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EDITORIAL

Members will note the change for 1986 and after in the arrangement for dues payments. The separate $5 dues for the Newsletter has been discontinued. The Newsletter will continue to be edited and issued from the IHS office at the Minnesota Historical Society. Patron payments should be made directly to the Treasurer, Carlton C. Qualey, at the Minnesota address.

Please see "Organizations" section for information about future meetings of the IHS.

A nominating committee has been appointed for the election of three members of the Executive Board. Suggestions as to candidates should be sent to any member of the committee by January 1, 1986. The members are: Louise Wade, University of Oregon, Eugene, OR 97403 (Chairman); George Pozzetta, Dept. of History, University of Florida, Gainesville, FL 32611; John Bukowczyk, Dept. of History, Wayne State University, Detroit, MI 48202; Daniel P. O'Neill, Dept. of History, St. Mary's College, Winona, MN 55987; and James M. Bergquist, Dept. of History, Villanova University, Villanova, PA 19085. Nominees should be members of the IHS.

IRISH-AMERICA: AN ESSAY ON THE LITERATURE SINCE 1970

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Until about 1930 Irish American history was chiefly in the hands of amateurs whose filiopietistic writings were mainly concerned with proving that the Irish had played a crucial role in the development of the American republic. Beginning in the 1930s a few scholarly works appeared, the most notable of which was William F. Adams' book on Irish emigration.[1] The 1940s and 1950s saw the publication of several more studies, including Oscar Handlin's account of the Boston Irish and Carl Wittke's well-researched survey.[2] During the 1960s the exploration of the Irish past in America continued. During that decade, for example, William V. Shannon came out with his popular but solid survey, Wayne Broehl wrote a detailed account of the Molly Maguires, and Thomas N. Brown did a study on Irish nationalism in late-nineteenth-century America.[3]

By 1970, therefore, there was a modest body of literature on the American Irish. Since then the mounting interest in the history of ordinary Americans and more specifi-

cally in the history of ethnic Americans has led to a significant increase in the number of scholarly studies dealing with the American Irish. Some of these focus exclusively on the Irish; others, though not concerned specifically with the Irish, tell us much about them.

Since 1970 a handful of historical surveys on the American Irish have appeared, the best known of which is Lawrence J. McCaffrey's interpretive account.[4] Andrew M. Greeley and Marjorie R. Fallows have written sociological surveys.[5] Rounding out the list of general works are three collections of essays which deal with a wide range of topics, two essays in the Harvard Encyclopedia of American Ethnic Groups, a book on organizations, and a pictorial survey.[6]

In the past fifteen years there have been several worthwhile additions to the growing body of scholarship on the Irish during the colonial and early national periods, when most Irish immigrants were Scotch-Irish Presbyterians and not Catholics. David N. Doyle has written a good synthesis that gives a comprehensive account of the Presbyterian and Catholic communities and touches on the less visible Anglo-Irish.[7] Elizabeth I. Nybakken has analyzed the Scotch-Irish influence on the colonial Presbyterian church.[8] Audrey Lockhart's study of colonial emigration from Ireland finds that the number of Catholic emigrants was greater than generally has been assumed, while Billy G. Smith's demographic study of eighteenth-century Philadelphia shows the devastating effects that ship fevers had on Scotch-Irish immigrants.[9]

Recent studies like the essay of Wayne L. Bockelman and Owen S. Ireland on Pennsylvania politics confirm the traditional view that the Scotch-Irish were ardent patriots.[10] Essays by Edward C. Carter II and Rex Syndergaard recount Federalist distaste for the Scotch-Irish during the early national period.[11]

Irish immigration to North America in the years after 1820 has been the subject of several recent studies. Articles by Cormac Ó Gráda and Deirdre Mageean provide a good introduction.[12] The popular works of Terry Coleman and Thomas Gallagher as well as Oliver MacDonagh's scholarly essay focus on the famine immigration.[13] Raymond Cohn has studied mortality rates on immigrant ships arriving in New York during the 1836-1853 period.[14] The book written by Robert E. Kennedy, Jr., on Irish emigration ranges over a long period, while Kerby A. Miller's book examines, among other things, the reasons why so many Irish Catholic immigrants considered themselves "exiles."[15] Morton D. Winsberg has explored Irish migration within the United States.[16]

During the past fifteen years the literature on the social and economic dimensions of Irish America has grown enormously. Irish family life in the nineteenth century has been the subject of several studies, including those of A. Gibbs Mitchell on Lowell, Margaret E. Conners on Albany, and Mary C. Mattis on Buffalo.[17] Ellen Horgan Biddle's essay provides a succinct overview of the nineteenth century as well as the contemporary Irish American family.[18] The studies of Tamara K. Hareven and Maris A. Vinovskis, among others, show the relatively high fertility rates among nineteenth-century Irish women.[19] The lives of Irish immigrant women and their daughters are explored in an excellent work by Hasia Diner.[20] Carol Groneman has described the lives of Irish working-class women in mid-nineteenth century New York, while David M. Katzman devotes close attention to Irish domestics in his book on household servants in America.[21]

Several recent studies have examined the socioeconomic status of Irish men in various American cities. The best known of these, Stephan Thernstrom's book on the Boston male labor force from 1880 to 1970, paints a generally dismal picture of the socioeconomic status of the Irish.[22] Agreeing in varying degrees with Thernstrom's findings on Boston are a number of studies, including those of Stuart M. Blumin on Kingston, New York (1855-1860); Clyde and Sally Griffen on Poughkeepsie (1850-1880); Laurence A. Glasco on Buffalo (1850-1860); Bruce Laurie, Theodore Hershberg, and George Alter on Philadelphia (1850-1880); Michael P. Weber on Warren, Pennsylvania (1870-1910); and Dean R. Esslinger on South Bend (1850-1880).[23]

A smaller number of studies, including those of R. A. Burchell on nineteenth-century San Francisco and John Bodnar on Steelton, Pennsylvania, during the 1870-1940 period, paint a brighter picture of Irish socioeconomic progress.[24] Similarly, in an analysis of the occupational distribution of the Irish nationwide in 1900, David N. Doyle noted the presence of an influential Irish middle class, though in a later study he balances this roseate view by calling attention to the coexistence of large numbers of lower-class Irish.[25]

The research facilities of the National Opinion Research Center and the writings of Andrew M. Greeley have provided us with considerable information on the social and economic dimensions of contemporary Irish America.[26] Although Greeley dominates the field, other sociologists have added to our knowledge of recent Irish America. Harold Abramson's work on American Catholics has much to say about the Irish.[27] Richard D. Alba has found the Irish have a high rate of intermarriage with other ethnic groups, while Avery Guest and James A. Weed have shown that the Irish in three northern cities--- Boston, Cleveland,

and Seattle -- are more residentially segregated than one might think.[28]

A considerable number of publications on the American labor movement have appeared since 1970. Among those that focus on the Irish dimension are the studies of David Montgomery, Eric Foner, Michael Gordon, and Daniel J. Walkowitz, which discuss the links between Irish land reform and nationalist movements and labor radicalism in America, and Joshua B. Freeman's work, which shows how a network of former IRA men working on the New York subways was used to help organize the Transport Workers Union.[29]

As in the case of labor, the Irish have played an important role in American politics. The studies of Richard Jensen and Paul Kleppner as well as other ethnoreligious interpretations of American voting behavior attribute Irish Catholic support for the Democratic party to their "ritualistic" or "liturgical" orientation, while Daniel J. Elazar's book on Midwestern urban politics contends that their low socioeconomic status left the Irish with no other choice than to support the Democrats.[30]

The Irish in urban politics has been the subject of several studies during the past fifteen years. John D. Buenker has challenged the thesis that Irish urban politicians were hostile to reform during the Progressive Era.[31] Martin Shefter has shown that first- and second-generation Irish in late-nineteenth-century New York differed rather dramatically from one another in their support for a centralized political machine, while Thomas M. Henderson has explored the relationship between Tammany Hall Irish politicians and the new immigrants during the early twentieth century.[32] A collection of essays edited by Ronald P. Formisano and Constance K. Burns as well as an essay written by Peter K. Eisinger tell us much about the Irish in Boston politics.[33] Douglas V. Shaw and Paul M. Green have studied the Irish in Jersey City and Chicago politics, respectively.[34] Dennis Clark has stressed the importance of political patronage to the Philadelphia Irish community, but Steven P. Erie has found that patronage had little to do with the relatively high number of Irish white-collar workers in San Francisco.[35]

The history of Irish Catholic America has been so intertwined with the history of the church that the vast majority of studies on American Catholicism touch on the American Irish in one way or another. Limitations of space require, however, that only those studies that focus specifically on the Irish dimension be mentioned here.

