The Immigration History Society presented the 1983 Theodore Saloutos Memorial Book Award in American Immigration History to Jon Butler for his book The Huguenots in America: A Refugee People in New World Society (Harvard University Press) at its meeting in Los Angeles on April 6, 1983. The annual award of $500 was established in memory of Professor Theodore Saloutos, distinguished historian and first president of the Society, by Mrs. Florence Saloutos.

The 1984 award will be presented for the book judged best on any aspect of the immigration history of the United States. "Immigration history" is defined as the history of the movement of peoples from other countries to the United States, of the repatriation movement of immigrants, and of the consequences of these migrations both for the United States and the countries of origin. To be eligible for the award, a book must be copyrighted "1984," must be based on substantial primary research, and present a major new scholarly interpretation. A book may be nominated by its author, the publisher, a member of the prize committee, or a member of the Society. Inquiries should be addressed to the Chairman of the Prize Committee, Professor Moses Rischin, Department of History, San Francisco State University, 1600 Holloway Avenue, San Francisco, CA 94132. The 1984 award will be presented at the annual dinner meeting of the Society on April 19, 1985, in Minneapolis. The other members of the committee are Professor Kathleen Neils Conzen, University of Chicago, and Professor Robert F. Harney, University of Toronto.

The annual business meeting of the IHS will be held on Saturday, April 20, 1985, from 4:00 to 5:00 P.M. in conjunction with the annual meeting of the Organization of American Historians in Minneapolis, Minnesota, at the Hyatt Regency Hotel. The place of meeting will be given in the ballot mailing in February 1985.

The Nominating Committee requests nominations for Vice-President and for three positions on the Executive Board. Please submit them by January 1, 1985, to the chairman or any member of the committee: George E. Pozzetta (chairman), Dept. of History, 108 Peabody Hall, University of Florida, Gainesville, FL 32611; John H. Allswang, California State University, 5151 University Drive, Los Angeles, CA 90032; June Alexander, Dept. of History, Ohio State University, Columbus, OH 43210; Daniel P. O'Neill, Dept. of History, Saint Mary's College, Winona, MN 55987; James M. Bergquist, Dept. of History,
Villanova University, Villanova, PA 19085.

THE HISTORIOGRAPHY OF AMERICAN ANTIMITISM

Leonard Dinnerstein
University of Arizona

Although antisemitism is part of American cultural baggage, it has attracted the interest of few American historians: War, politics, and diplomacy were the staples of the professionals until social history came into fashion in the 1950s and 1960s. Since then ethnicity has been one of the chic topics of this "new social history," and American Jewish history and antisemitism are subdivisions of this recently discovered territory. Before the 1970s, however, only one non-Jewish historian, John Higham, delved deeply into the subject. During the past decade or so, however, both Jewish and non-Jewish historians have explored different areas of the American Jewish past and have addressed the issue of antisemitism.

Prejudice against Jews properly belongs to both old and new approaches to American history because it repeatedly occurs in all kinds of analyses. Relatively latent in ordinary times, antisemitism intensifies in periods of social and economic crises such as the Civil War, the depressions of the 1890s and 1930s, and the anxieties provoked by the two World Wars. In our own time it regularly surfaces among blacks as evidenced by their reactions to the New York school strike of 1968, the resignation of Andrew Young as U.S. Ambassador to the United Nations in 1979, and the more recent political campaign of the Reverend Jesse Jackson in 1984.

Perhaps the worst period of American antisemitism occurred in the twentieth century between the ends of the two world wars. Neither respectable people nor fanatics like Henry Ford, members of the Ku Klux Klan, the Silver Shirts, Father Coughlin, members of the Christian Front, et al., had any use for Jews. The more genteel people shunned Jews quietly (Frederick Jackson Turner's biographer, Ray Billington, tells us that he never found a Jew with whom he was socially comfortable) and Jewish academics were about as abundant as blacks in the Reagan administration. Educated Jews knew the odds against them and generally avoided the academic world; history, especially, offered few opportunities. Consequently, hardly anyone in the profession cared to write about American Jewry or the problems Jews faced because of bigotry.

