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EDITORIAL

Your attention is called to the new Directory, issued in January 1984. Price is $2.00, plus foreign postage of $2.00.

Thanks are due the retiring members of the Executive Board: John Appel, George Pozzetta, and Robert Harney. Replacing them for the next three-year term are Alan Krout, American University, Randall Miller, St. Joseph's University, and Deborah Dash Moore, YIVO Institute, NYC. Continuing on the Board, with date of expiration of term are John Bodnar (1985), Betty Boyd Caroli (1985), David Reimers (1985), Robert Cross (1986), Stephan Thernstrom (1986), and Louise Wade (1986).

The chairman of the Program Committee, Elliott Barkan, has appealed for proposals for sessions at meetings of the AHA, OAH, SHA, WHA, AHA-PCB, and other national or regional organizations. Address him at School of Social Sciences, California State College, 5500 State College Parkway, San Bernardino, CA 92407. Proposals should include brief summaries of papers and suggestions as to commentators.

CUBANS IN MIAMI: A PRELIMINARY BIBLIOGRAPHY

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American immigration and ethnic history has experienced a tremendous resurgence during the past two decades. Historians have probed and analyzed the experience of a multitude of immigrant groups and ethnic communities -- an effort perhaps culminating in the publication of the Harvard Encyclopedia of American Ethnic Groups in 1980. Most of this work, however, has focused on the era of unhindered European immigration in the nineteenth and early twentieth centuries. For the period since 1920, much less has been written. Indeed, the twentieth century remains a great uncharted wilderness for immigration and ethnic historians. The great surge of new immigrants and refugees since 1960, in particular, has yet to be placed in the larger context of immigration history.

In many ways, the new immigration of the past few decades has been reshaping some of the major U.S. metropolitan areas. For instance, in 1983 Time magazine reported that the Los Angeles metropolitan area was home not only for over two million Mexicans and Mexican-Americans, but also for hundreds of thousands of other new immigrants. These included 200,000 Salvadorans, 200,000 Iranians, 175,000 Japanese, 150,000 Chinese, 150,000 Koreans,

150,000 Filipinos, 130,000 Arabs, and smaller but still sizeable concentrations of Israelis, Samoans, Colombians, Hondurans, Guatemalans, Cubans, Vietnamese, Pakistanis, and East Indians.

Similarly, New York City has become a magnet for Asian, Caribbean, Hispanic, and other new immigrants and refugees. Huge concentrations of Haitians, Dominicans, Colombians, West Indians, and the like have created new ethnic neighborhoods in areas formerly populated by the Italians, Jews, Germans, Scandinavians, and Irish. As the New York Times observed in 1981, "immigrants are coming to New York City from virtually every country on the globe, creating a city more diverse in race, language and ethnicity than it was at the turn of the century when immigrants from Europe poured through Ellis Island." Reflecting this new surge of immigration, the foreign born made up about 25 percent of New York City's population in 1980.

The incredible dimensions of this new immigrant flood are just beginning to be sketched out. According to a careful study by Douglas S. Massey, net immigration to the United States during the 1970s totaled more than seven million persons -- a figure surpassing the previous record high of about 6.3 million during the first decade of the twentieth century. Some specialists estimate that at the present rate, 35 million additional immigrants and refugees will come to the United States by the year 2000. It is not too early for ethnic historians to begin studying this late-twentieth-century immigration.

The Cubans in Miami

Over the past 25 years, Miami has emerged as one of the most fascinating, yet least studied, of the new immigrant cities. The mass immigration of Cuban exiles which began in 1959 has made Miami as much a Latin American as an American city. Growing numbers of immigrants and refugees from other Caribbean and Latin American nations have altered Miami's demographic and cultural pattern even further. Indeed, Miami has become a truly multiethnic and multicultural urban region. Unlike the melting-pot cities of the industrial era, says Miami Mayor Maurice Ferre, Miami has become a new "boiling pot" in which numerous vibrant ethnic cultures compete and clash with one another, while at the same time displacing the mainstream Anglo-American culture.

The origins of Hispanic Miami can be traced back at least to the 1930s, when a sizeable middle-class Cuban community existed in the city. Some were exiles from earlier political conflicts in Cuba. After World War Two, Miami's Hispanic population increased further with a noticeable influx of both Cubans and Puerto Ricans. Careful estimates placed the Spanish-speaking population of the Miami metropolitan area at about 20,000 in 1950 and at least 50,000 in 1960. The massive exodus of Cuban exiles began in 1959 and continued sporadically over the next two decades. Between 1959 and 1980, over 800,000 Cubans left their homeland for the United States. Despite federal government efforts to relocate Cuban exiles throughout the United States, most eventually settled in the Miami area. By the early 1970s, Miami had become the world's second-largest Cuban city -- smaller only than Havana.

The full dimensions of the Hispanic presence in Miami have been revealed in the 1970 and 1980 census reports. In 1970, when the Hispanic category was first recorded, almost 300,000 Hispanics made their homes in the Miami metropolitan area. By 1980, the Spanish-speaking population had almost doubled to just over 581,000, and the percentage of Hispanics had increased from 23.6 percent to 35.7 percent of total metropolitan population.

The 1980 census statistics did not include the recent wave of 125,000 Cuban refugees who arrived between April and December 1980 during the "boatlift" from Cuba's Mariel harbor. When these newcomers are added to those officially counted in the census, the Hispanic population of Miami exceeded 700,000 by the end of 1980, and they comprised about 40 percent of the entire metropolitan population.

Not all of the Hispanics are Cuban; perhaps as many as 150,000 are non-Cuban Latins from Colombia, Ecuador, Venezuela, Peru, and Chile, as well as from Mexico and Puerto Rico. Recent revolutions in Nicaragua and El Salvador have created large new exile communities in Miami. In addition, the U.S. Border Patrol in Miami has admitted that "tens of thousands" of illegal aliens have entered South Florida and disappeared into the general population. Thus, the Hispanic population of Miami, although mostly Cuban, is actually quite diverse in terms of national origin. As a result of the dramatic growth of these Cuban and other Latin settlements, non-Hispanic whites had become a minority in the Miami area population by 1980 -- a twenty-year demographic revolution without precedent in American history.

Cubans are highly concentrated residentially in Miami's "Little Havana," a vast 800-block area spreading south and west from the central business district. Most of this area is located within the city of Miami, but it also overlaps into the neighboring municipalities of Coral Gables, West Miami, and Sweetwater. Little Havana was once a declining section of empty lots, run-down businesses, and older, single-family homes. As in earlier immigrant cities, single-family buildings were converted into multiple units and residential

densities soared. New apartments went up on empty lots and cleared land. Cubans soon established businesses and a vibrant cultural and institutional life. Little Havana grew by absorbing new arrivals from Cuba, as well as Cubans who had been resettled initially in other parts of the United States. Through a process of "population invasion," departing non-Latin whites were quickly replaced by Cubans, and the boundaries of Little Havana pushed outward to accommodate the burgeoning Cuban influx.

The Cuban population also spread to other sections of the metropolitan area. Hialeah, a large city of about 150,000 in northwest Dade County, provides the most startling example of the diffusion of Hispanic population out of the Miami urban core. Virtually an all-Anglo city in 1960, Hialeah had become three-quarters Hispanic by 1980. In the years since 1980, a widening corridor of Hispanic settlement is beginning to link Miami's Little Havana with Cuban Hialeah, thus creating a massive and sprawling Spanish-speaking community.

The arrival of the Cuban refugees in the 1960s and 1970s reshaped the economy of metropolitan Miami. In 1960, Miami appeared to many to be an aging and declining tourist spa. With its downtown deteriorating, its image as a tourist playground losing its glitter, and its population dispersing to the suburbs, Miami was rejuvenated by the Cuban influx. In essence, an entire professional and middle-class population was uprooted from Cuba and set down in Miami. After a short period of adjustment, the Cubans pursued the American dream with a vengeance. By the 1980s, they had established some 20,000 businesses, ranging from banks, restaurants, factories, and construction companies to retail stores, service stations, and auto dealerships.

Over a period of two decades, Cuban entrepreneurial success has been nothing short of spectacular. The import-export business, in particular, has been energized by Cuban businessmen, who have utilized Miami's Latin ambience and bilingual culture in building a thriving international trade. Indeed, enormous changes have taken place in Miami's business pattern since the early 1970s. For example, Miami has emerged as an exciting center of international banking and finance. Over 100 U.S. multinational corporations located their Latin American regional headquarters in Miami and Coral Gables by the early 1980s. Foreign investment and Latin American tourists have been pouring into Miami since the seventies. Miami is finally fulfilling the dreams of early post-war businessmen who envisioned their city as the gateway to Latin America. Unhappily, Miami also has become the center of an incredibly lucrative drug-smuggling business from Latin America and the Caribbean, mostly organized and controlled by gangs of Cuban and Colombian "cocaine cowboys."

According to Joel Garreau in The Nine Nations of North America (1981), Miami experienced a sweeping "geographic revolution" during the 1970s -- one which made Miami the economic and cultural capital of the entire Caribbean basin. Most analysts contend that it has been the Cuban presence in Miami -- their entrepreneurial energy and bilingual culture -- which brought an economic turnaround. "It is an article of faith in Miami," journalist Herbert Burkholz noted in 1980, "that without the impetus provided by the Cuban-exile community the city today would be just another Sun Belt spa well past its prime."

