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HISTORY AND PRESENT STATE OF ETHNIC STUDIES IN CANADA
Howard Palmer, University of Calgary

Let me first define what I mean by ethnic studies. In considering the question of ethnic studies, I have limited my attention to non-British, non-French, and non-native groups. This is not to imply that Canada's two dominant groups -- the French and the "British" (a very broad term which conceals more than it reveals) -- and Canada's native peoples, are not "ethnic" groups. Of course they are; however, scholars have generally given more attention to these groups than to immigrant groups or (as they are now called in the post-bilingualism and bilingual era) the "other ethnic groups". The history and present status of the dominant groups and native peoples also differs in many ways from "other ethnic groups". My final and real justification for limiting myself to these groups is simply that I know more about them.

Research on non-British, non-French ethnic groups prior to World War II differed somewhat from research undertaken since the war. Books on ethnic groups between the turn of the century and 1940 were marked by the attempts of opinion leaders to come to grips with the policy questions which the immigration to Canada of people from a wide variety of ethnic, religious, and national backgrounds posed for Canadian society. Who were those "Strangers Within Our Gates" and how could they be made part of Canadian society? There was little interest in the theoretical questions which many social scientists now bring to their study of ethnic groups.

Pre-war research and writing was done by people active in the institutions which were most concerned about the social issues which immigration raised -- the government, the church, schools, social welfare agencies, and the railway companies. Thus, prior to 1940, research on ethnic groups was cast almost entirely within the context of developing policies and promoting interest in the assimilation programs of the institution concerned. The
books written within this context included J. S. Woodsworth's *Strangers Within Our Gates*, (1900); C. A. Macrae's *Canada's Growth and Some Problems Affecting It*, (1910); J. T. M. Anderson's *The Education of the New Canadian*, (1918); V. G. Smith's *Building the Nation*, (1922); and *A Study in Canadian Immigration*, (1920); A. Fitzpatrick's *A Handbook for New Canadians*, (1919); Kate Foster's *Our Canadian Mosaic*, (1926); Dr. F. H. Bryce's, *The Value to Canada of the Continental Immigrant*, (1928); Robert England's *The Central European Immigrant in Canada*, (1929) and *The Colonization of Western Canada*, (1936) and John Murray Gibson's *Canadian Mosaic*, (1938). While each of these books contains some factual material based on first hand observation of various groups along with a large dose of personal bias, the primary focus of each book was Canadian immigration and social policy. Each of these authors was concerned with goals for Canadian society, and how each ethnic group related to these goals. Virtually all these writers believed in the need for assimilation of immigrants to a "Canadian" norm, although they differed in their views of how rapid assimilation should or could be and there was considerable disagreement over what constituted the "Canadian" norm. The central focus of each book was the varying degrees of "assimilability" of particular immigrant groups. Differences of opinion occurred over the nations' ability to digest central and eastern Europeans and Orientals and consequently whether these authors were writing for a mass audience, their styles were generally impressionistic and unanalytical and only rarely did they disassociate prescription from description.

Probably the two most significant books of this genre were those by J. S. Woodsworth, at the time a Methodist minister and later one of the principal founders of the C.C.F. movement, and Robert England, who was the "superintendent" in charge of continental Europeans for the Canadian National Railways. At the time he wrote *Strangers Within Our Gates*, Woodsworth was the director of the "All People's Mission" in Winnipeg. This was one of the many "home missions" which were established in immigrant districts in western Canada at the turn of the century by Congregationalists, Methodists, Presbyterians and Baptists to "Canadianize" and "Protestantize" eastern European and Oriental immigrants. Woodsworth directed assimilation programs at the mission and wrote and lectured on the "immigration question" to arouse Canadians to an awareness for the plight of the immigrant was stimulated by his belief in the social gospel. Social gospellers believed that social problems like insanity, interpenetration, illiteracy, and crime were not the result of social conditions rather than individual failing of immigrants. These problems could only be solved through a change in social conditions. Woodsworth saw the assimilation of the immigrant as part of the program to establish a truly Christian society.

In *Strangers Within Our Gates*, Woodsworth denounced indifference towards immigrants and urged the adoption of programs to improve their living and working conditions and educational level in order to prevent social stratification, social disintegration, political corruption, and the "undermining" of "British institutions". Unlike some other writers of the time Woodsworth did not see insanity, crime and other signs of social disorganization as due to any inherent inferiority; he saw that they resulted in large measure from generational conflicts as the second generation became acculturated.

