multi-Ethnic City: Conflict or Synthesis in American Literature, Society, and History," November 12-13, 1983, at Pace University, Pace Plaza, NYC 10038, provides opportunities for panels or papers. Write Dorothy of Hue, Dept. of English, Pace University, NYC 10038. Deadline for abstracts is February 15, 1983.

The 1983 annual meeting of the Society for the Advancement of Scandinavian Studies will be held at the University of Minnesota, Minneapolis, May 5-7, 1983. Proposals for sessions should be addressed to Paul Houe, Dept. of
Scandinavian, 210 Polwell Hall, University of Minnesota, Minneapolis, MN 55455.

For information about papers presented at a symposium on Judah L. Magnes, October 12-14, 1982, in Berkeley, write the Magnes Museum, 2911 Russell St., Berkeley, CA 94705.

Write the Swenson Swedish Immigration Research Center, Augustana College, Rock Island, IL 61201, concerning papers presented on resources in the field, September 23-24, 1982.

The Danish American Heritage Society has announced plans for a Danish Immigrant Museum, location yet to be determined. For information write the Society at 25672 Dane Lane, Junction City, OR 97448.

The Hagley Museum, PO Box 3630, Greenville, Wilmington, DE 19807, announces graduate fellowships on the history of industrial America. Full tuition and a small travel fund are provided. Write the Museum for information. Application deadline is February 1, 1983, for the 1983-84 academic year.

The National Coordinating Committee for the Promotion of History, 400 A Street SE, Washington, DC 20003, is concerned about cuts in the NEH appropriations, the National Archives appropriation, and legislation for an independent National Archives. Write the Committee for full information.

A conference on "Perspectives on American Catholicism," November 19-20, 1982, at the Cushing Center, University of Notre Dame, includes sessions on the immigrant church, and Catholic and Protestant immigrant communities. Write the Center for information.

Research grants ranging from a thousand to two thousand dollars are available from the Cushing Center for the Study of American Catholicism. For 1983 grants, applications should be in by December 1, 1982. Address Jay P. Dolan, Director, Cushing Center, 614 Memorial Library, University of Notre Dame, Notre Dame, IN 46556.

The Association for the Bibliography of History (Georgetown University) has organized the National Registry for the Bibliography of History. The registry will collect, record, and disseminate information about bibliographic projects in all fields of history in the United States and Canada. For further information write Thomas T. Helde, Department of History, Georgetown University, Washington, DC 20057.


RESEARCH IN PROGRESS

Owen V. Johnson (Ind.) "The European Ethnic Press in America: A Socio-Cultural History."

Playford V. Thorson (UND), "Ethnic History of North Dakota."

Playford V. Thorson, "The Scandinavian-American Response to the Union Crisis of 1905."

McClanahan is also making a study of the case study approach to ethnic studies, from Oscar Handlin's Boston's Immigrants to the present.

Ruth Jacknow Markowitz (SUNY-Stony Brook) is working on a dissertation on "My Daughter, the Teacher: Second-Generation Women Teachers in the New York City Public School System, 1920-1940."

Sr. M. Christine Athans (Berkeley) is completing a dissertation on the influence of Father Denis Fahey on Anti-Semitism in the United States, 1934-1954.

Charles Fanning (Bridgewater State College) is making a study of the Irish in American fiction.

Daniel P. O'Neill (St. Mary's College, Winona) is making a study of women religious in the St. Paul, Minnesota, diocese.

Joshua Fishman (Yeshiva U.) is preparing a volume on "Non-English Language Resources of the USA: A Vital National Resource." For information write him at Yeshiva University, 55 Fifth Ave., NYC 10003.

An interdisciplinary committee sponsored jointly by the Russell Sage Foundation, the Sloan Foundation, and the Bureau of the Census, under the chairmanship of Charles F. Westoff, Princeton University, is gathering data from previous federal censuses in preparation for better utilization of the census of 1980. The project is commissioned are listed in ITHEM, Vol. 36, #1/2, June 1982, published by the SSRC, 605 Third Ave., NYC 10158.


Melvin G. Holti (University of Illinois-Chicago Circle) has been appointed general editor of a newly launched series, "The Ethnic History of Chicago," published by the University of Illinois Press. Twenty-five books are projected over the next five years. Holti's Ethnic Chicago will be republished in an enlarged edition in 1983.

Sponsored by the SSRC, the Harvard University Press is publishing a new series entitled Social Trends in the United States. For information write the Press.