As the demographic and economic pattern of the Miami metropolitan area changed, so also did the pattern of local politics. When the Cubans first came to Miami in the 1960s, they came as exiles rather than refugees. Almost universally, they hoped to depose Fidel Castro and return to their homeland. Thus, for many years, Castro and Cuba were more important to Miami's newcomers than local political issues. Because they planned to return, few became naturalized citizens. But by the 1970s, the hope of return had been abandoned by most. As the Cuban exiles increasingly came to view Miami as a permanent place of settlement, they put down roots and became citizens and voters.

The past decade witnessed an important shift from exile politics to ethnic politics among Miami's Cubans. By the end of the 1970s, Hispanic political strength in the area had become formidable, particularly in Miami and Hialeah. Local politics in Miami is now organized primarily around ethnic and racial issues. Elections since the mid-1970s, particularly on the local level, have demonstrated the growing power of the Cuban vote. It is also true, however, that Cuban politics in Miami is also very fragmented, with numerous groups and factions organized around old-country or anti-Castro issues. Nevertheless, a recent controversy over bilingualism mobilized, and perhaps isolated, the Cuban community politically as never before. Clearly, ethnic politics will continue to intensify in the Miami metropolitan area as the demographic structure shifts further in the future.

The fact that Cubans comprise such a large proportion of the city's population makes Miami different from the immigrant cities of earlier periods. For example, the predominance of Cubans in the city, along with new patterns of Latin American trade and tourism, has strengthened Spanish language maintenance. The Cubans are, perhaps, the only immigrant group in American history to perceive an eco-

nomic value (as opposed to a cultural imperative) in maintaining their language. Cubans and other Hispanics in Miami can spend most of their time without using the English language. As a result, Cuban institutional and cultural life remains strong and assimilation to the Anglo-American mainstream has been very slow.

Lisandro Pérez, in an article on the Cubans in the Harvard Encyclopedia of American Ethnic Groups, suggests that "by 1990, when second-generation Cuban Americans come to dominate the Cuban population in the United States, the structure and character of the communities will probably undergo many changes." However, others contend that the Cuban experience has been one of "adjustment without assimilation." Still others predict that Cuban culture will soon become the mainstream culture in the Miami area. Whatever the future brings, it seems clear that the Cuban experience is unique in American immigration history.

The Sources

Cuban Miami offers a microcosmic slice of new immigrant life in the United States. Virtually all of the big issues (and then some) addressed by historians of immigration and ethnicity for earlier groups and earlier periods can be examined once more in the context of Cuban ethnicity. These include: federal immigration policy, the pattern of immigrant arrival, conflict with other ethnic groups, patterns of adjustment, issues of economic mobility and ethnic entrepreneurialism, the role of immigrants in politics, conflicting pressures for assimilation and pluralism, and questions of marriage, family, culture, religion, education, and ethnic crime. As suggested earlier, it is not too soon for ethnic historians to begin placing the Cuban experience within the larger context of immigration history.

For the most part, historians have ignored the Cuban immigrant experience. Recent histories of American immigration and ethnicity, for example, generally disregard the Cubans. Thomas J. Archdeacon's new book, Becoming American: An Ethnic History (1983), provides only a few scattered sentences on the Cubans. James Stuart Olson's The Ethnic Dimension in American History (1979), a book of 440 pages, contains two pages on Cuban immigrants and not one bibliographical citation. Leonard Dinnerstein and David M. Reimers in Ethnic Americans: A History of Immigration and Assimilation (1982) devote a mere page and a half to the Cuban newcomers. Typically, Richard Kolm's important Bibliography of Ethnicity and Ethnic Groups, published by the National Institute of Mental Health in 1973, contains only four entries on Cubans out of almost 1,700 bibliographical references on various ethnic groups in America. The entry on Cubans in the Harvard Encyclopedia of American Ethnic Groups (1980), written by Lisandro Pérez, offers an excellent brief sketch, but the short accompanying bibliography does not do justice to the enormous but scattered literature on the subject.

Surveying the scholarly literature on Cubans in 1975, Lourdes Casal and Andrés R. Hernández noted that most of the writing on the subject remained "underground," primarily because of limited accessibility. As of 1975, only a few book-length studies on Cubans in America had been published. These included Richard Fagen, et al, Cubans in Exile: Disaffection and the Revolution (1968), an analysis of who left Cuba and why, based on extensive survey research and interviewing of early exiles in Miami. Another useful study is Eleanor Meyer Rogg, The Assimilation of Cuban Exiles: The Role of Community and Class (1974), an analysis of ethnic adjustment in West New York, a small New Jersey town where Cubans settled in substantial numbers.

A considerable body of new material has been published since 1975. As late as 1982, Dinnerstein and Reimers reported that "we know of no monograph that details the history of the Cubans in the United States since 1959." This gap may be filled now by the recently published Thomas D. Boswell and James R. Curtis, The Cuban-American Experience: Culture, Images and Perspectives (1983) and a forthcoming full-length study, Lourdes Arguelles and Gary MacEoin, The Cubans in the U.S.: Revolution, Displacement and Terror. Two new oral histories of Cuban exiles also have appeared: Lorrin Philipson and Rafael Llerena, Freedom Flights: Cuban Refugees Talk About Life Under Castro and How They Fled His Regime (1980), and José Llanes, Cuban Americans: Masters of Survival (1982). Helpful in placing the recent Cuban immigration in the larger perspective of current American immigration policy (or lack thereof) are Paul R. Ehrlich, et al, The Golden Door: International Migration, Mexico, and the United States (1979) and John Crewdson, The Tarnished Door: The New Immigrants and the Transformation of America (1983).

Increasingly, scholarly research on Cuban exiles and immigrants is appearing in such mainstream social science journals as the International Migration Review, the American Journal of Sociology, the Latin American Research Review, the American Journal of Economics and Sociology, the Annals of the American Academy of Political and Social Science, Monthly Labor Review, Sociology and Social Research, Demography, Social Forces, Social Problems, and the like.

Similarly, the journal Cuban Studies,

published by the Center for Latin American Studies at the University of Pittsburgh, is devoting an increasing amount of attention to the Cuban experience in the United States. Particularly important in this regard is the special issue of Cuban Studies on "The Cuban Exodus: A Symposium" (July 1981-January 1982). The fact that virtually none of this recently published work has been written by historians is of little importance; historians of immigration and ethnicity have long been aware of the interdisciplinary nature of their work.

The past decade, then, has been characterized by a growing literature on Cubans in the social science journals. However, the bulk of the recent writing on the Cuban immigrant experience continues to be buried in government documents, specialized mimeographed reports, and unpublished Ph.D. dissertations and M.A. theses. Some of this scattered material has been collected in several anthologies edited by Carlos E. Cortés and published by Arno Press. In addition, numerous articles have appeared in specialized, esoteric, and fringe journals such as Cubatimes, Aportes, Arieto, Exilio, Contemporary Marxism, and similar publications. Again, little of this work has been written by immigration historians. Social scientists, journalists, political activists, and government agencies have provided most of the impetus for the study of Cubans in America.

The accompanying bibliography is designed to identify the chief sources upon which historians of immigration and ethnicity might rely for interpretation of the Cuban experience in the United States, and particularly in Miami. It draws especially on mimeographed studies prepared by social scientists at the University of Miami, Florida International University, and Florida Atlantic University. It identifies little-known and hard-to-track-down reports on Cubans in Miami issued by the Cuban National Planning Council, the Florida State Commission on Hispanic Affairs, the National Council of Hispanic Mental Health, the American Council for Nationalities Service, the Council for Inter-American Security, the New Transcentury Foundation, and various agencies of the Metro-Dade County and the Florida state governments.

It also includes important journalism on the Cuban experience in the New York Times Magazine (which has covered trends and events in Miami closely over the years) and other periodicals such as The Nation and The Economist. Not to be overlooked are such local periodicals as Miami Magazine, Miami Mensual, and Florida Trend -- each of which has paid close attention to recent ethnic changes in the Miami area. Newspaper articles have not been included, but interested scholars should not overlook twenty-five years of reporting on Cubans in the Miami Herald, the Miami News, the Hispanic Diario Las Americas and El Herald, and the black community's Miami Times. The Miami Newspapers Index, published by the Miami-Dade Public Library since 1982, provides the best means of access to this newspaper journalism for the past few years. In addition, at least half a dozen smaller Hispanic papers are published in the Miami area, although they are not indexed.

This bibliography is drawn from a much larger and more comprehensive listing, still in preparation by the author, which includes over 500 entries on Cubans in Miami and the United States.

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VIEWPOINTS ON ITALIAN AMERICAN POLITICAL BEHAVIOR

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No synthesis exists on the important literature of Italian American political behavior. Although the writing is considerable, it is eclectic and rests on traditional research methods. This essay attempts to summarize the important writing on Italian American political behavior.