For American Jews, on the other hand, historical research could counteract antisemitism by showing how patriotic their brethren had been, how welcome they had been in coloni-
Relations Councils, massive efforts were made by Jewish organizations to fight antisemitism and, if possible, eliminate it from the American scene. As part of the effort, it was thought appropriate to commission scholars to examine the roots of the problem with the hope that by understanding the nature of the prejudice it would be easier to eradicate. As a result, the American Jewish Committee sponsored a series of sociological and psychological analyses which culminated in the publication of Leo Lowenthal, Prophets of Deceit (New York: Harper & Bros., 1969), Bruno Bettelheim and Morris Janowitz, Dynamics of Prejudice (New York: Harper & Bros., 1950), T. W. Adorno, et al., The Authoritarian Personality (New York: Harper & Bros., 1950), and Nathan Ward Ackerman and Marie Jahoda, Anti-Semitism and Emotional Disorder (New York: Harper & Bros., 1950).

In the 1960s, in a renewed effort to examine the problem, the Anti-Defamation League gave money to the University of California for a major sociological study of antisemitism. These books, which found the largest numbers of antisemites among the Protestant fundamentalists, blue collar workers, and least educated Americans, include Charles Y. Glock and Rodney Stark, Christian Beliefs and Anti-Semitism (New York, 1966), Gertrude Selznick and Stephen Steinberg, The Tenacity of Prejudice (New York, 1969), and Rodney Stark, et al., Wayward Shepherds: Prejudice and the Protestant Clergy (New York, 1971). The series findings are summarized in Harold E. Quinley and Charles Y. Glock, Anti-Semitism in America (New York, 1979).

In American history, however, the first post-war scholarly analysis came from the pen of Oscar Handlin, who published "How U.S. Anti-Semitism Really Began," Commentary (June, 1951) and "American Views of the Jew at the Opening of the Twentieth Century," Publications of the American Jewish Historical Society, 40 (June, 1951), 323-364. Handlin believed that a philo-Semitic attitude prevailed in the United States through the 1890s and that the few slurs, the negative stereotyping on the stage, and the occasional slight really constituted "no hostility, no negative judgment." But he did note some anger towards Jews in those areas of the country "strongly moved by radicalism," and he acknowledged that in some areas of the country the idea entrenched itself that Jews "controlled the great fortunes of the world" and were somehow responsible for the economic plight of the dispossessed in this country. The stereotype of the strange and mysterious Jew who was somehow responsible for crucifying mankind on a cross of gold took hold and later became the basis for the development of antisemitism in this country after 1913.4

Four years later, in The Age of Reform (New York: Alfred Knopf, 1955), Richard Hofstadter reflected on Handlin's theme and although he qualified his own argument by writing that "it would be easy to misstate the character of Populist anti-Semitism or to exaggerate its intensity," he suggested that "the Greback-Populist tradition activated most of what we have of modern popular anti-Semitism in the United States."5

Hofstadter's rather casual comments on the subject spawned a decade of historiographical controversy about alleged Populist antisemitism. Perhaps the best argument against it was Walter Nugent's The Tolerant Populists (Chicago: University of Chicago Press, 1963), but before the debate ended there were articles by Norman Pollack, Oscar Handlin, and Irwin Unger expounding upon the subject in Agricultural History (39 [1965] 59-85). Pollack defended the democratic ideals of the Populists, Handlin restated his position that the Populists were neither more nor less antisemitic than other Americans, but Unger, agreeing that not all Populists were antisemites, did point out that some Populists clearly disliked foreigners and Jews, and for reasons, in the latter case, that were uniquely Populistic. To Populists, the Jew was a "non-producer," a mere manipulator of money, a parasite, and at the same time representative of the sinister and forbidding power of international finance. "In these evil conditions, made by bad laws, the Jews alone thrive," wrote Ignatius Donnelly.6 "The reason is they deal only in money: they have no belief in farming, manufacturing," or any other industry; they are mere money-managers. As everything else goes down, money rises in value and those who control it become masters of the world."