Dennis Clark, Thomas N. Brown, and Thomas T. McAvoy have written short overviews on the Irish in the church.[36] Patrick Carey has shown that the Irish came to the United States committed to the concept of the separation of church and state, while Bruce F. Biever has analyzed the similarities and differences between Catholicism in Ireland and Irish America.[37] Charles Shanabruch's book on Catholic Chicago is an example of a diocesan study that pays close attention to the Irish.[38] Refreshing for its concentration on ordinary Irish Catholics is Jay P. Dolan's examination of parish life in New York City.[39]

Irish American nationalism continues to attract the attention of scholars. Little has been written on the movement before 1850, but Thomas F. Moriarty's essay on Irish American support for the Catholic Emancipation struggle is a good example of the kind of research that can be done on this period.[40]

Although William D'Arcy's 1947 book remains the most comprehensive study on the Fenians, the more recent works of W. S. Neidhardt and Leon Ó Broin are sound contributions that fill in certain gaps.[41] Thomas N. Brown's 1966 book is still the best on the 1870-1890 period, but his thesis concerning the origins of Irish American nationalism has been called into question by some recent studies like Victor A. Walsh's essay on Pittsburgh's Irish nationalists.[42] Leon Ó Broin's work on the Irish Republican Brotherhood has much to say about the Clan na Gael.[43] Michael F. Funchion has studied Irish nationalism in Chicago during the 1880s; Kenneth R. M. Short has detailed the activities of Irish American dynamiters in Britain during the 1880s; and Joseph P. O'Grady has examined the effect the Irish question had on Anglo-American relations during the same decade.[44] Two important nationalist leaders are the subjects of books by James P. Rodechko and Francis G. McManamin.[45]

The studies of Francis M. Carroll, Joseph E. Cuddy, and John P. Buckley on early-twentieth-century Irish American nationalism complement Alan J. Ward's earlier book.[46] The studies of Marie V. Tarpey and Seán Cronin on the Philadelphia Clan na Gaeler Joseph McGarrity tell us much about the nationalist movement from the 1890s to 1940.[47] Irish American attitudes toward Irish neutrality during World War II receive attention in the studies of T. Ryle Dwyer and Raymond J. Raymond, while the activities of Irish American nationalists during the late 1960s and early 1970s are the subject of a book by Dennis Clark.[48]

Irish American endeavors in literature and the arts have received some attention in recent years. Among the works on literature that may be of interest to historians is a collection of essays on Irish American fiction edited by Daniel J. Casey and Robert E. Rhodes.[49] Useful for its contribution to social history is Charles Fanning's study on Finley Peter Dunne's newspaper columns on the Chicago Irish during the 1890s.[50] Maureen Murphy has

written on Irish theatre in America, while Dennis Clark and William J. Lynch have looked at the role of Irish Americans in the film industry.[51] W.H.A. Williams and Lawrence E. McCullough have studied Irish traditional music in the United States.[52]

Nativist opposition to Irish Catholics, which has been well documented in the older works of Ray Allen Billington, John Higham and others, continues to receive the attention of scholars.[53] Michael Feldberg has written on the Philadelphia riots of 1844, while Robert F. Hueston has studied the response of the Catholic press to nativism.[54] Black-Irish relations have been examined by David J. Hellwig, while anti-Semitism among New York's Irish has been explored by Ronald H. Bayor.[55]

Since 1970 several studies on the Irish in particular localities have appeared. The Massachusetts Irish have received the most attention. Dennis Ryan has written a study on the Irish in Boston from the Great Famine to World War I.[56] William W. Millett's Ph.D. dissertation examines the Irish in Northampton, those of A. Gibbs Mitchell and Brian C. Mitchell the Irish in Lowell, and those of Vincent E. Powers and Timothy J. Meagher the Irish in Worcester.[57]

While bits and pieces of their history have been studied, the Irish in New York City have yet to receive the comprehensive treatment that their numbers warrant.[58] Some Irish communities in upstate New York have fared better. John A. Beadles and Margaret E. Conners have studied the Irish in Syracuse and Albany, respectively.[59] The Irish communities in Troy and Cohoes receive careful attention in Daniel J. Walkowitz's book on mid-nineteenth-century labor protest in these cities.[60]

The Philadelphia Irish are the focus of several studies by Dennis Clark and a Ph.D. dissertation by Dale B. Light.[61] James P. Rodechko has examined the late-nineteenth-century Irish in the anthracite region of Pennsylvania, while Victor A. Walsh has written on the Irish in late-nineteenth-century Pittsburgh.[62]

The Irish in the Midwest have also received some attention. The nineteenth-century Chicago Irish are the subject of a monograph by Charles Fanning, Ellen Skerrett, and John Corrigan and an essay by Michael F. Funchion.[63] JoEllen Vinyard has written on the nineteenth-century Detroit Irish, while Margaret L. Sullivan has explored certain aspects of Irish life in St. Louis.[64] Ann Regan has written a broad survey of the Irish in Minnesota.[65] The works of Don H. Doyle on Jacksonville, Illinois, Oliver Zunz on Detroit, and Mark Wyman on the Upper Mississippi Valley, while not dealing exclusively with the Irish, tell us much about them.[66]

The Irish in the South have been neglected badly. Dennis Clark has written a brief overview of Irish Catholics in the region but little else has been done since 1970.[67] The Irish in the Southwestern states of Texas and Oklahoma have been studied respectively by John B. Flannery and Patrick Blessing.[68]

In the West, the San Francisco Irish have been explored in R. A. Burchell's above mentioned work as well as in a collection of essays edited by James P. Walsh.[69] Patrick Blessing has written on the Irish in California during the 1850-1880 period, while John F. Kilkenny has done a study on the Irish in a rural county in Oregon.[70]

Besides the studies mentioned in this essay there have been several more published since 1970 that bear directly on the American Irish. Many of these titles can be found in Seamus P. Metress, The Irish-American Experience: A Guide to the Literature (Washington, 1981) and David N. Doyle, "The Regional Bibliography of Irish America, 1800-1930: A Review and Addendum," Irish Historical Studies, 23 (1983), 254-83.

As one reviews the literature on the American Irish during the past decade and a half, it is clear that despite the impressive number of publications, much research remains to be done. For example, while there has been considerable research on the second half of the nineteenth century, relatively little has been done on the twentieth century. The Irish who settled in certain areas such as the South and rural Midwest need further study, as do the Scotch-Irish and Anglo-Irish who arrived in the United States in the nineteenth and twentieth centuries. Furthermore, in most of those areas where there has been substantial research the literature is fairly fragmented. We need more syntheses like Hasia Diner's book on Irish women in America or David N. Doyle's study on the Irish and Scotch-Irish during the colonial and early national periods.

FOOTNOTES

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57. William W. Millett, "The Irish and Mobility Patterns in Northampton, Massachusetts, 1846-1883" (Ph.D. diss., University of Iowa, 1980); A. Gibbs Mitchell, Jr., "Irish Family Patterns in Nineteenth-Century Ireland and Lowell, Massachusetts (Ph.D. diss., Boston University, 1976); Brian C. Mitchell, "Immigrants in Utopia: The Early Irish Community of Lowell, Massachusetts, 1821-1861" (Ph.D. diss., University of Rochester, 1981); Vincent E. Powers, "'Invisible Immigrants': The Pre-Famine Irish Community in Worcester, Massachusetts from 1826 to 1860" (Ph.D. diss., Clark University, 1976); Timothy J. Meagher, "'The Lord Is Not Dead': Cultural and Social Change Among the Irish in Worcester, Massachusetts" (Ph.D. diss., Brown University, 1982). Several recent histories of the working classes in New England factory towns also deal with the Irish.