The family has been the most relevant institution for the Italians, and it has provided the essential services to its members. Lydio F. Tomasi, Francis X. Femminella, and Andrew M. Greeley have pointed out that the family was the only institution that mattered in the Italian social structure.[1] In this respect, Edward C. Banfield's first-hand study of a south Italian village for nine months from 1954 to 1955 indicated that the prevailing backwardness and poverty caused the villagers to fail to act in concert for the common good or for any immediate goal beyond the nuclear family. Banfield labeled this condition as "amoral familism," and it left the peasants outside the larger society.[2]

The Old World culture has prevented the Italians from gaining any major success in the American political system throughout most of their history in the United States, a view generally accepted by most scholars. Joseph Lopreato has observed, "The greater the cultural cohesion of a subgroup in a society, the greater the likelihood that it will pursue common political action and the greater its success in achieving goals that are highly valued." Due to their previous traditions, including campanilismo, Italian Americans have had difficulty in achieving concerted action.[3]

Three significant community studies of the Italian American social structure by behavioral social scientists verify these points: New Haven,[4] the North End of Boston,[5] and the West End of Boston.[6] The political system in New Haven encouraged continued association with the Italian Americans who sought to ensure maintenance of their traditions.[7] In the North End of Boston the Irish controlled the system. But certain organizations, such as the political club, Knights of Columbus, Holy Name Society, and Sons of Italy, provided an important future base for Italian American politicians. The family network also established loyalties and obligations. During campaigns, appeals emphasized ethnic linkages. Italian Americans were told they suffered from discrimination and they must stick together. When President Franklin D. Roosevelt's "stab in the back" speech in 1940 attacked Fascist ruler Mussolini, the

Italian American vote for Roosevelt dropped precipitously in the Boston "cornerville" community under study.[8] In another study on the West End neighborhood of Boston, Italian Americans expressed suspicion, hostility, and alienation in their general attitudes toward government. The study showed that officials were regarded as corrupt and played an adversary role. "Government agencies have no realities, the city is seen as congeries of individuals, most of whom are corrupt. . . . The personalization of government operations stems in part from the West Enders' inability to recognize the existence of object-oriented bureaucracies."[9] Though they maintained a strong sense of ethnicity within their homogeneous communities, they failed to establish a solid base of political power from which to rise.

A relevant analysis has been presented by Philip Canastraro's study of Italian American ethnicity from 1924 to 1945, a time when Italian Fascism and its leader Mussolini dominated the homeland. Canastraro found this was an intense period of ethnicity, when the American population viewed Italian Americans with suspicion. His conclusions revealed that Italian Americans were responsive to Fascism in that it was alluring. Fascism actually slowed down Americanization. They were drawn to Fascism because American society discriminated against them, and, although they were not Fascists, it enabled them to identify with pride in their heritage. Canastraro asserted such developments retarded Italian American political achievement.[10]

The urban political machine was the most important politicizing force for the ethnic group.[11] For the immigrants, especially the Italians, the peasant heritage handicapped them. As Oscar Handlin observed, "In the business of government, he did not act, was only acted upon."[12] When the Italians arrived in America, the political machine was already well organized and dominated by the Irish.

In Chicago at the turn of the century, the Italian Americans failed to assert themselves successfully in the political arena. Humbert S. Nelli stated that Italian Americans could not grasp the realities of "ethnic group politics" and they regarded politics as a "struggle between good and evil." Although a few did gain office, and most of those came from northern Italy, Italian American candidates suffered defeat after defeat. Ironically, crime and corruption provided the vehicle for their political mobility. Nelli credits their qualified success in the 1920s to criminal influence as he identified three leading men who never pursued or held office: James Colosimo, John Torrio, and Al Capone. Nevertheless, Italian Americans lacked the essential leaders, organization, and sophistication for success in public office.[13]

Richard A. Varbero's study of Philadelphia politics in the 1920s demonstrated that Italian Americans lagged behind other groups in achieving a significant place in the mainstream of public power. He conceded that progress had been made in their political acculturation, but they experienced a "gradual" development. What power they did gain was limited to the sections of the city in which they concentrated in large numbers. Beyond their base, the leaders and the organizations lacked the necessary power to gain any real influence.[14]

In her study of the Italian Americans in Buffalo, Virginia Yans-McLaughlin pointed out that the division between institutional life and family, familism, had its antecedents in the old country. The contadini placed priority on the interests of the family over those of the larger community. Also, social and economic conditions of the host society greatly influenced the political life of the Italians. The discrimination they endured served to reinforce their family traditions, which once again prevented them from fully participating in the public sector, thereby looking to the family for support. Before 1930 mutual aid societies were the only formal associations that they joined and supported. She states that when the Italians joined labor unions such decisions represented a family matter. The ethnic community reduced the "immigrants' need to participate in American life." The Italians lacked political organization. They were unreliable politically, constantly crossing from one party to another, lacking discipline and leadership.[15]

For a revisionist study of the Italian immigrants in Rochester, New York, Utica, New York, and Kansas City, Missouri, John Briggs has attempted to show the Italians who arrived in this country as well equipped to adapt and succeed in the American ethos. He placed heavy emphasis on the developing mutual aid societies in Italy which were carried over to the United States and which bolstered an emerging leadership in these three cities. He disputed the array of accepted scholarship on the Italian mezzogiorno by stressing their voluntary associational and organizational ability. Briggs does admit, however, that the Italian Americans failed to submerge their local differences into a common unity. Even the "Italian colonies were slow in developing an Italian-American power base." They failed to establish an effective voting bloc.[16]

In the more traditional view, Nathan Glazer and Daniel P. Moynihan concluded that the Italian Americans were "slow and late" in gaining important positions as party leaders in New York City.[17]

Richard A. Gabriel and Paul L. Savage examined the patterns of Italian American political accommodation to the local regimes in Youngstown, Ohio, New Castle, Pennsylvania, and Providence, Rhode Island. They concluded that "Italians simply did not regard collective political activity at the local level as terribly important or even terribly necessary." Politics was not a "desirable profession". The Italian Americans find "solace not in public activity but in family-oriented activity."[18]

Related to this hypothesis was the research project conducted by Patrick J. Gallo based on in-depth interviews of 45 men and women. He found that the American political system had tended systematically to exclude some ethnic groups from sharing power. Gallo carefully interviewed a selected group of Italian Americans; this group included recently arrived immigrants and those in each of the three generations located in the New York City metropolitan area. The majority of first and second generation Italian Americans experienced political powerlessness, and this sentiment was evident in the third generation, although marking a decline. The latter point was attributed to the third generation's higher educational level and the entrance into higher income and occupational categories. The majority of all groupings believed that government had little impact on their lives; could do little to change an unjust law; government is too complicated to understand; and the majority possessed scant information about the system. The control group of white Anglo-Saxon Protestants exhibited the opposite sentiments.[19]

The social research of Andrew M. Greeley at the National Opinion Research Center has indicated that ethnicity is an important variable in measuring political behavior. Working in the 1970s, Greeley set out to test the major expectations of ethnic group behavior. On the basis of knowledge gained by earlier studies, Italian Americans were expected to score low on the political participation scale. Adding an additional variable, religion, Greeley confirmed this point: Italian Catholics scored low on the political participation scale. On the voting scale, Italian Americans and French Americans scored lowest among Catholic groups. Finally, Italian American Catholics scored lowest on the community participation scale, which involved the respondent's working for a candidate or a party, attending political meetings, contributing money to a campaign, or simply trying to influence others. Sidney Verba and Norman H. Nie, Participation in America: Political Democracy and Social Equality, (New York: Harper and Row, 1972), found that Protestants exhibited a political style characterized by community participation. Greeley's research confirmed this point. Ethnicity did make a difference.[20]

The greatest impact made by the Italian Americans in politics was in the East Harlem section of Manhattan in New York City. It has been classified as a "social frontier," a transitional community for various groups who settle, succeed, and move out to higher status areas.[21] East Harlem became the "cradle of Italian American congressmen," at a time when their influence extended from 1917 to 1962. These congressmen were Fiorello LaGuardia, Vito Marcantonio, James Lanzetta, and Alfred E. Santangelo. The most successful of these was LaGuardia, who also served as President of New York City's Board of Aldermen, congressman, and later as mayor. He signaled the breakthrough in which he triumphantly challenged the reign of Irish control.[22]

In a significant analysis of ethnic-group conflict and ethnic succession in New York City, Ronald H. Bayor has pointed out that by appealing to the new ethnic vote, New York's minority parties could increase their chances of success in the 1930s. The Republican party, for example, was first to endorse an Italian American for congress and mayor (LaGuardia), and for United States Senator (Edward Corsi). Italian Americans lacked the strong influence that the Jewish Americans had, but before 1930 they were not well organized. The dominant Democratic party under the control of the Irish Americans could not satisfy both without giving up much of their power. Since the Jews voted regularly and split their vote, they had to be courted. The Italians could be ignored because they would vote Democratic anyway. Bayor states that it was LaGuardia who was responsible for the "political awakening" of the Italian Americans.[23]