Even though he believed that some "undesirable" characteristics of different ethnic groups were genetically transmitted, he believed that the new characteristics could be changed through a better social environment. In other words, acquired characteristics could be transmitted. So there was no "genetic" problem which prevented assimilation.

Woodsworth emphasized the difficulty of assimilation and the urgency of assimilation programs by comparing the ratio of immigrants to the native American population in the U.S. to the ratio of immigrants to the native Canadian population in Canada. Woodsworth calculated that Canada's immigration problem, (comparing Canada in 1900 to the U.S. in 1800) was 37 times greater than America's immigration problem.

While there were some forces acting to aid in the assimilation of immigrants (such as neighborhood associations, commercial contacts, public schools, the press, and intermarriage) Woodsworth lamented the fact that there were few agencies to carry on the work of Canadianization.

Although critical of a number of immigrant groups (in particular Orientals and Mormons) Woodsworth expressed the belief that Canada had something to gain from non-British immigrants. As a solution to what he (and many other writers of his day) perceived as the "immigration problem", he recommended that there be more careful screening of immigrants, and that immigrants already in Canada should be the objects of an intensive assimilation campaign on the part of schools, social welfare agencies, and unions.

Robert England's book *The Central European Immigrant in Canada* was written during the late 1920's, primarily as a defence against the numerous verbal attacks on central and eastern European immigrants which were being made by nativist organizations like the Ku Klux Klan, the Orange Order, and the National Association of Canada. England was a graduate in economics from Queen's and the University of Paris, and had long and close experience with Eastern Europeans. He had lived in western Canada, first as a teacher in Ukrainian communities during the First World War and later as the superintendent in charge of continental Euro-
means for the C.N.R. The book attempted to de-
fuse nativist arguments and mobilize support for
assimilation programs. England was, how-
ever, less certain than earlier writers like
Woodsworth about the desirability of assimila-
tion. He had read widely enough in anthropo-
logical texts to be influenced by the cultural
relativism of Franz Boas and other anthropol-
ogists and was forced to ask himself whether
"British" culture (or alternatively, urban in-
dustrial society) was really superior to other
cultures. England's book reflects an unres-
solved tension between, on the one hand, an
admiration for peasant values such as dedication
to the land, industriousness, loyalty to the
church and to the patriarchal family, and, on
the other hand, concern about the "social prob-
lems" of "ignorance, poverty and social degra-
dation". It was, therefore, difficult for
him to resolve the ideological dilemma as to
the desirability of assimilation. Despite his
concern about the decline in peasant values
and the social disorganization which resulted
from the breakdown of primary group relations
in rural immigrant communities, England fin-
ally opted for the melting pot vision of assimi-
lation. This, he felt, would alleviate the so-
cial problems in immigrant communities as well
as overcome the lack of social solidarity in
society as a whole resulting from bloc settle-
ments. "We must incorporate the races who
have come to us into one people: otherwise
our dominion from sea to sea will perish in
strife and anarchy." But England also
stressed the need for tolerance in the assimila-
tion process and the right of immigrants to
maintain their "ethnic individuality" in some
attenuated form. As England saw it, then, the
major question with regard to assimilation was,
"Can we achieve the transformation without in-
juring the best in the old-country heritage?"
Although he discussed ethnic groups in ra-
torial terms (Nordic, Alpine and Mediterranean)
and argued that racial qualities would remain
despite intermarriage, he still believed that
assimilation was possible since environment
could modify "racial qualities, vices and in-
stincts", and he dismissed notions of racial
superiority and fears that racial intermixture
would lead to deterioration of the "stock."
In fact, he argued, "blending of stocks" might
produce a more tolerant Canadian culture. Al-
though accepting many of the premises of those
who believed in restrictive immigration poli-
cies, England argued that central and eastern
Europeans could and were being assimilated and
that hence there was no need for a restrictive
immigration policy.

During the 1930's, several Canadian econo-
mists and historians became interested in demo-
ographic questions related to immigration.
They examined the question of whether or not
immigrants added to the Canadian population or
merely displaced native-Canadians. Here too,
concern was mainly with public policy. There
also was increasing interest in Canadian im-
migration policy among Canadian, American and
European historians.