58. Among the works dealing with the New York Irish that have appeared since 1970 are the above cited studies of Carol Groneman, Michael Gordon, Joshua B. Freeman, Thomas M. Henderson, Martin Shefter, Jay P. Dolan, John P. Buckley, and Ronald H. Bayor.

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60. Walkowitz, Worker City, Company Town.

61. Dennis Clark, The Irish in Philadelphia: Ten Generations of Urban Experience (Philadelphia, 1973); Clark, The Irish Relations: Trials of an Immigrant Tradition (Rutherford, N.J., 1982); Dale B. Light, Jr., "Class, Ethnicity, and the Urban Ecology in a Nineteenth Century City: Philadelphia Irish, 1840-1890" (Ph.D. diss., University of Pennsylvania, 1979).

62. James P. Rodechko, "Irish-American Society in the Pennsylvania Anthracite Region, 1870-1880," in John E. Bodnar, ed., The Ethnic

Experience in Pennsylvania (Lewisburg, Pa., 1973), 19-38; Victor A. Walsh, "Across the Big 'Wather': Irish Community Life in Pittsburgh and Allegheny City, 1850-1885" (Ph.D. diss., University of Pittsburgh, 1983).

63. Charles Fanning, Ellen Skerrett, and John Corrigan, Nineteenth Century Chicago Irish (Chicago, 1980); Michael F. Funchion, "Irish Chicago: Church, Homeland, Politics, and Class-- The Shaping of an Ethnic Group, 1870-1900," in Holli and Jones, Ethnic Chicago, 14-45.

64. JoEllen McNergney Vinyard, The Irish on the Urban Frontier: Detroit, 1850-1880 (New York, 1976); Margaret L. Sullivan, "Constitution, Revolution and Culture: Irish-American Nationalism in St. Louis, 1902-14," Bulletin of the Missouri Historical Society, 28 (1972), 234-45; Sullivan, "St. Louis Ethnic Neighborhoods, 1850-1930," Bulletin of the Missouri Historical Society, 33 (1977), 64-76.

65. Ann Regan, "The Irish," in June Drenning Holmquist, ed., They Chose Minnesota: A Survey of the State's Ethnic Groups (St. Paul, 1981).

66. Don Harrison Doyle, The Social Order of a Frontier Community: Jacksonville, Illinois, 1825-70 (Urbana, 1978); Oliver Zunz, The Changing Face of Inequality: Urbanization, Industrial Development, and Immigrants in Detroit, 1880-1920 (Chicago, 1982); Mark Wyman, Immigrants in the Valley: Irish, Germans, and Americans in the Upper Mississippi Country, 1830-1860 (Chicago, 1984).

67. In Randall M. Miller and Jon L. Wakelyn, eds., Catholics in the Old South: Essays on Church and Culture (Macon, Ga., 1983). Earl F. Niehaus, The Irish in New Orleans, 1800-1860 (Baton Rouge, 1965) remains the only in-depth treatment of an Irish community in the South.

68. John B. Flannery, The Irish Texans (San Antonio, 1980); Patrick J. Blessing, The British and Irish in Oklahoma (Norman, Okla., 1980).

69. R. A. Burchell, The San Francisco Irish; James P. Walsh, ed., The San Francisco Irish, 1850-1976 (San Francisco, 1978).

70. Patrick J. Blessing, "West Among Strangers: Irish Migration to California, 1850 to 1880" (Ph.D. diss., University of California, Los Angeles, 1977); John F. Kilkenny, Shamrocks and Shepherds: The Irish of Morrow County (Portland, Oregon, 1981).

THE IRISH IN CANADA: AN UPDATE
(to essay in November 1979 Newsletter)

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In the past few years studies of the Irish in Canada have become a growth industry. Unfortunately some of what has been published is, to say the least, of minimal value. A typical example is a work by Carol Bennett and D. W. McCuaig, The Valley Irish, an anecdotal and photographic study of the Irish in the Ottawa valley. Bennett's text consists of stories collected about the valley's residents by placing an advertisement in local newspapers. As a source of local genealogy this technique works, but the illustrating photographs often bear no relationship to the text and there is no pretense of providing a history of the valley Irish.[1]

More interesting, but in a limited sense, are two articles which have appeared in Families, a genealogical periodical. Bruce Elliott's subject is arguably Ontario's most famous Irish family, "the Black Donnellys." Residents of the Biddolph Line near Lucan, a small Irish village north of London, Ontario, they became embroiled in a feud in the 1880s which had both religious and economic overtones and which has been the subject of several novels, at least two stage plays, and several semischolarly studies. Elliott attempts to set the record straight by trying to sort out the details of the feud. As he claims, "the truth is not as romantic as the legend but it is somehow more satisfying."[2]

D. McElroy's recounting of two tales of the famine is certainly less controversial. However, for those unfamiliar with the true hardships faced by the Irish, this will be a useful tool.[3]

Several works have appeared which deal with the Irish in the Maritimes. Terrence L. Punch, for example, has studied the Irish in Halifax. Dr. Punch has determined that there was an Irish presence in Halifax from the beginning, that it was nonsectarian and by the mid-1700s had developed an identifiable sense of community, and that the largest immigration was prefamine, coming to Nova Scotia largely via Newfoundland.[4]

The Irish and Irish institutions in New Brunswick have also been the subject of scrutiny. Scott See has studied the role of the Orange Order in Saint John in social violence. What he has discovered is that before the 1840s Catholic and Protestant Irish in the cities lived in peace and harmony, but with the influx of Catholic famine migrants in the 1840s what had been "a small and mostly invisible fraternal order" became more like its

Irish ancestor, an "institutionalized nativist response...."[5] "Allmost as bad as Ireland: Saint John, 1847" deals with the famine migration and tells a familiar story. Given, however, that the vast majority of written material deals with central Canada, it is unfortunate that an article featuring a different venue should be hidden in a journal aimed at such a specific audience.[6]

Of less general value, but certainly an impressive effort, is Sister Faye Trombley's doctoral dissertation on Archbishop Thomas Connolly of Halifax. Rather than being revised for the general public, the dissertation has been reproduced and offered for sale in its original form. For those willing to dig for it, this is a veritable gold mine of information regarding a typical Irish archbishop in an atypical environment with unique problems.[7]

Central Canada has continued to be well-served in regard to the Irish. At a special bilingual 50th anniversary session of the Canadian Catholic Historical Association held at Saint Paul's University, Ottawa, in September 1983, two of the three papers at a session on the Celtic contribution concerned the Irish. Sister Marianna O'Gallagher dealt with the importation of Irish priests to serve the English-speaking minority.[8] Dr. Murray Nicolson followed with a paper which examined what he has termed "the Irish Tridentine experience" in which he argued that despite the absence of religion in the new Marxist working-class histories, for the urban Irish Catholic, religion presented a vehicle for ethnic persistence.[9] An earlier paper by the same author deals with social action in Toronto, 1850-1900, as a means of survival. The charitable system, according to Nicolson, "succeeded because it was a unified approach, held together by an interlocking communication system which formed a part of the internal communication network of the Church. The rules governing the various segments denied innovation which could lead to secularism."[10] A third article deals with the concept of "ecclesiastical metropolitanism" and discusses the establishment of a network of Irish Catholic institutions during the episcopal reign of Archbishop Armand de Charbonnel.[11]

My own work on Archbishop Lynch has continued. Both a general overview of his life and an examination of Lynch's post-Charbonnel charitable works have been published.[12] There have also been two articles dealing with the Irish Catholic press during and after the Lynch era. The thrust of these papers is that there was a consistent battle through the press between religious leaders and secular leaders for control of nationalism in Toronto. Ultimately secular nationalists became weakened and ethnicity less important than religion, resulting in the merger of two Irish newspapers in 1892 as a Catholic, rather than an Irish, journal.[13]