I find Unger's argument quite convincing, but John Clymer, writing in 1971, did not. "The Handlin-Hofstadter thesis regarding anti-Semitism has been seriously questioned," he wrote, "and it is doubtful if feeling against the Jews was nearly as deep or as widespread as was once thought."7 My own research, on the other hand, convinces me that antisemitic feeling in this country was deeper and more widespread than any historian has ever suggested. Fred Jaher and I are in the process of preparing a book on antisemitism in the United States and Oxford University Press will publish it once we produce the manuscript.

Going back to the 1950s, one must now discuss the works of John Higham. No other American historian has written as deeply or as extensively about antisemitism in the United States. In a major book, Strangers in the
Land, a series of articles in the 1950s and 1960s, and then a compilation of those articles in *Send these to me* . . . . Higham's studies have been consistently thoughtful, detailed, and complex. His research indicated that both positive and negative stereotypes of the Jew existed simultaneously in nineteenth-century America and that they focused on both economic and religious matters. In the last third of the nineteenth century he saw both increased acceptance and rejection of Jews and without singling out the Populists per se he indicated that antisemitism was strongest in those sectors of the population where a particularly explosive combination of social discontent and nationalistic aggression prevailed.8

Naomi W. Cohen and Michael Dobkowski have expanded upon the arguments presented by Handlin, Hofstadter, and Higham. Cohen and Dobkowski presented information that proved antisemitism was much more pervasive than any of the other three historians suggested and they provided ample documentation to substantiate these views. Dobkowski, in a summary of his book *The Tarnished Dream* (Westport, CT.: Greenwood Press, 1979), claimed that antisemitism pervaded every area of American society and that Handlin, Hofstadter, and Higham had overlooked much of the bigotry displayed in the contemporary press, in literature, and on the stage. Cohen pointed out that "Christian religious teachings always constituted a significant component of antisemitism," and that the Anglo-Jewish press had been detailing hostile attitudes towards Jews in the United States at least as far back as 1840. Moreover, Jews felt threatened by a proposed constitutional amendment in the 1870s which attempted to limit the United States acknowledgment authority of God, Jesus, and the Scriptures. My own position is that antisemitism always existed in America and that it has often been ignored or overlooked because so little has been written on the subject. But one doctoral thesis, produced at the City University of New York by Louise A. Mayo ("The Ambivalent Image: The Perception of the Jew in Nineteenth Century America," 1977) spent almost five hundred pages cataloguing both positive and negative religious, literary, political, and other stereotypes of the Jew in America. Although short on analysis, it is long on detail and no one who reads it would question the depth and breadth of antisemitism in America long before the 1890s. But even a cursory study of American history points to the fact that Jews were disfranchised in colonial times and often prohibited by law from becoming physicians or attorneys.

Morris U. Schappes, "Anti-Semitism and Reaction, 1795-1800" (Publications of the Ameri-

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can Jewish Historical Society, 38 [December, 1948], 109-137) has not been followed up on by other historians, and his collection of antisemitic in *A Documentary History of the Jews in the United States, 1654-1875* (New York: Citadel Press, 1950) should convince even the most skeptical observer that the field is worthy of historical study.

There are several other nineteenth-century studies which touch on or delve more deeply into antisemitism in nineteenth-century America. Jonathan Sarna's *Jacksonian Jew* (New York: Holmes and Meier, 1981) showed how Norcess M. Noah tried to bridge two cultures; Maxine Fleischer's *Izaac Leeser: A Jewish-Christian Dialogue in Antebellum Philadelphia* (Pennsylvania: Jewish Publication Society of America, 1951) includes a chapter on savage antisemitism in both the North and the South during that conflict. During the past decade Jews have felt secure enough in this country to explore other areas of antisemitic manifestations in the American past. We have thus learned that antisemitism existed in Detroit before the Civil War (Robert A. Rockaway, "Anti-Semitism in an American City: Detroit, 1850-1914," *American Jewish Historical Quarterly*, 64 [September, 1974], 42-54), and that early American credit bureaus discriminated against Jews (Stephen G. Mostov, "Bun and Bradstreet Reports as a Source of Jewish Economic History: Cincinnati, 1840-1875," *American Jewish Historical Quarterly*, 72 [March, 1983], 333-353, and David A. Garber, "Cutting Out Shylock: Elite Anti-Semitism and the Quest for Moral Order in the Mid-Nineteenth Century American Market Place," *Journal of American History*, 69 [December, 1982], 615-637).