Biographer Arthur Mann agreed as he interpreted the life of LaGuardia as representative of the "process through which Italo-Americans came of political age." Mann said, "We are hyphenates all. This particular fact is crucial for understanding LaGuardia in particular and politics in general." He regarded LaGuardia as a marginal man who lived on the edge of many cultures and spoke Yiddish, Hungarian, German, Italian, Serbo-Croatian, and plain New York City English. He was half Jewish, half Italian, born in Greenwich Village, raised in Arizona, married a Catholic, and later a Lutheran, he was a Mason and Episcopalian. In short, he was a "Mr. Brotherhood all by himself."[24] But he identified with Italians. A "superbly conditioned political animal," he received 90 percent of the Italian American vote when he ran for mayor. Normally Democratic, they supported him even though he was a Republican

running on a Fusion ticket. He was elected two more times. Italians across the United States and the world joined in celebrating LaGuardia's victories.[25]

The outstanding but controversial congressman from East Harlem was Marcantonio, who was variously labeled a radical and reformer. A protégé of LaGuardia, he represented East Harlem from the 1930s to the early 1950s, being defeated only once by James Lanzetta. Marcantonio's biographer, Salvatore J. LaGumina, attributed his success to service to the people, protector of the oppressed, and advocate of unpopular causes. Marcantonio "scored best in low rent areas, especially those inhabited by Italo-Americans. He was strongly supported by the nation's most recent arrivals and the Negroes. Marcantonio's leadership was rooted in the working class."[26] An associate of W. E. B. Dubois and Paul Robeson, he has been rated (along with LaGuardia) as a national reformer by Arthur Mann.[27]

In his study of New Haven, where Italian Americans comprised one-third of the population, Raymond E. Wolfinger showed them voting consistently Republican for thirty years. They had split their vote since 1910, but in 1939 William C. Celentano received the Republican nomination for mayor. Although he lost, he was the first of his kind to be nominated for mayor in New Haven. When he ran again in 1945, he won with Italian American support, and that support remained Republican even after he was defeated in 1953. Wolfinger pointed out the Italian American connection in New Haven, although in most of the northeast they voted Democratic in local elections.[28]

The election of John Pastore as the first Italian American governor in Rhode Island in 1946, and the first to be elected United States Senator in 1950, has been recognized as the "coming of age of the Italo-Americans" in the post-World War II period by Samuel Lubell.[29] These gains were to be matched by others -- Peter Rodino, Frank Annunzio, Joseph Alioto, Michael DiSalle, Anthony Celebrezze, John Volpe, Mario Biaagi, to name a few. LaGumina qualified Lubell's assertion by indicating that Italian Americans had been accepted in the system from 1945 to 1965, and more gains were made after 1965, but political alienation continued to exist. The progress that was made was important, but doubt arose when comparing actual participation in proportion to the entire Italian American population, estimated to be anywhere from 15,000,000 to 31,000,000. In spite of these gains LaGumina insisted they were "still emergent in political participation." He agreed with other scholars on the subject of ethnic correlation: "Ethnic visibility in the political structure is substantially related to ethnic group achievement and acceptance as a whole."[30]

These developments contributed to what may truly be the most decisive achievement of the Italian Americans. Frank J. Cavaioli focused on the formation in 1952 of the American Committee on Italian Migration, an affiliate of the National Catholic Resettlement Council. It aimed to liberalize the immigration laws by attacking the McCarran-Walter Law, which was based on the unjust national origins quota system of the 1920s. The system favored the northern Europeans and discriminated against all others, especially Italians. ACIM had 130 chapters and 27,000 members around the country. ACIM used sophisticated and effective techniques in pressure politics, thereby contributing to the passage of the 1965 Immigration Reform Law, the greatest political achievement of the Italian Americans. Even President Lyndon B. Johnson and his administration acknowledged the constant efforts of the Italian Americans in behalf of immigration reform.[31]

They continued to build on this base of political strength. Gerald Pomper showed in his ward-by-ward correlation analysis in the 1962 Newark election that fellow ethnics voted for candidates of their own ethnic stock regardless of party, issues, or policies. Nearly 45 percent of Newark's population was Italian American. The vote for Hugh Addonizio, a Democrat, closely correlated with that of two other Italian Americans, one a Republican and the other a Democrat.[32]

Mark R. Levy and Michael S. Kramer's quantitative analysis of political behavior in the 1960s cited the Italian Americans as beginning to realize their political power.[33] In eighty-five elections for president, governor, and U.S. senator in nine states, Republican candidates won the Italian American vote only eight times. Commentators had alleged that they were realigning their vote to the Republican party, because of their support for Eisenhower in the 1950s and the white backlash in the 1960s. Evidence has shown that they remained fundamentally Democratic. It was their coming to grips with their ethnic identity and their awareness of bloc power that led Levy and Kramer to predict that they were emerging as a "cohesive ethnic political force, a force no politician will be able to ignore safely."[34]

Yet traditional views continue to persist. Andrew Rolle has recently stated that most Italian Americans shun public life and "withdraw from reform activities. . . . Italian Americans underuse their neighborhood civic facilities partly because they believe in reliance upon the family rather than upon the group."[35]

This paper has summarized some of the more significantly relevant writings and research on Italian American political behavior. Though not exhaustive, and though traditional views persist, the scholarship reflects the close development of this large ethnic group's growth within the host society, and this development is mirrored in their political maturation and emerging strength.

NOTES

1. Lydio F. Tomasi, The Italian American Family, (New York: Center for Migration Studies, 1972); Francis X. Femminella and Jill S. Quadagno, "The Italian American Family"; Charles H. Mindel and Robert J. Haberstein, eds., Ethnic Families in America, (New York: Elsevier, 1976), pp. 61-88; Andrew M. Greeley, Ethnicity in the United States, (New York: John Wiley, 1974), p. 160.
2. Edward C. Banfield, The Moral Basis of a Backward Society, (Glencoe, Illinois: The Free Press, 1962), pp. 10, 163. See also Phyllis H. Williams, South Italian Folkways in Europe and America, (New Haven: Yale University Press, 1938).
3. Joseph Lopreato, Italian Americans, (New York: Random House, 1970), pp. 104-107.
4. Irwin L. Child, Italian or American? The Second Generation in Conflict, (New Haven: Yale University Press, 1943).
5. William Foote Whyte, Street Corner Society, (Chicago: University of Chicago Press, 1943).
6. Herbert J. Gans, The Urban Villagers, (New York: The Free Press of Glencoe, 1962).
7. Child, Italian or American? The Second Generation in Conflict, p. 40.
8. Whyte, Street Corner Society, pp. 205-211, 230-231.
9. Gans, The Urban Villagers, pp. 163-164. This study was done from October, 1957, through May, 1958. Soon after the area was torn down for a Federal renewal program.
10. Philip Canastraro, "Fascism and Italian Americans," Silvano M. Tomasi, ed., Perspectives in Italian Immigration and Ethnicity, (New York: Center for Migration Studies, 1977), pp. 61-62.
11. Robert E. Lane, "The Way of the Ethnic in Politics," Harry A. Bailey, Jr., and Ellis Katz, eds., Ethnic Group Politics, (Columbus: Charles E. Merrill, 1969), p. 102. See Elmer E. Cornwell, Jr., "Bosses, Machines and Ethnic Politics," Annals, 353, (May 1964), 28-39.
12. Oscar Handlin, The Uprooted, (Boston: Little, Brown, 1951), p. 202.
13. Humbert S. Nelli, Italians in Chicago 1880-1920, (New York: Oxford University Press, 1970), pp. 112-113, 222-223; Humbert S. Nelli, "John Powers and the Italians; Politics in a Chicago Ward, 1896-1921," Journal of American History, LVII (June 1970), 67-84.
14. Richard A. Varbero, "The Politics of Ethnicity, Philadelphia's Italians in the 1920's," Francesco Cordasco, ed., Studies in Italian American Social History, (Totowa, New Jersey: Rowman and Littlefield, 1975), pp. 164-176.
15. Virginia Yans-McLaughlin, Family and Community, Italian Immigrants in Buffalo, 1880-1930, (Ithaca: Cornell University Press, 1977), pp. 109-132.
16. John Briggs, An Italian Passage, (New Haven: Yale University Press, 1978), pp. 172-177. For a critical review of this book, see Rudolph J. Vecoli, "The Immigrant Experience: New Perspectives and Old Principles," Reviews in American History, (March 1979), 43-50. Compare also Dino Cinel, From Italy to San Francisco, (Stanford: Stanford University Press, 1982).
17. Nathan Glazer and Daniel P. Moynihan, Beyond the Melting Pot, (Cambridge: MIT Press, 1970), 2nd edition, pp. 209-210.
18. Richard A. Gabriel and Paul L. Savage, "The Urban Italians: Patterns of Political Accommodation of Local Regimes," The Urban Experience of Italian Americans, (New York: American Italian Historical Association, 1975), pp. 107-130.
19. Patrick J. Gallo, Ethnic Alienation, The Italian Americans, (Rutherford: Fairleigh Dickinson University Press, 1974), pp. 193-200.
20. Greeley, Ethnicity in the United States, pp. 122-130; see Figures 1, 2, 3, 4, 6 and Note 14 on p. 154.
21. Leonard Covello with Guido D'Agostino, The Teacher in the Urban Community, (New Jersey: Little, Adams, 1970), pp. 179-180.
22. Salvatore J. LaGumina, Ethnicity in American Political Life, The Italian American Experience, (New York: American Italian Historical Association, 1968), pp. 8, 21-33.
23. Ronald H. Bayor, Neighbors in Conflict, (Baltimore: Johns Hopkins University Press, 1978), pp. 32-33.
24. Arthur Mann, LaGuardia, A Fighter Against His Times 1888-1933, (Philadelphia: J. B. Lippincott, 1959), pp. 11-13, 20, 330.
25. Arthur Mann, LaGuardia Comes to Power 1933, (Philadelphia: J. B. Lippincott, 1965), pp. 9, 25-31, 133-136.
26. Salvatore J. LaGumina, Vito Marcantonio, The People's Politician, (Dubuque: Kendall-Hunt, 1969), p. 88.
27. LaGumina, Ethnicity in American Political Life, The Italian American Experience, pp. 34-35.
28. Raymond E. Wolfinger, "The Development and Persistence of Ethnic Voting," Lawrence H. Fuchs, ed., American Ethnic Politics, (New York: Harper & Row, 1968), pp.163-193.