Certainly the most controversial works on the Irish have come from the pen of Queen's University history professor, Donald Akenson. In 1982 he wrote a paper attacking the widely accepted assertions regarding the Irish by University of Guelph sociologist, Kenneth Duncan. In what Akenson describes as "a widely reprinted and highly misleading article," Duncan claims that although Irish immigrants were sent first to rural areas, they were unsuited to them and migrated to cities, where in Irish ghettos they were able to recreate the closely knit proximate society of their homeland. The Duncan thesis has provided the basis on which most studies of the Irish in Ontario rest. However, in subscribing to this thesis, Akenson says of Duncan, the late Clare Pentland and Michael Cross, that inherent to all the writers is a racism that although doubtlessly unconscious and unintentional, is incompatible with responsible scholarship. Part of the problem has been Canadian application of American models. Rather than an urban peasantry as American ethnohistorians claim, three-quarters of the Irish Canadians, both Protestant and Catholic, lived useful, profitable lives as skilled farmers. Therefore, if scholars wish to study the Irish in their natural habitat, it should be done through the study of towns and townships. Perhaps what is more controversial are Akenson's assertions regarding the urban Irish, suggesting, for example, that the Toronto Irish did not live in a ghetto, and that they shaped cities rather than were shaped by them.[14]

Glenn Lockwood was among the first to take up the Akenson challenge. In both book and article form, he has done studies of Montague Township asserting that even rural historians have concentrated on western Ontario. He has refuted many of the myths surrounding Irish Catholics, noting that though they came later, they often acquired the best land, had a generally rising standard of living, and, unlike the stereotype, were often excellent farmers.[15]

Akenson himself has also accepted the challenge. In his own monograph a far less strident version of the original article leads to the suggested type of study, in this case of Leeds and Lansdowne townships, including the industrial village of Ganonoque. The study is divided into sections: the Loyalist era (1787-1816), the military era (1812-1814), and the local Irish revolution (1816-1849). The latter section is by far the most interesting -- a compelling blend of character and circumstance, written in a most pleasing style. Not surprisingly, Akenson's study confirms his speculations regarding the Irish, contradicting the previously standard wisdom of the

Duncan thesis. American ethnohistorians will also be interested in one aspect of Akenson's conclusion. In light of the fact that the Duncan thesis has been disproven (and based as it was on many of the assumptions arising from models used to study Irish Americans), he argues that it is probable that the resultant Irish American models are also distortions of reality?[16] In a recent article in Labour/Le Travail Akenson, in fact, does explore such a theme. In a comprehensive, heavily documented examination of the thirty best-known historians of the American Irish, Akenson concludes:

> ...the Irish Catholic migrant will be found to have been much quicker, more technologically adaptable, more economically alert and less circumscribed by putative cultural limits from the old country than is usually believed; and simultaneously, the Irish Protestants will be shown to have been a much more important part of the Irish-American experience than anyone and especially they themselves--has wanted to admit.[17]

The challenge thrown by Professor Akenson to the American historical community undoubtedly will lead to a debate at least as lively as that which he has inspired in Canada.

NOTES

1. Carol Bennett and D. W. McCuaig, Valley Irish (Renfrew, Ontario, Juniper Books, 1983), 114 pp.
2. Bruce S. Elliott, "Tipperary? Well, Just Barely.... The Donnellys Located," Families, 22 (1983), 91-97.
3. D. McElroy, "Black Granny's Tale of the 1847 Irish Famine," Families, 22 (1983), 47-49.
4. Terrence M. Punch, "The Irish in Halifax; Nova Scotia Before 1830," Canadian Genealogist, I (1974), 173-180.
5. Scott W. See, "The Orange Order and Social Violence in Mid-Nineteenth Century Saint John," Acadiensis, XIII (1983), 68-93.
6. Jim Whalen, "Allmost as bad as Ireland: Saint John, 1847," Archivaria (1980).
7. Sister Faye Trombley, "Thomas Louis Connolly [1815-1876]: The Man and His Place in Secular and Ecclesiastical History." (Ph.D. diss., Katholieke Universiteit Leuven, 1983). 553 pp.
8. Sister Marianna O'Gallagher s.c.h., "Irish Priests in the Diocese of Quebec in the Nineteenth Century," Canadian Catholic Historical Association, Study Sessions, 2 vols. (1983), II, 403-437.
9. Murray W. Nicolson, "Irish Tridentine Catholicism in Victorian Toronto: Vessel for Ethno-Religious Persistence." Ibid, 415-437.
10. Nicolson, "The Irish Catholics and Social Action in Toronto 1850-1900," Studies in History and Politics, I (1980), 30-56.
11. Nicolson, "Ecclesiastical Metropolitanism and the Evolution of the Catholic Archdiocese of Toronto," Histoire sociale/ Social History, XV (1982), 129-157.
12. Gerald J. Stortz, "Archbishop John Joseph Lynch of Toronto: Twenty-Eight Years of Commitment," Canadian Catholic Historical Association, Study Sessions, (1982), 5-25; Stortz, "The Charitable Endeavours of John Joseph Lynch, C.M.," Vincentian Heritage, V (1984), 85-107.
13. Stortz, "The Irish Catholic Press in Toronto, 1874-1887," C.C.H.A., Study Sessions, (1980), 41-57; Stortz, "The Irish Catholic Press in Toronto, 1887-1892, the years of Transition," Canadian Journal of Communications, (1984), 27-46.
14. Donald H. Akenson, "Ontario: Whatever Happened to the Irish?"; Akenson, ed., Canadian Papers in Rural History (Ganonoque, Ontario, 1982), III, 204-256. The original of the Duncan article appeared in The Canadian Review of Sociology and Anthropology (1965), 19-40.

    This latter assertion regarding the urban Irish was the subject of a session at the Agricultural History Conference at the University of Guelph in autumn, 1983, with Drs. Akenson and Nicolson. After each had presented a paper, Akenson refuting the Duncan thesis and Nicolson defending it, a discussion ensued in which Professor Duncan also participated. Unfortunately no transcript of the discussion was made. I have attempted unsuccessfully to obtain copies of the papers given, but they will appear in edited form in the forthcoming Conference Proceedings.
15. Glenn Lockwood, "Irish Immigrants and the 'Critical Years' in Eastern Ontario: the Case of Montague Township 1921-1981"; Akenson, ed., Canadian Papers in Rural History, IV (1984), 153-178. The book, Montague: A Social History of an Irish Ontario Township 1783-98, (Smith's Falls, 1980), 639 pp., was the winner of a Canadian Historical Association award. A complete review by J. J. Talman is found in Ontario History, LXXIV (1982), 234-235.
16. Akenson, The Irish in Ontario: A study in Rural History (Kingston, 1984), 404 pp.
17. Akenson, "An Agnostic View of the Historiography of the Irish Americans," Labour/Le Travail, 14 (1984), 123-159. As was the case with the challenge to Canadian traditions, a full-length work followed the initial article. Unfortunately the volume was unavailable to this reviewer when this essay was written. See Akenson, Being Had:

Historians' Evidence and the Irish in North America (Meany, 1984). Books in Print provides no further detail.

LOCAL JEWISH HISTORY IN THE UNITED STATES: A BIBLIOGRAPHICAL ESSAY

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1. Three Generations of Studies

Local history is a well-developed category within American Jewish history: large and small Jewish communities in virtually every state have been studied. It has evolved from being a "weapon for social advancement" to providing an analysis of the urban Jewish experience.[1]

In this essay, communal (or local) history is defined as the historical study of the Jewish population in a town, city, county, or state. It covers a wide time span, usually from the first settlers until recent times, and includes a variety of topics. Due to the large quantity of existing works, the bibliography limits itself to a selection of full-length books and dissertations which reflect a cross section of regions and styles. However, for comparison purposes, references are made to sociological studies and historical research on more specific topics or broader geographical regions.[2]

The first generation of communal histories spanned from the late 1880s to the 1930s. Their authors, as well as the newly formed American Jewish Historical Society (1892), strove to demonstrate Jewish acculturation, loyalty to American institutions, and rootedness in the American past to a public opinion which was becoming increasingly anti-Semitic and critical of mass immigration from Southern and Eastern Europe.

These histories mixed sketches of contemporary personalities and organizations with descriptions of the early days. Jewish participation in the nation's wars and civic life was emphasized[3] and cities with a Colonial Jewish past were selected.[4] Some books, like The Jews of Baltimore (Blum, 1919), showed their journalistic origins (advertising was included), while more professional projects by Rabbis Morais (1894) and Elzas (1905) included original research based on Jewish and non-Jewish sources.