Much of my own work has focused on American antisemitism: The Leo Frank Case (New York: Columbia University Press, 1968) analyzed the episode in its historical context and assessed the impact of antisemitism upon the Atlanta community's response; subsequently, to understand the antecedents of antisemitism in the South, I wrote "A Note on Southern Attitudes Toward Jews," (Jewish Social Studies, 32 [January, 1979], 43-49) and "A Neglected Aspect of Southern Jewish History," (American Jewish Historical Quarterly, 61 [September, 1971]). Together with Mary Dale Falsson I then edited *Jews in the South* (Louisiana State University Press, 1973). Studying about Jews in the South convinced me that Southern antisemitism was more extensive than any historian has ever before suggested.

More recently Louis Schmelt's probing account
of "The First Jews of Valdosta" (Georgia Historical Quarterly, 62 [Spring, 1978], 32-50) offered additional insights.

But there are other historical works which expose the nature of American antisemitism. Saul Friedlander's The Incident at Massena (New York: Stein and Day, 1978) discusses a case in up-state New York in which Christians suspected that Jews kidnapped a child to kill her and then use her blood for religious purposes. A number of books indicted Franklin D. Roosevelt, the State Department, and the American public for their callousness toward the sufferings of European Jewry during World War II. Arthur Morse's While Six Million Died (New York: Random House, 1967) was the first of these publications, but David Wyman's Paper Walls (Amherst: University of Massachusetts Press, 1968) and Henry Feingold's The Politics of Rescue (New Brunswick: Rutgers University Press, 1970) are the best.


Space considerations prevent me from discussing much of the good literature available on antisemitism in academia. Henry Ford, the Ku Klux Klan, the German-American Bund, the Silver Shirts, Father Coughlin, the Christian Front, the America First Movement, antisemtism during World War II, and other topics, but items on these subjects are listed in the bibliography.

I do not want to close, however, before mentioning some of the more promising scholars in the field. Leo Ribuffo has done an outstanding analysis of antisemitism in The Old Christian Right: The Protestant Far Right From the Great Depression to the Cold War (Philadelphia: Temple University Press, 1983), and "Henry Ford and The International Jew" (American Jewish History, 69 [June, 1980], 437-477). If his superior scholarship in this field continues, he will be among the leading historians of American antisemitism. Jonathan Sarna's excellent "Anti-Semitism and American History" (Commentary, 71 [March, 1981], 42-47) is the first historiographical article on the topic. Although I do not always agree with Sarna's observations made in other works, he is now both the most prolific and the most provocative historian in the field of American Jewish History and whatever he writes on the subject is worth considering. David A. Gerber is a third person whose work on antisemitism is quite good. His edited collection of original essays, Antisemitism in American History, will be published next year by the University of Illinois Press.

Two collections of articles on antisemitism are Leonard Dinnerstein, ed., Antisemitism in the United States (New York: Holt, Rinehart and Winston, 1971) and Naomi W. Cohen's special issue on the subject for American Jewish History, 71 ([September, 1981]).