29. Samuel Lubell, The Future of American Politics, (New York: Harper, 1965), 3rd ed., pp. 80-81.
30. Salvatore J. LaGumina, "America's Political Process and Italian Participation in New York State," Silvano M. Tomasi, ed., Perspectives in Italian Immigration and Ethnicity, (New York: Center for Migration Studies, 1977), pp. 86-89.
31. Frank J. Cavaioli, "Italian Americans Slay the Immigration Dragon: The National Origins Quota System," Italian Americana, 5 (Fall/Winter 1979), 71-100; Frank J. Cavaioli, "Chicago's Italian Americans Rally for Immigration Reform," Italian Americana, 6 (Spring/Summer 1980), 142-156.
32. Gerald Pomper, "Ethnic and Group Voting in Nonpartisan Municipal Elections," Public Opinion Quarterly, 30 (Spring 1966), 79-97.
33. Mark R. Levy and Michael S. Kramer, The Ethnic Factor, (New York: Simon & Schuster, 1973), pp. 159-190.
34. Levy and Kramer, The Ethnic Factor, p. 189.
35. Andrew Rolle, The Italian Americans, Troubled Roots, (New York: The Free Press, 1980), p. 175.

ORGANIZATIONS

The annual meeting of the IHS was held at the Biltmore Hotel, Los Angeles, April 6, 1984. Presiding was our president, Rudolph Vecoli. At an Editorial Committee meeting preceding the Executive Board meeting, the editor of the Journal, Ronald Bayor, reported on the year's progress, including an increase in subscriptions and the many articles and book reviews received. At the Executive Board meeting, open to all IHS members, a relatively small group received the Treasurer's report, indicating healthy balances in our accounts. The Journal is not fully self-sustaining, but Patron payments and increase in subscribers has brought a plus balance in its account. Authorization was continued for the $100 annual subsidy to the National Coordinating Committee for the Promotion of History. The Secretary, Mark Stolarik, presented the results of the election by mail ballot. Elected to the Executive Board were Alan Kraut, Randall Miller, and Deborah Dash Moore. Reelected were Carlton C. Qualey as Treasurer and Editor of the Newsletter, and Mark Stolarik as Secretary.

At the annual dinner meeting at a Greek-American restaurant, on the evening of April 6, the first presentation of the Theodore Saloutos Book Award, funded by his wife, Florence Saloutos, was made by the award committee (Moses Rischin, Kathleen Conzen, John Higham) to Professor Jon Butler, University of Illinois-Chicago, for his book The Huguenots in America: A Refugee People In New World Society, published by the Harvard University Press in 1983. The award carries a cash prize of $500 and a special certificate. The award will be an annual one.

At the dinner meeting, the speaker was Professor Charles Moskos, Northwestern University, whose subject was a tribute to the late Professor Saloutos and remarks on Greek immigration to the United States.

The next annual meeting will be in Minneapolis, in conjunction as usual with the OAH, April 17-20, 1985.

The OAH Merle Curti Award was presented at the Los Angeles meeting to Professor Dino Cinel, Tulane University, for his book, From Italy to San Francisco: The Immigrant Experience, published by the Stanford University Press in 1982.

The Immigration History Research Center, University of Minnesota, announced acquisition of the papers of Theodore Saloutos. This large collection of materials on Greek immigration is as yet uncatalogued, but funds are being raised to inventory the collection. One such fund-raising event will be held on June 8, 1984, at St. Mary's Greek Orthodox Church, 3450 Irving Avenue South, Minneapolis, on the occasion of opening an exhibit entitled "The Greek-American Family: Continuity Through Change," which will remain in place from June to August 1984. At the fund-raiser for the Theodore Saloutos Memorial Fund on June 8, at 7:00 P.M., there will be a lecture by Nicholas Gage, author of Eleni.

Sessions on immigration/ethnic subjects at the OAH meetings were: "Immigration Policy in Hisorical Perspective" with papers by Thomas J. Archdeacon on "The Simpson-Mazzoli Immigration Bill: Historical Roots" and by Otis L. Graham on "The Simpson-Mazzoli Immigration Bill: Uses and Abuses of History"; "Chicanos and the World War II Years" with papers by Vicki Ruiz on "Chicano Cannery Workers in Southern California" and by Juan R. Garcia on "Mexico, the United States and the Zoot-Suit Riots: the Politics of Race Relations"; "Christians and Jews in the United States" with papers by Morton Borden on "Jews and American Sunday Laws, with special reference to the Newman Case," by Jonathan D. Sarna on "The American Protestant Opposition to Protestant Missions to the Jews," and by Egal Feldman on "Reinhold Neibuhr and the Jews"; "Retreat from Assimilation: Patterns of Identification among

Nineteenth Century Irish Americans" with papers by Timothy J. Meagher on "Irish All the Time: Ethnic Consciousness among the Irish in Worcester, Massachusetts, 1880-1905," by Brian C. Mitchell on "Should Old Acquaintances be Forgotten: the Failure to Assimilate Irish Immigrants to Nineteenth Century Lowell," and by Dale B. Light, Jr., on "Neighborhood, Community, and the Development of Ethnic Consciousness: the Irish of Philadelphia"; "The Formation of Mexican-American Consciousness and the Media in Los Angeles" with papers by Lorena Larlee on "Pedro Gonzalez and the Origins of Spanish-Speaking Broadcasting in Los Angeles, 1928-1934," by Felix Gutierrez on "Mexican-American Youth and the Media: The Mexican Voice, 1934-1945," and by Mario T. Garcia on "The Making of a Chicano Journalist: Ruben Salazar and the Los Angeles Times, 1959-1970"; and "Defining Our Terms: Assimilation" with a paper by Olivier Zunz on "American History and the Changing Meaning of Assimilation."

At the AHA meetings in San Francisco, December 28-30, 1983, the following sessions relating to American ethnic history took place: a session on "Ethnicity and Ethnic History in Comparative Perspective" with a paper by Thomas J. Archdeacon (U. Wis.) on "Rethinking American Immigrant and Ethnic History: Problems, Perspectives, and Sources"; a session on "Resettlement of German Jews," with a paper on American aspects by Steven M. Lowenstein (U. of Judaism) on "German Jews in the United States: New York's Washington Heights, 1933-1983"; a session on "American Law and Ethnic Minorities in the West" with papers by David J. Langum (School of Law, Reno) on "Americans in Trouble: Expatriate Experiences in the Criminal Law of Mexican California," by John R. Wunder (Texas Tech) on "Chinese in Trouble: Criminal Law and Acculturation on the Trans-Mississippi Western Frontier," and by Mari Hong (U. Hawaii) on "Native Hawaiians in Trouble: Criminal Law During the First Years of American Occupation of Hawaii"; a session on "Where Ethnics Meet: American Jews in the Pacific West, 1875-1970" with papers by Tony Fels (Stanford U.) on "Universalism or Exclusivity? The Ethnic Dimensions of Freemasonry in Gilded Age San Francisco," by William Toll (U. Oregon) on "Ethnicity and Stability: South Portland's Italians and Jews, 1900-1940," and by Paul R. Spickard (Bethel College) on "Intermarriage and Ethnic Identity: Jews and Japanese Americans in the American West"; and a session on "Sicilians and Sicilian Americans" with papers by Donna R. Gabaccia (Mercy College) on "Emigration and Working Class Militance in Western Sicily, 1880-1930," and by Lucia Chiavola Birnbaum (Berkeley Feminist Institute) on "Religious and Political Beliefs of Sicilian and Sicilian-American Women, 1880 to the Present."

For information concerning research and archival projects on Slavic groups in Canada, write Dr. Yury Boshyk, Dept. of Slavic Languages and Literature, University of Toronto, Toronto, Ont. M5S 1A1, Canada.

The Western Regional Chapter of the American Italian Historical Association welcomes contributions to its collections. Write the curator, Andrew Canepa, 100 Santa Inez Ave., San Francisco, CA 94112. The collections are housed in the San Francisco Library.

Frederick C. Luebke (U. Nebraska-Lincoln) has been appointed director of the Center for Great Plains Studies of the University of Nebraska-Lincoln.

Jules Chametzky (U. Mass.-Amherst) is upcoming chairman of the Ethnic Literature Division of the Modern Languages Association; he is also director of the Institute for Advanced Study in the Humanities at his institution.