Pamela S. Nadel (American University) has completed her dissertation at Ohio State University on "The Journey to America by Steam: The Jews of Eastern Europe in Transition."

The Rockefeller Foundation, 1133 Avenue of the Americas, NYC 10036, is publishing in the fall of 1982 a Working Paper containing the essays on U.S. immigration policy presented at a Workshop at the Winespread Conference Center in collaboration with the Johnson Foundation. One of the essays is by Lawrence H. Fuchs (Brandeis U.) on "The Current Policy Debate on Illegal Immigration." Write the Rockefeller Foundation for information.

Sebastian Fichera (UCLA) has completed a dissertation on "The Meaning of Community: A History of the Italians of San Francisco."

PUBLICATIONS


Daniel Kubat, The Politics of Migration Policies. Center for Migration Studies, 209 Flagg Place, Staten Island, NY 10030. $9.95, plus postage.

Jens Chr. Birch and Henrik Christoffersen, eds., Citizen Participation and Local Government in America and Scandinavia. Erling Olssen Forlag, Soderenden 14, DK-2820, Gentofte, Denmark.


Mildred Warren, Years of Infamy: The Untold Story of America's Concentration Camps. New York, Morrow, $7.95. For five copies or more, 40% discount.


New Jersey Historical Commission, 113 West State St., Trenton, NJ 08625, announces publication of booklets for teachers' workshops on Ethnic Life. Editors are Giles R. Wright and Howard L. Green of the Commission staff.


Italian, Polish, Scottish, Spanish.


University Press of America, PO Box 19101, Washington, DC 20036 publications. Aubrey W. Bennett, Institutional Adaptation of West Indian Immigrants to America: An Analysis of Rotating Credit Associations (1981, $17.50, $8.25); Maurillo E. Vigil, Los Patrones: Profiles of Hispanic Political Leaders in New Mexico History (1980, $18.00, $8.25).


Quaderni Culturali. 3611 Penelone, Montréal, Que H2A 1M9. §2. Quarterly. "Its main objective is that of promoting intelligent knowledge of the various social and cultural itineraries produced by the immigration phenomenon, both within the Italian community and in the wider social context of present-day Quebec." Chiefly in Italian Language.

Ethnic Forum, Vol. 12, #1, Spring 1982. Kent State University. Articles on ethnic collections in libraries and some reviews of ethnic books.

Pennsylvania Ethnic Studies Newsletter,

Jerry R. Williams, And Yet They Came: Portuguese Immigration from the Azores to the United States. Center for Migration Studies, 209 Flagg Place, Staten Island, NY 10304. $14.95cl., $9.95pa.

Andrew N. Canepa, Curator, American Italian Historical Association, Western Regional Chapter, 100 Santa Ynez Ave., San Francisco, CA 94112, reports the following: Patrizia Salvetti, "La comunità italiana di San Francisco tra Italia e America" annhi 30 e 40 in Studi Emigrazione, Vol. XIX, No. 65 (March 1982); Alessandro Baccari and Andrew N. Canepa, "The Italians of San Francisco in 1865," in California History, Vol. LX, No. 4 (Winter 1981/82), 350-369; Garibaldi and California, a commemorative publication sponsored by the Garibaldi Centennial Committee of San Francisco, October 1982, with essays by Francesco Loveri, "Giuseppe Garibaldi and the Italians in California," and Philip Nustad, "San Francisco's Garibaldi Guard." For copies write Augusto Troiani, 5051 Mission St., San Francisco, CA 94112.


Tricia Knoll, Becoming Americans. Asian

Scourgers, Immigrants, and Refugees in the Western United States. Portland, OR, Coast to Coast Books, 1982. $22.50ha., $14.50pa., plus $1.50 shipping cost. Illustrations, maps, index.

Barbara McCann (WRFG, Atlanta) has produced "That Was All Done By Women," a 2 1/2 hour documentary tape of interviews with Slovenian-American women of the community of Travnik in the upper peninsula of Michigan. The material is available from the National Federation of Community Broadcasters, 1314 - 14th St. NW, Washington, DC 20035.

NEW MEMBERS SINCE MAY 1982

PATRONS (new/renewed)

American Jewish Archives 3101 Clifton Ave. Cincinnati, OH 45220

Immigration History Research Center 826 Berry St. St. Paul, MN 55114

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Multicultural History Society of Ontario 43 Queen's Park Crescent East Toronto, Ont. M5S 2C3 Canada

National Center for Urban Ethnic Affairs 1523 0 St. NW Washington, DC 20005

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690 Cedar Street, St. Paul MN 55101

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