SOURCE NOTES

2. L. S. Feuer, "Stages in the Social History of Jewish Professors in American Colleges and Universities," American Jewish History, 71 (June, 1982), 455, 460. See also, Sidney Hook, "Anti-Semitism in the Academy: Some Pages of the Past," Midstream 25 (January, 1979), 49-54. In his 1967 presidential address to the American Historical Association, Carl Bridenbaugh fondly recalled his rural boyhood outside of Philadelphia in which he and his fellows "gathered and sold chestnuts, fished, and trapped muskrats along the banks of a broad creek." He then went on to comment about "the discouraging prospect that we all, teachers and pupils alike, have lost much of what this earlier generation possessed, the
priceless asset of a shared culture. Today imaginations have become starved or stunted, and wit and humor, let alone laughter and a healthy frivolity, are seldom encountered. Furthermore, many of the younger practitioners of our craft, and those who are still apprentices, are products of lower middle class or foreign origins, and their emotions not infrequently get in the way of historical reconstructions. They find themselves in a very real sense outsiders on our past and feel themselves shut out." He went on to admonish those responsible for graduate student admissions to select only those people who could show evidence of "a broad and ranging general culture." Finally, in case any of his audience had any doubt about which group he wanted excluded from the profession, he added, "We must find ways to make the past a living past. . . . This will be particularly difficult for most of the urban-bred scholars of today if their work is to show any real, perceptive comprehension of the workings of human nature. The deficiency is environmental, for in former times such understanding was vouchsafed to historians who were raised in the countryside or in the small town. . . ." Carl Bridenbaugh, "The Great Mutation," The American Historical Review, 68 (January, 1963), 317, 322-23, 328.


9. Michael N. Dobkowski, "American Anti-Semitism: A Reinterpretation," American Quarterly, 29 (Summer, 1977), 167. Some of the passages of Michael Dobkowski's The Tarnished Dream seem to have been taken verbatim, and without acknowledgment, from the writings of John Higham. As a result of this Greenwood Press has withdrawn The Tarnished Dream from the market. This does not mean, however, that all of the arguments and substantiation of antisemitism made by Dobkowski should be ignored. The book has merit and serious scholars of antisemitism should be familiar with what Dobkowski has to say.


BIBLIOGRAPHY

Of Additional Items Not Mentioned in Either Text or Notes


Berman, Hyman. "Political Antisemitism in Minnesota During the Great Depression." Jewish Social Studies, 38 (Summer/Fall, 1976), 247-264.


Marcus, Sheldon. "Social Justice: The History

SELECTED BIBLIOGRAPHY ON THE CHINESE IN THE UNITED STATES, 1850-1920

by Sucheng Chan
Oakes College
University of California, Santa Cruz

The literature on the history of the Chinese in America is quite substantial, but it does not provide a balanced coverage on different aspects of the topic. In few areas of scholarship has history itself so dominated historiography. During the nineteenth and early twentieth centuries, because politicians, journalists, and scholars wrote about the Chinese only during those periods when the Chinese presence in the United States was considered to be problematic, the views expressed by many writers have been strongly anti-Chinese. Only two groups attempted to defend the Chinese: employers of Chinese laborers who argued that the American economy needed cheap labor, and Protestant ministers and missionaries who believed that the presence of Chinese on American soil was part of God's providence because it facilitated the conversion of "the heathen Chinese" to Christianity.

Three topics -- Chinese immigration and the reaction against it, the social structure of urban Chinese immigrant communities, and the failure of Chinese to assimilate to American life -- have captured scholarly attention to the neglect of other topics. For the most part, historians have focused on the first topic, sociologists on the second, while writers in several disciplines have commented on the third. The most substantial studies published before the early 1970s dealt with the first two topics. None is fully satisfactory because monographs on the anti-Chinese movement paid more attention to groups whom historian Roger Daniels has called the "excluders" rather than the Chinese themselves who were excluded, while works on Chinese immigrant communities emphasized their peculiar features and often implied that such unusual characteristics accounted for anti-Chinese hostility. Among the more interesting items in the literature are a small number of regional studies on Chinese communities outside of the western United States which enables readers to evaluate the experience of the west coast Chinese from a comparative perspective. One real gap is that virtually no studies have been published on the Chinese in Chicago, Boston, and Washington, D.C., and of the several monographs and more than a dozen articles on the Chinese in New York, none provides an adequate historical account.