Jorgen Dahlie (Univ. B.C.-Vancouver) is vice-president of the Association for the Advancement of Scandinavian Studies in Canada.

Charlotte Erickson (Cambridge, England) is President of the British Association for American Studies. She is currently Paul Mellon Professor of American History, Cambridge University.

The 16th International Congress of Historical Sciences will meet in Stuttgart, Germany, August 25 - September 1, 1985. For information, write the Congress Manager's Office, Letzter Hasenpfad 61, D-6000 Frankfurt 70, West Germany, or the AHA, 400 A. St. S.E., Washington, DC 20003. Deadline for preliminary registration is September 30, 1984; deadline for registration at a reduced fee is June 15, 1985. See AHA Perspectives, November 1983.

Established in 1982, the La Guardia Archives Museum at La Guardia Community College (CUNY), 31-10 Thomson Ave., Long Island City, NY 11101 has documents, photographs, and miscellaneous material relating to the La Guardia years.

A conference on "Religion and Society in the American West" is to be held at St. Mary's College, Moraga, CA, on June 15-16, 1984.

The American Irish Historical Society, 991-5th Ave., NYC, has received an NEH grant for cataloguing its archival and manuscript materials relating to the Irish in America.

The Max Kade Institute for German-American Studies has been inaugurated at the University of Wisconsin-Madison. Its director is Jürgen Eichhoff. The Institute's address is 901 University Bay Drive, Madison, WI 53705. The Institute seeks to collect materials relating to Germans in America.

The Regional History Center of the Northern Illinois University, DeKalb, IL 60115, is collecting materials in the eighteen northern counties of Illinois, especially on immigrants. Any contributions of material are welcome.

The Robarts Library of the University of Toronto held an exhibition "In Commemoration of the Great Artificial Famine of Ukraine, 1932-1933," January 2-31, 1984. Write for Ethnocultural Notes/Events, January 1984, University of Toronto, for a description of the famine and exhibition.

The Danish Immigrant Museum, now located at Grand View College, Des Moines, Iowa, will eventually be moved to a permanent site west of Elk Horn, Iowa. The Museum Board seeks a director. Address Donald K. Watkins, Dept. of Germanic Languages, University of Kansas, Lawrence, KS 66045.

The Sixth Berkshire Conference on the History of Women will be held at Smith College, June 1-3, 1984, with 140 panels. Write Dorothy Green, Neilson Library, Smith College, Northampton, MA 01063. At least two sessions are ethnic related.

The Center for Migration Studies, 209 Flagg Place, Staten Island, NY 10304, sponsored a Seventh Annual Legal Conference on Immigration and Refugee Policy, at the Washington Hilton, March 29-30, 1984. Write it for information as to papers. The Center has received three research grants: from the Ford Foundation for six special issues of the International Migration Review; from the Tinker Foundation for a project to explore undocumented aliens in the New York metropolitan area; and from the NEH for microfilming an Italian archival collection on Italian emigration to the U.S., 1902-1933. Write the Center for its newsletter describing recent acquisitions and activities.

The Austin Bookshop, Box 36, Kew Gardens, NY 11415, catalog #104, is on Women, With Special Emphasis on Immigrant and Ethnic Women.

H. Arnold Barton (So. Illinois Univ.) is editor of the Swedish-American Historical Quarterly (formerly Swedish Pioneer Historical Quarterly).

Thaddeus Gromada (Jersey City State College) is the new President of the Polish American Historical Association.

The Canadian-Scandinavian Foundation offers grants to Canadians for research in the Scandinavian countries. Write J. Lundgren, Dept. of Geography, McGill University, 805 Sherbrooke St. W., Montreal, Que. H3A 2K6, Canada.

A National Heritage Language Centre has been established at the Ontario Institute for Studies in Education, Toronto, under a grant of $250,000 from the Secretary of State for Multiculturalism. For information write Dr. J. Cummins at the Institute.

A call for papers has come for the 13th Annual Conference on Ethnic and Minority Studies, February 27 - March 2, 1985, in Kansas City, Missouri, on the topic: "Ethnic Identity: Aging, Mental Health, and Sexism." Deadline for submissions is October 31, 1984. Address Gretchen Bataille, Dept. of English, Iowa State University, Ames, Iowa 50011. Tel. 515-294-3448.

Robert Wiebe (Northwestern University) has been appointed Pitt Professor of American Studies at Cambridge University for 1984-85.

Susan R. Falb (Ph.D, Georgetown U.) has been appointed Historian of the Federal Bureau of Investigation, Washington, DC 20535, Rm. 7883 Hoover Bldg., Tel. 202-324-5385. She will provide assistance to anyone seeking information about the FBI's archival material.

The American Association for State and Local History has announced research grants in its field, funded by the NEH, with at least twenty-five research grants up to $3000 each. Application deadline is July 1, 1984. For information write James B. Gardner, Education Division, AASLH, 708 Berry Road, Nashville, TN 37204.

The Smithsonian Institution, L'Enfant Plaza, Suite 3300, Washington, DC 20560, offers resident fellowships in a variety of fields, including American folklore and American social history. Application deadline is January 15 each year. The Smithsonian also offers Foreign Currency Grants in support of research in Southeast Asia. Deadline is November 1 each year.

Reinhard R. Doerries (University of Hamburg) organized a conference for the German Society of American Studies, February 1983, at Falkenstein/Taunus on "Photography, Film and Caricature as Documents for American History."

Deborah Dash Moore (YIVO Institute, NYC) was co-director of the Conference on Jewish Settlement and Community in the Modern Western World, at CUNY Graduate School, March 1983.

Two NEH summer seminars for teachers have ethnic-related themes: "Language Maintenance and Language Shift Among American Ethnolinguistic Minorities," June 25-August 17, 1984, at Stanford University, conducted by Joshua Fishman; "Ethnic Groups and the State," June 18-August 10, 1984, at the University of Washihgton, conducted by Paul R. Brass.

RESEARCH IN PROGRESS

John P. O'Connor (Brooklyn) is making a study of Irish and German immigrant life in Brooklyn.

Maureen Gest (Yale) is doing a research paper on immigrant women in school teaching. She would appreciate information on this subject.

Maralyn A. Wellauer, 3239 N. 58 St., Milwaukee, WI 53216, is undertaking an extensive project on Swiss immigrants in Wisconsin prior to 1900. She has a questionnaire which will be mailed to anyone with information on her subject.

Jonathan D. Sarna (Hebrew Union College, Cincinnati) is doing a history of the Jewish Publication Society of America, 1888-1988.

Selma C. Berrol (Baruch College) is making studies of "Julia Richman: A Passionate Americanizer," "The Jewish Woman and Her American Sisters, 1890-1900," and "The Making of a Neighborhood: The Jewish West Side of New York, 1920-1930."

La Vern L. Rippley (St. Olaf College) is working on a book on nationality groups in Wisconsin.

Albin J. Cofone (Miller Place, NYC) is preparing a history of the Italians in Nevada, to be published by the University of Nevada Press. Two of his articles on the subject have appeared in the Nevada Historical Society Quarterly, 1982, 1983.

Recipients of the Ida B. Davis Ethnic Heritage Awards, 1982, 1983, Immigration History Research Center, University of Minnesota: Paul Buhl, "The Crisis of the German-American Press in World War I: A Study of the Winona Westlicher Herold," and Daniel Kelley, "Irish-Americans and World War I: An Analysis of the Response of the Minneapolis Irish Standard," both students of William P. O'Neill, St. Mary's College.

Jorgen Dahlie (Univ. B.C.-Vancouver), "The Scandinavians in British Columbia: Ethnic Dissolution or Persistence?"

William Toll (U. Oregon) is at work on a comparative study of Italians, East European Jews, and Japanese immigrants: mobility and treatment in Portland, Oregon, 1900-1950.

Yda Saueressig (U. Delaware) is studying emigration from northwestern Europe in early and middle nineteenth century and the decline of rural domestic industries; she is also doing comparative research on northern Ireland, northwestern Germany, and the eastern and southern provinces of the Netherlands.

Jules Chametzky (U. Mass.-Amherst) is studying southern Jewish writers in their cultural context.

Financed by the Volkswagen Foundation, a study of German-American behavior, 1830-1930, has been undertaken by Willi Paul Adams, Kennedy Institute for North American Studies, Berlin, and Kathleen Neils Conzen, University of Chicago.

Walter Kamphoefner, Division of Humanities, Cal-Tech., Pasadena, CA 91125, is seeking immigrant German letters written to Germany, 1820-1920.

Gary A. Kulhanjian (Middletown, NJ) is doing an article on Armenian settlements in New Jersey.

Mark Wyman (Illinois State U., Normal) is doing research on European displaced persons in the U.S., and would like information about them.

Albert Skomra (Penn State Univ., Uniontown, PA) made a slide presentation on the "Patch" communities of southeastern Pennsylvania, at Alliance College, Cambridge Springs, PA. He has been studying the "Patch" communities of the "Mons" valley.

Leonard Dinnerstein (U. Arizona) and Fred Jaher (U. Illinois) are doing a history of American anti-Semitism.