Apart from isolated dissertations and books earlier on,[5] the 1950s marked the entrance of professional historians into local Jewish history. They founded the American Jewish History Center at the Jewish Theological Seminary and professionalized the American Jewish Historical Society.[6] Nonprofessionals were still working -- mostly in smaller communities -- but they could benefit from the advice given by American Jewish historian Jacob Rader Marcus on how to gather sources and organize book material.[7]

The Center hoped that the study of local communities would reveal wider patterns which would lead to comparative studies and a better understanding of the American Jewish experience.[8] Of the six communal histories planned by the Center, four have been published: Swichkow and Gartner (1963), Vorspan and Gartner (1970), Brandes (1971), and Gartner (1978). Studies of Montreal and Miami seem to have been abandoned.

Research from the 1950s to the early 1970s was generally better organized (lists of communal officers were relegated to the appendix), more attention was paid to East European immigrant life, and it was free from filiopietism. Yet, many authors relied chiefly on Jewish sources which emphasized leaders and institutions; the people themselves were largely absent. Furthermore, discussions of economic life remained impressionistic. Every community experienced the rise from "peddler to suburbanite,"[9] but the books failed to analyze the mobility process. It took the next generation of communal histories to correct these weaknesses.

The "new urban history" reached local Jewish history in the 1970s. Young historians systematically combed government, municipal, business, and Jewish organizational sources to measure geographic and social mobility. They took the challenge of analyzing social mobility in a group which, outside large Eastern cities, usually started and remained in the mercantile middle class. Unlike traditional communal histories, the time span (about twenty to fifty years) and subject matter became more circumscribed. The results were found in books (Hertzberg, 1978; Toll, 1982), but mostly in articles and unpublished dissertations.[10]

Deborah Dash Moore and Jeffrey Gurock probed the identity, organizations, and neighborhoods developed by New York City Jews, above all the children of East European immigrants. They showed imaginatively that in a city of New York's magnitude, true local Jewish history is neighborhood history.[11]

Since the late 1970s, institutional communal histories show in various degrees the influence of urban social history. More attention is paid to areas of settlement, mobility patterns, the role of women, and everyday life (including problems like family disruption and crime), and a wider assortment of sources is used. Jews and Judaism in a Midwestern Community (Raphael, 1979) shows the promises and problems of combining both ap-

proaches.

Among the things remaining to be done, the Jewish communities of Philadelphia, Chicago, and Boston, as well as the fast-growing Sun Belt, could receive more scholarly attention. Now may be the time to turn to comparative studies which were advocated by American Jewish historians in the 1950s. One could examine Jewish settlement in different cities and regions and Jewish and non-Jewish immigrants in the same city.[12]

2. Resources for the Study of Local Jewish History

Moses Rischin provided a general overview in "Since 1954: A Bicentennial Look at the Resources of American Jewish History" in Immigration History Newsletter, vol. VII, no. 2 (Nov., 1975). American Jewish History (AJH), formerly American Jewish Historical Quarterly (AJHQ), publishes twice a year a bibliography of American Judaica and annually "American Jewish Studies: a Periodic Report of the Status of the Field," which includes a list of recently completed doctoral dissertations as well as dissertations in progress. Studies in Contemporary Jewry, a new English-language annual published by the Institute of Contemporary Jewry in Jerusalem, also lists dissertations and prints reviews and articles in American Jewish history. In its journal, the American Jewish Archives lists its newly acquired documents, including items not widely available elsewhere, like master's essays and manuscript communal histories. Local Jewish Historical Society News (no. 3, April 1984), a newsletter published by the American Jewish Historical Society, lists ninety local Jewish historical societies in North America, some of which publish books, journals, and brochures.

3. Historiography

Abraham Duker provided a state-by-state listing and evaluation of production up to 1960 in "An Evaluation of Achievements in American Jewish Local Historical Writing" (AJHQ, 49:4, June 1960, 215-253). Bibliographical guides by Jeffrey Gurock and William W. Brickman devote a section to local history.[13] Review essays by Rabinowitz, Rockaway, and Gartner discuss specific publications in a wider context.[14]

NOTES

1. Kenneth J. Moynihan, "History as a Weapon for Social Advancement: Group History as told by Jewish, Irish and Black Americans, 1892-1950," Ph.D. diss., History, Clark University, 134pp.; John J. Appel, "Immigrant Historical Societies in the United States," Ph.D. diss., History, University of Pennsylvania, 1960, 448pp.
2. The following anthologies cover broad geographical regions: Dinnerstein and Palsson (1973); Kaganoff and Urofsky (1979); Rischin (1979). Jewish pioneers in the nineteenth-century West have attracted many writers, from the anecdotal to the scholarly: Brooks (1973); Fierman (1985); Glanz (1960); Lamb (1982); Levinson (1978); Sharfman (1969); Watters (1952). Sociological studies tracing the intergenerational development of a Jewish community can be interesting to the historian: Goldstein and Goldscheider (1968); Gordon (1949).
3. Simon Wolf, The American Jew as Patriot, Soldier and Citizen, Philadelphia: Levy-type, 1895, 576pp.
4. Blum (1919); Daniels (1892); Elzas (1905); Ezechiel and Lichtenstein (1917); Gutstein (1936); Morais (1894); Schindler (1889). Two other cities with a Colonial Jewry, New York and Savannah, were not studied until 1945 (Grinstein) and 1983 (Rubin).
5. Brickner (1935); Grinstein (1945); Trachtenberg (1944).
6. The AJHS started a communal history series in the 1950s: Kohn (1959); Korn (1969); Plaut (1959); Watters (1952).
7. Jacob Rader Marcus, How to write the History of an American Jewish Community, Cincinnati: American Jewish Archives, 1953. Among authors who received Marcus' advice, see Ginsberg (1954) and Uchill (1957), and among those who did not (and should have), see Ehrenfried (1963) and Shinedling (1963).
8. Lloyd Gartner, researcher for the Center, explained the Center's aims in "The History of North American Jewish Communities: a Field for the Jewish Historian," Jewish Journal of Sociology, 7:1 (1965), 22-29.
9. This is the title of the history of the Jews of Monmouth County, New Jersey, by Pine, Hershenov, and Lefkowitz (1981).
10. See the special issue of American Jewish History, "Quantification and the American Jewish Experience," 72:3 (Mar., 1983), Marc Lee Raphael, guest editor. See also the unpublished dissertations by Elliott Ashkenazi, "Creoles of Jerusalem: Jewish Businessmen in Louisiana, 1840-1875," George Washington University, 1983, 341pp., and Mitchell Brian Gelfand, "Chutzpah in El Dorado: Social Mobility of Jews in Los Angeles, 1900-1920," Carnegie-Mellon University, 1982, 247pp. On communities, see Anderson (1974), Kaplan (1978), Mesinger (1977), and Mostov (1981).
11. On New York neighborhoods, see Abelow

(1937); Halpert (1958); Kranzler (1961); Landesman (1969); Mayer (1979). On Boston, see Ginsberg (1975); Phillips (1975); Wieder (1962).

12. Thomas Kessner, The Golden Door - Italian and Jewish Immigrant Mobility in New York City, 1880-1915, New York: Oxford University Press, 1977, 224pp.; Ronald Bayor, Neighbors in Conflict: the Irish, Germans, Jews and Italians of New York City, 1929-1941, Baltimore: Johns Hopkins University Press, 1978, 232pp.
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14. Howard N. Rabinowitz, "Writing Jewish Communal History," AJH, 70:1 (1980), 119-127; Robert Rockaway, "The Future of American Jewish Communal Histories," Journal of Urban History, 7:2 (Feb., 1981), 255-260; Lloyd Gartner, "Metropolis and Periphery in American Jewry," Studies in Contemporary Jewry, 1 (1984), 341-346.

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The remarks published below are included in the Newsletter at the firm request of the president of IHS. CCQ.

REMARKS AT THE PRESENTATION OF A PLAQUE TO CARLTON C. QUALEY BY THE IMMIGRATION HISTORY SOCIETY, AT THE AMERICAN SWEDISH INSTITUTE, APRIL 20, 1985

Louise Wade
University of Oregon

For the Immigration History Society, it is especially fortunate that the Organization of American Historians scheduled the 1985 convention in the Twin Cities. Our out-going president holds forth at a Minneapolis institution which has long nurtured immigration studies, and our treasurer and Newsletter editor holds forth at a St. Paul institution which has done the same for an even longer time, the Minnesota Historical Society. The executive

board wants to take this occasion to acknowledge Carlton Qualey's outstanding services to our Society.