The list below focuses on the history of the Chinese in America from 1850 to 1920. With few exceptions, articles from popular periodicals have not been cited. Writings on Chinese American life after the 1920s and on the Chinese in Hawaii have also been excluded. For more extensive listings, please consult the bibliographies listed at the beginning of this bibliography. Issue numbers for journal articles are given only when a journal does not use continuous pagination for all issues in a volume.

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Etter, Patricia A. "The West Coast Chinese and Opium Smoking." In Archaeological Perspectives on Ethnicity in American Afro-American and Asian American Culture


Kantrowitz, Nathan. "Racial and Ethnic Residential Segregation in Boston, 1830-


Layres, Augustus. "Facts Upon the Other Side of the Chinese Question with a Memorial to the President of the U.S. from Representative Chinamen in America." N.p., 1876.


Lee, Ming Hwa et al. "To His Excellency U. S. Grant, President of the United States: A Memorial from Representative Chinamen in America." N.p., n.d.


Wilson, Carol Green. Chinatown Quest: One Hundred Years of Donaldina Cameron House. San Francisco: California Historical Society, 1974.


The Cushiwa Center also awards research grants of one to two thousand dollars for projects related to the history of American Catholicism. Grant applications for 1985 should be sent in by December 1, 1984.

A national conference on identity and assimilation, with special reference to the Armenian experience in America, was held at Harvard University, May 3-5, 1984. For information as to papers write the Department of Near Eastern Languages and Civilizations, Harvard University, Cambridge, MA 02138.

A conference on "Ethnicity in New York Society," was held at St. John Fisher College, Rochester, NY 14618, on June 8-9, 1984. For information write to Continuing Education Division of the College.


The Emigrant Institute, Umeå, Sweden, announces construction of an addition to its Emigrant House. A symposium on October 12-14, 1984, inaugurated the project. The Institute's annual report, Emigrantinstitut Verksamheten 1983, is available on request.


The winner of the Saloutos Award at the IHS annual meeting in Los Angeles, in April 1984, also won the Gilbert Chinard Prize of the Society for French Historical Studies. The winner was Jon Butler for his *The Hugenots in America: A Refugee People in New World Society*. (Harvard University Press, 1983).
The Danes Worldwide Archives in Aalborg, Denmark, has become a major depository for materials regarding Danish emigration. Its equivalent in the United States is the Danish Immigrant Archives at Grand View College, Des Moines, Iowa.

The Society for German-American Studies invites both memberships and manuscripts for consideration as to publication in the Yearbook of German-American Studies. Membership dues ($15) should go to C. Richard Baer, 406 Spring Drive, Millersville, PA 17551, and manuscripts should be sent to J. Anthony Burzle, University of Kansas, Lawrence, KS 66045.

John Andreozzi is senior consultant of the Resource Center for Ethnic Studies and Neighborhood Organizing, with address at 2403 E. Bennett Ave., Milwaukee, WI 53207.

John J. Appel (Michigan State U.) participated in conferences of historians of immigrant and ethnic history in Germany (Falkenstein) and Israel (Tel Aviv) in February and March 1984.

For information regarding the extensive holdings on German Americans at Cincinnati, write Don Heinrich Tolfmann, Reference Dept., Central Library M.L. 33, University of Cincinnati, Cincinnati, OH 45221.


The Hagley Museum and Library, in cooperation with the University of Delaware, is sponsoring a Program in the History of Industrial America. Financial aid is a stipend of $5,600 in the first two years and $6,000 in the second two years, plus full tuition and a small travel allowance. Contact Brian Greenberg, Hagley Museum, tel. 302-658-2400, ext. 244.

Call for papers relating to the literature and culture of German-language immigrants to the United States and Canada for a special number of In Their Own Words. Please contact Berndt Ostendorf, Amerika-Institut, Universitaet, München, D-8000 München, West Germany. Deadline February 1, 1985.

The Society of Basque Studies in America, 19 Colonial Gardens, Brooklyn, NY 11209, has combined the Anglo-American Basque Studies Society Newsletter into its program. The Basque Studies Newsletter of the University of Nevada will continue to be published separately.