John R. Christianson (Luther College) is making studies of Norwegian-American ethnic communities and bilingual higher education, of immigrant singing societies, and of Danish-Norwegian ethnic interaction in America.

Carlos E. Cortés (U. California-Riverside) chaired a session on "Hispanics: The Changing Mosaic of America" (PBS series, October 1983); and in July 1983 another PBS program, "Latinos: A Growing Voice in U.S. Politics" which he wrote and supervised.

Edith Blicksilver (Georgia Tech) is making a study of Japanese-Americans resident in Georgia during World War II.

John J. Appel (Michigan State Univ.) is preparing a study of St. Patrick's Day in American cartoon and caricature.

Y Drych, the Welsh-American newspaper, 1851 to present, has been microfilmed by the Harvard University Library. Another Welsh-American newspaper, The Druid, 1907-1937, has been microfilmed by The Balch Institute, Philadelphia. The original file of The Druid is at Brigham Young University, Provo, Utah.

John J. Bukowczyk (Wayne State U.) is doing a history of the Pole in America and a history of the Polish immigrant middle class in Brooklyn, NY, 1880-1940.

Sally M. Miller (Univ. of the Pacific, Stockton, CA) is editing a volume on the ethnic press in the United States, to be published in 1985 by Greenwood Press.

Mark Stolarik (Balch Institute) presented a paper on "The Slovak Press in the late 19th and early 20th centuries, with particular emphasis on the Slovak-American Press, 1885-1918" at a conference at Indiana University, Bloomington, in November 1983. Stolarik is also organizing a session on the Slovak press in the old world and the new, 1885-1984, for a projected conference of the AAASS in New York in November 1984.

Hartmut Keil (Amerika-institut, Univ. Munich) is working on "German Socialist Immigration into the United States, 1870-1900", "The Social History of German Workers in Chicago, 1850 through World War I," and "Immigrant Neighborhoods in American Cities: The Case of Chicago."

Berndt Ostendorf (Amerika-institut, Univ. Munich) is engaged in a study of "The Rise and Fall of German Immigrant Culture in New Orleans."

Peter Marschalck (Staatsarchiv Bremen) is preparing an annotated inventory of source material relative to migration, 17th to 20th centuries, available in Bremen archives.

H. Arnold Barton (So. Illinois Univ.) is making a study of "Swedes and Swedish-Americans: Views and Attitudes Toward Each Other."

"Recent Ph.D. Dissertations," in Pennsylvania Ethnic Studies Newsletter, Summer/Fall, 1983, University of Pittsburgh, includes dissertations from many universities, all on ethnic subjects.

Charlotte Erickson (Cambridge, England) is making a study of emigration from the British Isles in 1841 and life career studies of 2000 British emigrants, 1815-1890.

Jon Alan Gjerde, "Peasants to Bourgeoisie: The Migration from Balestrand, Norway to the Upper Middle West." University of Minnesota Thesis, 1982. 438p.

June Namias (Cambridge, MA) is preparing a study of white North American women captured by North American Indians. She will be presenting a paper on "Thrills, Terror and Suffering: Responses of White Women Captured by North American Indians" at the Berkshire Conference on Women's History at Smith College in June 1984. She has also prepared for the Stanford/AHA Women's History Materials series a unit on "Demography and History."

Deirdre Mageean, Faculty of Social Science, The Open University, Milton Keynes, is working on a comparative study of pre- and post-famine emigrants from northwest Ireland to North America.

Janet E. Rasmussen (Pacific Lutheran University, Tacoma, WA) is director of a project entitled "New Land-New Lives: Scandinavian Experiences in the Northwest," supported by grants from the L. J. & Mary C. Skaggs Foundation, Oakland, CA. To date the project includes taped interviews with 178 persons in 213 cassettes and forms part of the Pacific Lutheran University's Scandinavian Immigrant Experience Collection. In addition to the Skaggs-funded interviews, there are 32 interviews with Scandinavian women conducted in 1980. Professor Rasmussen is preparing a book manuscript based on the interviews to deal with the Scandinavian immigration to and adjustment in the Pacific Northwest. By Scandinavians she includes not only Danes, Norwegians, and Swedes, but also Finns and Icelanders.

Reinhard R. Doerries (University of Hamburg) is making studies of Walter Rauschenbusch, Peter Paul Cahensly, the Progressive era, and German intelligence services in the U.S. He presented a paper on "German Intelligence Operations in the U.S.: Agents and Diplomats in World War I" at the meeting of the Society

for Historians of American Foreign Relations in Washington, DC, in August 1983. And he chaired a session on U.S. ethnic religions in London, July 1983. Address him at Historisches Seminar, University of Hamburg, Von-Melle-Park 6, 2000 Hamburg 13, West Germany.

Deborah Dash Moore (YIVO Institute, NYC) is preparing a study of "The Brooklyn Jewish Center and the Emergence of an American Judaism."

PUBLICATIONS

Ethnic Forum, Vol. 3, Nos. 1-2, Fall 1983. Articles on ethnic literature. Reviews. Center for the Study of Ethnic Publications, Rm. 318, University Library, Kent State University, Kent, OH 44242.

David L. Byre, ed., European Immigration and Ethnicity in the United States and Canada: A Historical Bibliography. Santa Barbara, CA ABC-Clio, 1983. $55.

Neil Fligstein, Going North. Migration of Blacks and Whites from the South, 1900-1950. NY, Academic Press, 1981. $24.50.

Ann M. Legreid and David Ward, "Religious Schism and Development of Rural Immigrant Communities: Norwegian Lutherans in Western Wisconsin, 1880-1905" in Upper Midwest History, 2:13-29. (Minneapolis, 1982).

Douglas Monroy, "Like Swallows at the Old Mission: Mexicans and the Racial Politics in Los Angeles in the Interwar Period," in Western Historical Quarterly, 14:435-458 (October 1983).

Western Historical Quarterly, 14:492-493; 15:99 (January 1984). List of articles on immigration, ethnicity, and race.

Robert F. Harney, ed., The Quebec and Acadian Diaspora in North America. Toronto, Multicultural History Society, 1983. $8. 14 essays.

The Immigrant in America. A microfilm collection from Research Publications, 1983-85. Address: 12 Lunar Drive, Woodbridge, CT 06525. Price $1,700 standing order; $1,950 unit price. 37 groups. 6000 titles in 10 units of 30-45 reels each.

Arnold R. Hirsch, Making the Second Ghetto. Race and Housing in Chicago, 1940-1960. NY, Cambridge University Press, 1983. $24.95.

Jenna Weissman Joselit, Our Gang. Jewish Crime and the New York Jewish Community, 1900-1940. Bloomington, IN., Indiana University Press, 1983. $19.95cl, $9.95pa.

International Migration, XXI, No. 3. 1983. Articles: David Cox, "Refugee Settlement in Australia," Rachel Kats, "Occupational Mobility of Immigrants and Their Job Satisfaction," Ian R. H. Rockett, "Ethnicity, Immigration Process and Short-term Occupational Mobility," Marion F. Houstoun, "Aliens in Irregular Status in the United States."

International Migration, XXI, No. 4. Articles on "Public Opinion Toward New Migrants" by Marilyn Hoskin and William Mishler; on "Policy with respect to Aliens and Migration Research in the Federal Republic of Germany" by Alois Weidacher; on "Some Specifics on the Brain Drain from the Andean Region" by David L. McKee; on "Sudanese Emigration to Saudi Arabia" by Mahgoub El.Tigani Magmoud; and on "The Social Adjustment of Armenian Immigrants in Australia" by James R. Kirkland.

German American Studies Yearbook and German American Studies Newsletter are publications of the Society for German American Studies. For information write La Vern J. Rippley, St. Olaf College, Northfield, MN 55057, or the treasurer, C. Richard Beam, 406 Spring Drive, Millersville, PA 17551.

La Vern J. Rippley, The German-Americans. Republication. University Press of America, 4720 Boston Way, Lanham, MD 20706.

La Vern J. Rippley, "Official Action by Wisconsin to Recruit Immigrants, 1850-1890" in Year-Book of German-American Studies, 1983, pp. 185-195.

Howard Palmer, "Escape from the Great Plains: The Icelanders in North Dakota and Alberta," in Great Plains Quarterly, 3:219-233 (Fall 1983).

William Toll, "Rehabilitation and Revitalization: Black Perspectives on Race Relations," in Humboldt Journal of Social Relations, 10:301-319 (Fall/Winter, 1982/83); "The Female Life Cycle and the Measure of Social Change: Portland, Oregon, 1880-1930," in American Jewish History, 72:309-332 (March 1983); and "Ethnicity and the Growth of Liberal Theory: The Social Thought of W.E.B. Dubois and Horace Kallen," in Studies in American Jewish Experience, II (Cincinnati, 1983).

Jules Chametzky, "Main Currents in American Jewish Literature from the 1880s to the 1950s," in Ethnic Groups, IV:85-101 (1982); "Elmer

Rice, Liberation, and the Great Ethnic Question," in Sarah B. Cohen, ed., From Hester Street to Hollywood, 71-84 (Indiana University Press, 1983); "The Fate of American Jews," in Dialectical Anthropology, 8:21-24 (1983).