Born and raised in Minnesota, Carlton headed toward immigration history at St. Olaf College and the University of Minnesota. He broke into print in 1936 while pursuing his doctorate at Columbia University. Although he no longer lists that publication, I found a copy in my far western library, and his contribution to that book is revealing. Carlton lined up the "Determining Factors in American Development" for social studies teachers, and, of course, he included Frontier, Sectionalism, the Industrial Revolution, and so forth. But at the top of his list was Immigration; and he asked the teachers to think about all the right questions--immigrant reasons for leaving, the American impact on the immigrant culture, immigrant leadership, and the timing of immigrant involvement in politics. Carlton was right on target.

After the 1938 publication of Norwegian Settlement in the United States (a book reissued by Arno Press in 1970), he taught for a few years in the East before returning to Minnesota and Carleton College where he would spend the next two-and one-half decades. Recipient of grants from the Social Science Research Council, American Council of Learned Societies, and Huntington Library among others, he contributed to Immigration and American History: Essays in Honor of Theodore C. Blegen (1961) and a volume of essays on Thorstein Veblen (1968).

It was in 1965 at a Mississippi Valley Historical Association meeting that Carlton, Ted Saloutos, Bob Cross, and Fritz Ander put their heads together and came up with the Immigration History Group. Three years later Victor Greene brought out the first issue of the Newsletter. He informed readers that the "general philosophy of the Group" was "to keep the administration as simple as possible." And so they did--with an executive secretary who doubled as editor, a program chairman, and a small council in which Carlton frequently served. Victor's coverage of research in progress, recent publications, and forthcoming meetings built a mailing list of nearly four hundred people by the time he turned the Newsletter over to Roger Daniels in 1972.

During that year the Group became the Immigration History Society, with its present officers and executive board, plus an official constitution and bylaws. The Newsletter editor, however, was still pleading with people on the mailing list to pay their long-overdue $3.00 dues. But the November, 1972, issue sighed with relief: "Happily, Dr. Carlton C. Qualey has obtained the backing of the Minnesota Historical Society and will issue subsequent numbers."

Carlton had become a Resident Fellow in Ethnic History at the Minnesota Historical Society, and he volunteered to be the treasurer and editor. Starting in 1973, the Newsletter took on a professional format, doubled in volume, and carried the valuable research essays we all appreciate. In May, 1973, Carlton ran an article on research being done in Britain, and in November he published a fine essay on ethnic source materials in the National Archives. The efficient new editor threatened to knock deadbeats off the mailing list. But when he was deluged with complimentary letters on the "new" Newsletter, he relented and gave everyone six months to shape up and pay up.

For a dozen years now Carlton has kept our books and through the Newsletter has kept us informed, broadened our horizons, and helped us build our membership. In a very real sense he has been "the voice" of the Immigration History Society. For all these reasons--"The Immigration History Society expresses its gratitude to Carlton C. Qualey, founding member, treasurer, Newsletter editor, for his long and devoted service, Minneapolis, April, 1985."

ORGANIZATIONS

The annual meeting of the Immigration History Society will be held in conjunction with the Organization of American Historians at the New York Penta Hotel on Saturday, April 12, 1986, at noon in the Albany Room of the hotel.

The 1987 annual meeting of the IHS will be in Milwaukee, April 8-11, 1987. IHS members are urged to submit proposals for programs and/or papers by the first week of 1986. Mail to Elliott Barkan, Department of History, California State University, 5500 University Parkway, San Bernardino, CA 92407-2397.

The history department of the University of Wisconsin-Milwaukee has received a $10,000 endowment from Mrs. Florence Saloutos in memory of her husband, Theodore Saloutos, and has contributed an additional $2,000 so that the awards can begin in 1985. Applications should go to the Department of History, University of Wisconsin-Milwaukee by October of each year for a $1,000 scholarship. Preference will be given to applicants doing their research on immigration history or the history of agriculture.

The Society for Historians of the Early American Republic solicits papers for its annual conference, July 24-26, 1986, at the Universi-

ty of Tennessee, Knoxville. Address Dr. Barbara Oberg, Box 348-A, Baruch College, 17 Lexington Ave., NYC 10010.

The Missouri Valley History Conference has issued a call for papers for its annual meeting in Omaha, March 13-15, 1986. Address Marian P. Nelson, Department of History, University of Nebraska, Omaha, NE 68182.

The Smithsonian Institution Foreign Currency Grants Program announces support for research in Burma, India, Guinea, and Pakistan. Address Foreign Currency Program, Office of Fellowships and Grants, Smithsonian Institution, Washington, DC 20560.

The Pacific Coast Branch of the American Historical Association has issued a call for papers for its annual meeting in Honolulu, Hawaii, August 13-17, 1986, at the Hawaiian Regent Hotel, Waikiki Beach. Address inquiries to Dr. G. Ralph Falconeri, Department of History, University of Oregon, Eugene, OR 97403, by mid-January, 1986.

American Standard, Inc., has contributed more than $400,000 in products and cash for the restoration of the Statue of Liberty and Ellis Island.

"Immigrants and Ethnic Groups in Canadian Cities," Eighth Biennial Conference of the Canadian Ethnic Studies Association, Montreal, October 16-19, 1985. For information as to papers, address the Conference at Institut québécois de recherche sur la culture, 290, Place d'Youville, Montreal, Quebec, H2Y 2B6, Canada.

The Fiorello H. La Guardia Archives at La Guardia Community College, CUNY, 31-10 Thomson Avenue, Long Island City, NY 11101. Extensive collection on the social history of Queens, on La Guardia, and metropolitan New York City.

The Balch Institute for Ethnic Studies, 18 South 7th Street, Philadelphia, PA 19106, has sponsored an exhibit on "The Japanese American Experience," has launched a program entitled "The Peopling of Philadelphia," and has become the headquarters of the Scotch-Irish Foundation Library and Archives and the Philadelphia Jewish Archives Center. The Institute hosted a conference on "Societies in Transition: Italians and Italian-Americans in the 1980s. Address the Institute for information about the papers presented.

The Canadian Historical Association announces a series of booklets on "Canada's Ethnic Groups." Eleven titles are either in print or scheduled. Address Secretariat, Public Archives of Canada, 395 Wellington St., Ottawa KlA ON3, Canada

The Max Kade Institute for German-American Studies at the University of Wisconsin-Madison, 901 University Bay Drive, Zip 53705, announces a symposium on immigrant connections with the Revolution of 1848, to be held on October 9-11, 1986. The steering committee includes Charlotte Land Brancaforte at the Institute, Victor Greene, University of Wisconsin-Milwaukee, Theodore S. Hamerow, University of Wisconsin-Madison, Jost Hermond, University of Wisconsin-Madison, and Frederick C. Luebke, University of Nebraska-Lincoln. Papers are solicited.

The Cushwa Center for the Study of American Catholicism, Notre Dame University, sponsored a conference on religion in American culture, October 3-5, 1985. For information on the papers, write the Center at Notre Dame University, South Bend, IN 46556.

The California Council for the Humanities awarded a grant to the Graduate School of Education, University of California-Berkeley, for a "New Immigrants in the California Classroom History Project," for workshops during the summer of 1985. Information about the materials used is available from the project coordinator, Paula Gillett, School of Education, University of California-Berkeley, CA 94720.

The General Assembly of the French Association for American Studies has invited Rudolph J. Vecoli, Department of History, University of Minnesota, to serve on the advisory board of the Revue Francaise d'Etudes Américaines. Professor Vecoli has been asked to encourage colleagues to submit papers for consideration to the RFEA and to invite individuals and institutions to subscribe to the journal. The address is Revue Francaise d'Etudes Américaines, c/o Marc Chénetier, 22 Avenue Reille, 75014 - Paris, France.

The American-Italian Historical Association announces the Leonard Covello Award in Italian American Studies ($200). Manuscripts should be sent to Lucia Chiavola Birnbaum, 349 Gravatt Drive, Berkeley, CA 94705. Dr. Birnbaum (University of California-Berkeley) is currently visiting scholar, Graduate Theological Union, Berkeley.