The August 1984 American Studies International Newsletter contains a number of calls for papers, both for meetings and for journals, and also lists upcoming lectures and meetings, publications, and a job register.

Charlotte Erickson has accepted the newly established Paul Mellon Chair of American History, University of Cambridge, and has taken up residence in Cambridge.

For information concerning the Smithsonian Foreign Currency Program of research grants for Burma, Guinea, India, and Pakistan, write the Foreign Currency Program, Office of Fellowships and Grants, Smithsonian Institution, Washington, DC 20560. The Smithsonian also has resident fellowships for research at the Smithsonian Institution.

The University of Toronto has established a Chair in Estonian Studies, funded by the Estonian-Canadian community, Tartu College, and the Canadian Department of Multiculturalism. The Chair will be filled by visiting professors.

The American Society of Church History is offering Centennial Schaff Awards for Younger Scholars, two awards at $2000, to postdoctoral scholars with doctorates awarded within the past six years. Applicants will be asked to submit papers based on their research projects for meetings of the ASCH in 1988. Write Philip Schaff Award Committee, American Society of Church History, 305 E. Country Club Lane, Wallingford, PA 19086.


The Norwegian-American Historical Association sponsored a conference on Scandinavian and other immigrants in urban America, October 26-27, 1984, at St. Olaf College, Northfield, MN 55057. For information as to papers write Odd S. Lovoll at the college.

For information concerning the Association
RESEARCH IN PROGRESS

With a grant of $100,000, the Hebrew Union College-Jewish Institute of Religion, Cincinnati, Ohio, has launched a project to gather sources and bibliographical data on the Jewish-American experience. The advisor-editor is Jonathan Sarna. The first volume, entitled Jews and the Founding of the Republic, is in process of publication. A second volume, entitled American Judaism: Sources and Interpretations, has been launched.

Seamus and Eileen Metress (Univ. Toledo) are preparing a volume on Irish Americans and the struggle for Irish freedom, and another on Irish-American women in the labor movement.

The Reverend William Wolfovich-Valkavicius (Saint George's Rectory, Norwood, MA) is making a study of Lithuanian fraternalism entitled "Seventy-five Years of the Knights of Lithuania," a religious-ethnic association of U.S. origin. He did a paper at the American Catholic Historical Association meeting at Villanova University, April 14, 1984, on "Two French-Canadian Parishes of the Boston Archdiocese: A Study in Contrasts."

Joseph Anderson (Ralph Institute) has a NEH grant to survey sources for Immigrant and ethnic life in the anthracite region of northeastern Pennsylvania.

David C. Weber (Stanford) has a NEH grant to organize and produce finding aids to six manuscript collections on 20th century Mexican-American history.

Lorraine M. Lees (Old Dominion University, Norfolk, VA) is engaged in a study of "War and Ethnicity: The Yugoslav-Americans, the Roosevelt Administration, and World War II." She deals with the policies of the O.W.I., the O.S.S., the F.B.I., and the State Department toward Yugoslav Americans.

John Higham (Johns Hopkins U.) has been awarded a Guggenheim fellowship for a comparative study of ethnic identities in America.

Raymond B. Williams (Wabash College) has received a Rockefeller Foundation grant for a study of recent Indian Asian religious groups in America.

La Vern J. Ripples (St. Olaf College, Northfield, MN) is working on a book, Immigrant Wisconsin, to be published in 1985 by Twayne, Boston.

Humbert S. Nelli (Univ. Kentucky) is preparing a book on the experience of Italians in Chicago since the 1930s, a continuation of his previous publication on Italians in Chicago.

John J. Appel (Michigan State U.) is making a study of Scotch and Germans in American caricature.

Richard L. Jensen (Brigham Young U.) is studying the Latter-Day Saints in Great Britain, 1837-1869. He is also continuing studies of Mormon immigrants from Scandinavia.

Under the sponsorship of the Sella Bank through the Sella Foundation, a research project begun in 1981 has been engaged in a study of emigration from the district of Biella in Piedmont, Italy. The project is under the direction of Professor Valerio Castronovo of the University of Turin. Anyone having documents, letters, photographs, or other information regarding emigration from that district is requested to write or contact Patricia Audenino, Fondazione Bella 13050 Biella, San Gerolamo, Italy.