Yda Saueressig and Robert P. Swierenga, "Catholic emigration from the southern provinces of the Netherlands in the nineteenth century," in NIDI Working Paper, No. 27 (Voorburg, The Netherlands, 1982); "Catholic and Protestant Emigration from the Netherlands in the Nineteenth Century: A Comparative Social Structural Analysis," in Tijdschrift voor Economische en Sociale Geografie, 74:25-40 (1983).

Yda Saueressig, "Dutch Catholic Immigration in Wisconsin: Family Migration Chains," in Robert P. Swierenga, ed., They Came to Stay: Essays on Dutch Immigration and Settlement in America (Rutgers University Press, 1984).

Gary A. Kulhanjian, "Holocaust Studies: The Inclusion of the Armenian Genocide," in BEMA, St. Vartan Press, NY, 1983.

Paul W. McBride (Ithaca College), "The Solitary Christians", "Italian Americans and Their Church" and "Reflections on Dreams and Memories," in Ethnic Groups (1982).

Martin L. Kovacs, ed., Roots and Realities among Eastern and Central Europeans. Edmonton, AL, Central and East European Studies Association of Canada, 1983. $12.

Marianne Burkhard, "Strangers Settling a Wild Land: Mari Sandoz' Writings about Swiss Settlers in Nebraska," in Newsletter, Swiss American Historical Society, 19:5-15 (November 1983).

Giorgio Cheda, L'Emigrazione Ticinese in California. Locarno, Armando Dado Editore, 1981. 2v.

John R. Christianson, "Cooperation in Scandinavian American Studies," in The Bridge, Journal of the Society for the Promotion of Emigration Research, 15:44-45, 52-54 (Karlstad, Sweden, 1983); "Scandinavia and the Prairie School: Chicago Landscape Artist Jens Jensen," in The Bridge, Journal of the Danish American Heritage Society, 5:5-18 (1983).

Hensley C. Woodbridge, ed., "United States and Canadian National Bibliography: Foreign Languages," in Allen Kent, ed., Encyclopedia of Library and Information Science, 36:515-574. NY, Marcel Dekker, 1983.

Leonard Dinnerstein, "Jews and the New Deal," in American Jewish History, 72:461-476 (June 1983); "Immigration," in Humanities, 4:12-13, 27 (August 1983).

James H. Dormon, The People Called Cajuns. An Introduction to an Ethnohistory. Lafayette, LA., Center for Louisiana Studies, University of Southwestern Louisiana, 1983. $7.95. 98p.

John R. Sinnema, German Methodism in Ohio. Its Leaders and Institutions. American-German Institute, Baldwin-Wallace College, Berea, Ohio. Pamphlet.

Constantine N. Tsirpanlis and Michael Saavides, Unknown Pages from the History of the Greeks in America, 1860-1960. Introduction by Theodore Saloutos and Pyrros Dellas. To order, address Tsirpanlis at RR 1, Box 353-A, Kingston, NY 12401. $25.

Donald Tricarico, The Italians of Greenwich Village. Center for Migration Studies, Staten Island, NY, 1983. $17.50cl, $12.95pa.

The Cushwa Center, University of Notre Dame, offers Working Papers, some of which contain ethnic material, such as the Fall 1983 issue by James Hennesey, "Supplement to American Catholic Bibliography, 1970-1982." Cost $3.00 each.

Bonham C. Richardson, Caribbean Migrants: Environment and Human Survival on St. Kitts and Nevis. Knoxville, University of Tennessee Press, 1983. $19.95.

Richard Lieberman and Janet Lieberman, City Limits: A Social History of Queens. La Guardia Community College of CUNY, Long Island City, NY 11101. Social history.

Ulf Beijbom, Australienfararna. Växjö, Sweden, Emigrantinstitutet, 1983. 150SK. On Swedish emigration to Australia.

Michael J. Anuta, Ships of Our Ancestors. Menominee, WI, RA 655 Westland 577, Zip 49858-9775. $30. Photographs of 950 ships.

Earl J. Hess, A German in the Yankee Fatherland: The Civil War Letters of Henry A. Kircher. Kent, OH, Kent State University Press, 1983. $19.50.

H. K. Nishio and Pamela Sugiman, "The Aging Nisei-The Victim of the Past," in Ethnocultural Notes. December 1983. University of Toronto.

Frederick C. Luebke, "The German Third Group in Brazil: The Ordeal of World War I," in

Yearbook of German-American Studies, 18:255-267 (1983); "Ethnic Minority Groups in the American West," in Michael Malone, ed., Historians and the American West, 387-413 (Lincoln, University of Nebraska Press, 1983); "Prelude to Conflict: The German Ethnic Group in Brazilian Society, 1890-1917," in Ethnic and Racial Studies, 6:1-17 (January 1983).

Jonathan Sarna, "The Spectrum of Jewish Leadership in Ante-Bellum America," in Journal of American Ethnic History, 1 (Spring 1982); and "The Pork on the Fork: A Nineteenth Century Anti-Jewish Ditty," in Jewish Social Studies, 44 (Spring 1982).

Selma C. Berrol, "Public Schools and Immigrants: The New York City Experience," in Bernard Weiss, ed., American Education and the European Immigrant (U. of Illinois Press, 1982); "Germans versus Russians: An Update," in American Jewish History, December 1983; and "The Ethnic Child," in Ray Hiner and Joseph Hawes, eds., History of Childhood in America.

Daniel P. O'Neill, "Religion, Churches and the Clergy," in John Wozniak, ed., Historic Lifestyles in the Upper Mississippi Valley (Washington, University Press, 1983).

Jorgen Dahlie, "The Ethnic Press as Cultural Resource: Canada Skandinaven and the Norwegian-Swedish Community in British Columbia, 1910-1930," in E. Laine, ed., Proceedings of the Association for the Advancement of Scandinavian Studies in Canada (1984).

Anthony W. Rasporich, For Better Life: A History of the Croatians in Canada (Toronto, Ontario: McClelland and Stewart in association with the Multiculturalism Directorate, Department of the Secretary of State, 1982), 279 p. illus.

Slovakia, 1982-83. Slovak literature. Guest editor, Norma L. Rudinsky. Address Slovak League of America, 870 Rifle Camp Road, West Paterson, NJ 07424.

Fondazione Brodolini, Gli Italiani Fuori D'Italia. 922 p. Paperback.L40,000, Iva inclusa. Franco Angeli Editore, Casella Postale 17130, 20100 Milano. Twenty-six essays by Italian and American scholars.

Randall M. Miller (Saint Joseph's University, Philadelphia), co-ed., Catholics in the Old South: Essays on Church and Culture. Macon, GA, Mercer University Press, 1983. Includes two essays by Miller. Also by Miller, "Richard Henry Wilde," Irish-American lawyer and poet in Georgia, in Dictionary of Georgia Biography. 2v. Athens, University of Georgia Press, 1983.

Carlos E. Cortés, Our California (Austin, Steck-Vaughn Co., 1983); "New Chicano Bibliography," in Borderlands Sourcebook (U. Okla. Press, 1983); "Greaser's Revenge: The Mass Media Curriculum on Chicanos," in History, Culture and Society: Chicano Studies in the 1980s (Bilingual Review Press, 1983).

Richard Sorrell, "Novelists and Ethnicity: Jack Kerouac and Grace Metalious as Franco-Americans," in MELUS, 9:37-52 (Spring 1982); "Franco-Americans and Major League Baseball: An All Star Team," in Le Canado-Americain, 9:18-20 (Spring 1983).

Lela B. Costin, Two Sisters for Social Justice: A Biography of Grace and Edith Abbott. Urbana, University of Illinois Press, 1983. $18.50.

Elizabeth F. Cutler and Walter M. Hirthe, Six Fitzgerald Brothers - Lake Captains All. Wisconsin Marine Historical Society, 814 W. Wisconsin Ave., Milwaukee, WI 53233. $14.95 plus $1.50 postage. Wisconsin residents add 75¢ sales tax.

Edith Blicksilver, "The Ethnic American Woman Anthologized," in California English, 18:12 (November-December 1982); "The Immigrant Ethnic Psyche: A Literary and Historical Interdisciplinary Approach," in Journal of Social & Behavioral Sciences (Winter 1983); "The Japanese American Woman, the Second World War and the Relocation Camp Experience," in Women's Studies International Forum, 5:351-353 (1982); with Ronald Bayor, "The Immigrant Experience," in Reconstructing American Literature, ed., Paul Lauter (Hagerstown, MD, Feminist Press, 1983). $8.95 plus $1.50 postage.

Dan P. Danilov, "Representing an Alien Criminal Defendant" and "Legal Separation, Divorce and the Alien." Essays available from Dan P. Danilov, 3108 Rainier Bank Tower, Seattle, WA 98101. Photocopies. No price given.

John J. Appel (Michigan State Univ.), "Postcards: More than just 'wish you were here'," in AHA Newsletter, December 1983.

R. D. Thomas, Hanes Cymry America: A History of the Welsh in America. First published 1872. Translated by Phillips G. Davies. Lanham, MD, University Press of America, 1983.

Phillips G. Davies, The Welsh in Wisconsin. Madison, State Historical Society, 1982. $2.00.

Edward G. Hartmann, Americans from Wales, 3rd printing. NY, Octagon Books, 1983. $22.50.

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