The June 1985 ASA Newsletter, Vol. 8, No. 2, pp. 9-10, contains a list with specifications of fellowships and awards offered by various learned societies and universities.

Frederick C. Luebke, professor of history and director of the Center for Great Plains Studies, University of Nebraska-Lincoln, was presented with the university's annual award

for outstanding research and creative activi ty for 1985.

The Center for Migration Studies of New York was recently awarded a matching grant of $54,468 by the National Endowment for the Humanities to microfilm an important Italian archival collection: the records of the Commissioner of Emigration and its successor agency, the Central Office of Italians Abroad, 1902-1933. The collection, located at the Foreign Ministry Archives in Rome, will supply continuity and further elaboration of the records of the Commissioner of Emigration microfilmed in 1980-81 (NEH grant #RC-1403-80) by tracing the developments of Italian emigration history through the Fascist era. The collection's description and inventory will be released in 1985 through the CMS Archival Guide series, and the microfilms will be available through inter-library loan. For further information, please contact the Center for Migration Studies, 209 Flagg Place, Staten Island, NY 10304, Tel. 718-351-8800.

For information regarding the conference at American University, Washington, D.C., October 13-15, 1985, on "The Justice of American Immigration Policy," write Ellen Long, Office of Continuing Education, American University, 4400 University Ave., NW, Washington, DC 20016.

Publication is announced of the microfilm edition of the Toronto Mirror, 1837-65, the first Irish Catholic newspaper in Toronto. The Mirror allied itself with the interests of the Irish working class and continued the Reform political tradition of William Lyon Mackenzie's Colonial Advocate. The paper is an invaluable source for the study of Irish immigration to Canada in both the pre- and post-famine periods. This edition was prepared from original issues in the Archives of Ontario, the Metropolitan Toronto Library, the University of Toronto Library, the National Library of Canada, and the Huntington Library, San Marino. Price on request from McLaren Micropublishing Limited, P.O. Box 972, Station F, Toronto, Canada M4Y 2N9.

The Swiss American Historical Society's annual meeting, October 19, 1985, features talks by Erdmann Schmocker on "Bern" and by Rosa Schüpbach on "Education of a Female Factory Worker in New England." For information write the Swiss Benevolent Society, c/o A. Gilman, 37 W. 67 St., New York, NY 10023.

The Center for the Study of the American Jewish Experience, 3101 Clifton Ave., Cincinnati, OH 45220, was established in 1981. It has published two volumes -- Jews and the Founding of the Republic and The American Jewish Experience. It has underway projects for a textbook, bibliographies, a history of American synagogues, and "American Judaism: Sources and Interpretations." For further information, write the director, Jonathan Sarna, at the address given above.

The Ninth National Legal Conference on Immigration and Refugee Policy sponsored by the Center for Migration Studies of New York will be held at the Capitol Hilton, Washington, D.C., March 20-21, 1986. For further information write Lydio F. Tomasi, CMS, 209 Flagg Place, Staten Island, N.Y. 10304. Tel. (718) 351-8800.

The University of Toronto has approved creation of a Hungarian Research Institute of Canada, in partnership with the Szechenyi Society of Calgary and the Rakoczi Foundation of Toronto.

The Balch Institute for Ethnic Studies, 18 South 7th St., Philadelphia, PA 19106, announces the Jan Ilavsky Memorial Scholarship, at $2,000 per year, for encouragement of graduate students to study topics in Slovak history or culture. Applications are due by November 1 each year.

The American Italian Historical Association's annual meeting in Providence, R.I., November 7-9, 1985, has as its theme "The Melting Pot and Beyond: Italian-Americans Into the Year 2000." For information write Salvatore J. LaGumina, Department of History, Nassau Community College, Garden City, NY 11530.

The American Studies Association's 10th annual convention, October 31-November 3, 1985, in San Diego, has as its theme "Boundaries of American Culture." For information write the ASA at PO Box 7780-1429, Philadelphia, PA 19182.

The University of Minnesota has acquired the Tell Dahllöf Collection of Swedish Americana, to be housed in the Wilson Library for the use of scholars and students and administered by the enlarged Department of Scandinavian Studies.

For information concerning the immigration conference, October 24-26, 1985, at Luther College, Decorah, Ia, on "Scandinavia to America: The Transfer and Transformation of Objects," write J. R. Christianson, Luther College, Decorah, IA 52101.

AFS International/Intercultural Programs, formerly American Field Service, announces an expanded teacher exchange program for China, Thailand, Peru, Chile, Costa Rica, Brazil, Ecuador, Mexico, Panama, and Venezuela. For

information write Carolyn Johannes, AFS International/Intercultural Programs, 313 E. 43rd St., New York, NY 10017.

An Institute for Polish Studies has been established at St. John Fisher College, 3690 East Avenue, Rochester, NY 14618, supported by the Louis Skalny Foundation Trust.

The New Jersey Historical Commission, 113 W. State St., CN305, Trenton, NJ 08625, has available funds for grants in several fields of New Jersey history, including ethnic history. For information regarding grants write the Commission.

The theme of the annual conference of the New York Historical Society, May 16-17, 1986, will be "A Nation of Immigrants." Paper proposals should go to Susan Levine, New York Historical Society, 170 Central Park West, New York, NY 10024.

The Hagley Museum and Library and the University of Delaware jointly sponsor the Hagley Program in the history of industrial America, a 2-4 year program leading to advanced degrees. Financial aid of generous proportions is available. Write Brian Greenburg, The Hagley Museum and Library, P.O. Box 3630, Wilmington, DE 19807.

"Ethnic Diversity on the Prairie Plains" was the theme of a conference sponsored by the South Dakota Committee on the Humanities, at Augustana College, Sioux Falls, September 27-28, 1985. For information about the papers write the Committee at Box 35, University Station, Brookings, SD 57007.

Walter H. Lasinski is chairman and executive secretary of the Commission on History and Archives, Polish National Catholic Church, 1031 Cedar Avenue, Scranton, PA 18505. He has recently joined the IHS.

The Croatian-Canadian Studies Association was formed in April, 1985, with headquarters at 50 Alder St. North, Sudbury, Ont., Canada P3C 4J8.

RESEARCH IN PROGRESS

Reinhard R. Doerries (University of Hamburg) reports projects on Peter Paul Cahensly, on German-American relations in World War I, and German intelligence operations in the U.S. in the 20th century.

Marie Poirier (University of Quebec, Montreal) is doing a dissertation on the development of the Montreal Jewish community in the late 19th century and into the early 20th century.

John R. Jensvold (University of Connecticut) is doing a dissertation on "The Hidden Settlement: Norwegian Americans Encounter the City, 1800-1930."

Jason H. Silverman (Winthrop College, Rock Hill, S.C.) is preparing "Beyond the Melting Pot in Dixie: Immigration and Ethnicity in Southern History" for publication in the series "New Perspectives on the South," edited by Charles P. Roland, University of Kentucky Press.

Paula Gillett (University of California-Berkeley) is involved in a project on new immigrants in the California schools at the Graduate School of Education, University of California-Berkeley.

Stephan F. Brumberg (Brooklyn College) is preparing a volume to be published in 1986 on "Going to America, Going to School: The Jewish Immigrant-Public School Encounter in Turn-of-the-Century New York City," Praeger Publishers, New York City.

Edith Blicksilver (Georgia Tech, Atlanta) is doing a study of "Creative Coping and Ethnic Women." She is also revising, for a second edition, her The Ethnic American Woman: Problems, Protests, Lifestyle.

William Toll (University of Oregon) is preparing an intellectual biography of Horace M. Kallen.

The Center for Migration Studies of New York is preparing an English-language directory describing institutions engaged in research and/or publishing on human migration. The directory will be published in the fall of 1986. For further information, write Diana J. Zimmerman, Project Coordinator, CMS, 209 Flagg Place, Staten Island, NY 10304. Tel. (718) 351-8800.

Robert Mikkelsen (Norway), "Studies in Polish-American radicalism in Wisconsin." At John F. Kennedy Institute, Free University of Berlin.

Wing Kwong Yung, doctoral candidate, University of Toronto, is making a study of the failure of the Chinese in Canada to extend their economic strength to politics.

Marian McKenna (University of Calgary) has in preparation a history of Icelandic immigration to Canada. She has completed a history of Winnipeg's immigrants.