John F. Sutherland (Manchester (CT) Community College) is continuing research on the Cheney Silk Mills. See his article listed under Publications. He is vice-president of the Coordinating Committee for the Promotion of History in Connecticut.

John J. Kulczycki (U. Illinois-Chicago) is making a study of Polish coal miners in the German Ruhr and northern France, 1870-1939.

PUBLICATIONS


Western Historical Quarterly 15:237 (April 1984). List of articles on "immigration, ethnicity, and race."


Carol Gray Olsen, In Debt to Heritage. Danish families, Nystad, Nebraska. Write C. Arild Olsen, RD#1, Box 3150, Hyde Park, VT 05655. $2. postage.


Jonathan D. Sarna, "Our Distant Brethren:


David J. Weber, The Mexican Frontier, 1821-


Humbert S. Nelli, From Immigrants to Ethnic: The Italian Americans. NY, Oxford University Press, 1983. Winner of the Anisfield Wolf Award in Race Relations.

John J. Appel, "The Past on Postcards," in Present Tense 10:2-5 (Winter 1983); "Postcards" more than just 'wish you were here.' in ARA Newsletter 21:21, 24 (December 1983).


Anglo American Basque Studies Newsletter Vol. 3, No. 1, May 31, 1984. Published by the Basque Studies Program of the University of Nevada-Reno. ZIP 89557. This issue contains lengthy lists of publications, mostly on the Basques in Spain.


Spinner, People and Culture of Southeastern Massachusetts. P.O. Box C901, New Bedford, MA 02741. Contains essays on immigrants, such as the Portuguese.

Edith Blicksilver and Ronald Bayor, "Course Outline for The Immigrant Experience" in Paul Lauter, ed., Reconstructing American Literature. The Feminist Press, P.O. Box 1654, Hagerstown, MD 21741. $10.95pa.

Paul B. Slater, Migration Regions of the United States. Community and Organization Research Institute, University of California, Santa Barbara, CA 93106. $25.


Michael Bernick, The Dreams of Jobs: The Job Training and Poverty Programs of the Past Two Decades . . . and Their Results. Salt Lake City, Utah, Olympus Publishing Co., 1984. $10.95pa.


America: History and Life Vol. 20, Part D. Annual Index. ABC-Clio Information Services, Santa Barbara, CA 93103.

Interculture. A quarterly published by Monchamin-Cross-Cultural Center, 4917 St. Urbain, Quebec H2T 2W1 Canada. $7.00 per year.


John Tateishi, And Justice for All. NY, Random House, 1984. $18.95. Thirty stories from the War Relocation Authority experience.


Ten essays. Extensive bibliographies.


Ira A. Glassier, ed., The Famine Immigrants. Lists of Irish Immigrants Arriving at the Port of New York, 1846-1851. 4v. $45. each. Genealogical Publishing Co., 1001 N. Calvert St., Baltimore, MD 21202.
APPLICATION

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

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

[ ] $17  Full individual membership

[ ] 27  Institutional Subscriber (Journal only)

[ ] 32  Institutional Subscriber (Journal and Newsletter)

[ ] 100  Patron (individuals or institutions)

[ ]  5  Limited membership (Newsletter only)

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

Name

Address

City__________________________________ State__________________ ZIP Code__________________
QUESTIONNAIRE

1. Please list your publications since November 1983.

2. Research in progress.

3. Organizational activities.

4. Statement as to a proposed historiographical/bibliographical essay for the Newsletter.

5. Names and addresses of prospective members. Please include ZIP.

6. Correction of your address,

Please mail this questionnaire or a Xerox copy of it, together with your 1984 and 1985 dues, if you have not already paid, to Carlton C. Qualey, Minnesota Historical Society, 690 Cedar Street, St. Paul, MN 55101. If you subscribe to both the Newsletter and the Journal, you will be billed by Transaction, Inc.