Kevin Hannan (Dallas, Tex.) has made a study

of the Czech-Moravian community in Texas.

Janet E. Worrall (University of Northern Colorado, Greeley) is conducting research on World War II prisoners of war in the western United States.

PUBLICATIONS

International Migration, XXIII, No. 1, March 1985. Articles on migrations in Africa, the Middle East, Austria, Canada, the Mediterranean, and Italy, and on welfare services. XIII, No. 2, June 1985. Articles on recent European migrations and one on Canadian immigrants.

Journal of American Ethnic History, Spring 1985, Vol. 4, No. 2. Articles: John J. Bukowczyk, "Mary the Messiah: Polish Immigrant Heresy and the Malleable Ideology of the Roman Catholic Church, 1880-1930"; Daniel P. O'Neill, "The Development of an American Priesthood: Archbishop John Ireland and the Saint Paul Diocesan Clergy, 1884-1918." Also a forum on "American History and the Changing Meaning of Assimilation," review essays, and book reviews.

S. Marks and P. Richardson, eds., International Labour Migration: Historical Perspectives. Hounslow, Middlesex, Temple Smith, 1984.

Heidi Weber, "The Mining Town Boarding House: A Surrogate Family for the Immigrant," in Pennsylvania Ethnic Studies Newsletter, Winter 1985.

Feminist Studies. Quarterly. $18 individual. Address Women's Studies Program, University of Maryland, College Park, MD 20742.

Reinhard R. Doerries (University of Hamburg), "Immigrant Culture and Religion: Church and Faith Among German-Americans," in Randall M. Miller, Germans in America: Reprospect and Prospect. Philadelphia, German Society of Pennsylvania, 1984.

Jason H. Silverman, Unwelcome Guests: Canada West's Response to American Fugitive Slaves, 1800-1865. Port Washington, N.Y., Associated Faculty Press, 1984. $21. Also by Silverman, "'We Shall Be Heard!': The Development of the Fugitive Slave Press in Canada," in Canadian Historical Review, 65:54-69 (March 1984).

Elizabeth Ewen, Immigrant Women in the Land of Dollars: Life and Culture on the Lower East Side. Monthly Review Press, 155 W. 23 St., New York, NY 10011. $26.

American Folklife Center, Ethnic Recordings in America. Washington, D.C., Library of Congress Publishing Office, 1985. $13.

Jacob van Hinte, Netherlanders in America. Edited by Robert Swierenga; translated by Adriaan De Wit. Grand Rapids, Mich., 1985. $35.95.

M. Mark Stolarik, Growing Up on the South Side: Three Generations of Slovaks in Bethlehem, Pennsylvania, 1880-1976. London and Toronto, Bucknell University Press, 1985. $19.50.

Richard Klayman, The First Jew: Prejudice & Politics in an American Community, 1900-1932. Malden, Mass., Old Suffolk Square Press, 1985. $33.

Jon Gjerde, From Peasants to Farmers: The Migration from Balestrand, Norway, to the Upper Middle West. New York, Cambridge University Press, 1985. $32.50.

John R. Jensvold, "The Search for a Norwegian-American Working Class" in Samtiden (Oslo), 3, 1984.

Marie Poirier, Immigrant Women in Quebec: An Annotated Bibliography (in French). Montreal, Government of Quebec, Department of Cultural Communities and Immigration, May 1985. 40pp.

The Carpatho-Rusyn American. Quarterly. $7. Address: 5485 Forest Glen Road, North Madison, OH 44057.

Italiana Americana, Vol. 1, No. 1, Spring 1985. $5. Address Alberto Di Giovanni, 901 Lawrence Avenue West, Toronto, Ont., Canada M6A 1C3.

UCLA Historical Journal. Annual. c/o Department of History, UCLA, Los Angeles, CA 90024. Articles, book reviews, notes, and documents.

Michael S. Teitelbaum, Latin Migration North: The Problem for U.S. Foreign Policy. New York, Council on Foreign Relations, 1984. $4.95pa.

Alixa Naff, Becoming American: The Early Arab Immigrant Experience. Carbondale, Ill., Southern Illinois University Press, 1985. $19.95.

Judith E. Smith, Family Connections: A History of Italian and Irish Immigrant Lives in Providence, Rhode Island, 1900-1940. Albany, N.Y., SUNY Press, 1985. $39.50cl, $12.95pa.

David A. Hollinger, In the American Province: Studies in the History and Historiography of Ideas. Bloomington, Indiana University Press, 1985. Contains several essays on ethnicity.

Paul R. Magocsi, Our People: Carpatho-Rusyns and Their Descendants in North America. Revised edition. Carpatho-Rusyn Research Center, 355 Delano Place, Fairview, NJ 07022. $20.

Lucia Chiavola Birnbaum, liberazione della donna: feminism in Italy. Middletown, Conn., Wesleyan University Press, 1985. $25.95.

Maralyn A. Wellauer, German Immigration to America in the Nineteenth Century: A Genealogist's Guide. Roots International, 3239 N. 58 St., Milwaukee, WI 53215. $12.

Maralyn A. Wellauer, Immigrants to America from the Prussian Province, Pomerania (Pommern), Germany, 1853-1854. Roots International, 3239 N. 58 St., Milwaukee, WI 53215. $7.

Michael La Sorte, La Merica: Images of Italian Greenhorn Experience. Philadelphia, Temple University Press, 1985.

Seamus P. Metress (University of Toledo), "The History of Irish-American Care of the Aged," in Social Service Review, March 1985, 18-31. University of Chicago Press.

Stephan F. Brumberg, "Tales Out of School: Reports of East European Jewish Immigrants in New York City Schools, 1893-1917," in Issues in Education, II, 2 (Fall 1984); and "Going to America, Going to School: The Immigrant-Public School Encounter in Turn-of-the-Century New York City," in American Jewish Archives, XXXVI, 2 (November 1984).

John and Selma Appel, eds., Jews in American Graphic Satire and Humor. American Jewish Archives, Hebrew Union College, Clifton Ave., Cincinnati, OH 45220. $7.50 postpaid.

Bela Vassady, Jr., "Themes from Immigrant Fraternal Life: The Early Decades of the Hazleton Based Hungarian Verhovay Sick Benefit Association," Ch. 2 in David L. Salay, ed., Hard Coal, Hard Times: Ethnicity and Labor in the Anthracite Region. Scranton, Pa., The Anthracite Museum Press, 1984.

Edith Blicksilver, "Monica Krawczyk's Polish Pride," in Turn-of-the-Century Women, Winter 1984.

William Toll, "Ethnicity and Stability, South Portland's Italians and Jews, 1900-1940," in Pacific Historical Review, 44:161-189 (May 1985).

"Irregular Migration: An International Perspective." A special double issue of the International Migration Review, Fall 1984. Pp. 401-873.

"Women in Migration." A special double issue of the International Migration Review. Winter 1984. Pp. 881-1382.

In Defense of the Alien, Vol. VII: Immigration Reform and Refugee Policy Developments. Edited by Lydio F. Tomasi. New York, Center for Migration Studies, 1985. 168pp.

Italian Americans: New Perspectives in Italian Immigration and Ethnicity. Edited by Lydio F. Tomasi. New York, Center for Migration Studies, 1985. 486pp. $17.50.

Richard D. Alba, Italian Americans: Into the Twilight of Ethnicity. Englewood Cliffs, Prentice-Hall, 1985. $15.95cl, $12.95pa.

Hartmut Keil and John B. Jentz, eds., German Workers in Industrial Chicago, 1880-1910: A Comparative Perspective. DeKalb, Northern Illinois University Press, 1983. $22.50.

Lewis A. Coser, Refugee Scholars in America: Their Impact and Their Experiences. New Haven, Yale University Press, 1984. $25.

Joan N. Buckley and Einar Haugen, eds., Han Ola og han Per: A Norwegian-American Comic Strip. Northfield, Minn., NAHA, 1984. $30.

Rita J. Simon, Public Opinion and the Immigrant: Print Media Coverage, 1880-1980. Lexington, Mass., 1985. $20.

Philip Butcher, ed., The Ethnic Image in Modern American Literature, 1900-1950. Washington, Howard University Press, 1984. 2 vols. $35.

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