The concern about the impact of culturally
divergent ethnic groups on Canadian society
which was reflected in the writing of Woods-
worth and England was also apparent in several
sociological studies which were written during
the 1930's. The Canadian National Committee
for Mental Hygiene sponsored research by soci-
ologists on two groups which were considered
to be among the major "ethnic problems" facing
Canada — the Japanese and Ukrainians. Both
studies are still of considerable value, re-
lecting the large amount of careful research
which went into the analysis of migration, set-
tlement patterns, economic and social condi-
tions, and religious and secular institutions
of these two communities. But, one must not
take these studies out of their context. Valu-
able though they are, both studies were con-
cerned with the question of the desirability
of these groups as judged by the social prob-
lems which they created and their capacity for
assimilation.

Although a more scholarly approach to eth-
nic research did not reach maturity until after
the war, one pre-war example should be noted.
In Group Settlement (Toronto, 1936) sociologist
C. A. Dawson and a number of associates exam-
ined what was perceived by many Canadians as a
critical issue — the cohesive rural ethnic
settlement. In dealing with the Doukhobors,
Mennonites, Moroccans, German Catholics, and
French-Canadians, the authors attempted to ex-
plain how group settlement aided in the adjust-
ment process, and how in fact, integration was
proceeding to some extent in each group. Even
though Dawson was concerned with questions of
social policy, his book marked a significant
departure in the study of ethnic groups in Can-
da. For the first time, group characteristics
were clearly attributed to culture rather than
to biology. Dawson and his colleague, Everett
Hughes, also directed a number of students at
McGill university into the study of the social
organization of immigrant communities in Mon-
real, so that research during the 1930's was
not limited solely to ethnic groups in rural
areas.

Research on Canadian ethnic groups expanded
tremendously after World War II. Renewed in-
terest sparked by the large scale post-war mi-
gration was fueled by a steadily expanding so-
ciological profession. A wider variety of re-
search approaches were used as university dis-
ciplines became increasingly specialized. Re-
search was also encouraged by a new spirit of
egalitarianism and a breakdown of ethnocentrism
in Canada. The resulting proliferation of writ-
ing also reflected the influx of European intel-
lectuals into Canada, some of whom naturally
turned to the study of their own group and its
relationship to the Canadian scene. Research interest has also been sparked by the increasing numbers of minority group members in Canadian graduate schools. With increased educational mobility after the Second World War and less pressure to divest oneself of ethnic identification as a pre-requisite for social acceptance (perhaps there is beginning to be even a certain status attached to ethnicity in some quarters), it is natural to find many students in the humanities and social sciences addressing themselves to questions of identity reflective of their own life experience.

Research on ethnicity in the post-war period differed in a number of ways from the earlier works of people like Woodsworth. One of the most important differences is that ethnic minorities were no longer viewed primarily as "problem" groups which needed to be assimilated as quickly as possible. Some research on the Doukhobors, on immigrant children in the public schools, and some of the research done for graduate degrees in social work maintained this "problem" approach, but more and more of the research being done took a more neutral approach to ethnic diversity. Indeed, much of the research assumed that ethnic pluralism was a valuable aspect of Canadian society rather than a social problem. This shift from assimilativism to pluralist assumptions in the scholarly world was part of a larger shift which was occurring in Canadian attitudes toward ethnic diversity. This changed climate was due partly to the impact of cultural relativism which undermined racist thinking and assimilationist assumptions. The shift to pluralist assumptions also stemmed from the growing presence within the academic world of second and third generation non-Anglo-Saxons and post-war immigrant scholars who often looked at the history and social conditions of their own ethnic group with different eyes than their Anglo-Saxon predecessors. Increasing ethnic tolerance and a decline in the "problem" approach was also due however to the declining degree of ethnic differentiation: pre-World War II immigrants and their descendants were indeed being assimilated, while the more highly educated post-war immigrants were not as culturally distinctive as the predominantly rural and working class pre-war non-Anglo-Saxon immigrants. Concern about ethnic minorities as "problems" to be assimilated declined as the importance of ethnicity as a basis of social differentiation decreased.

One of the most significant advances in the study of ethnic minorities in Canada was accomplished through a series sponsored during the 1950's and 1960's by the Manitoba Historical Society on ethnic groups in Manitoba. The series, which included books on Hutterites, Mennonites, Jews, Ukrainians, and Poles, was of almost uniformly high quality, although the book by sociologist E. K. Francis on the Mennonites, *In Search of Utopia* stood in a class of its own as an outstanding synthesis of historical and sociological approaches.

In the 1950's and 1960's, as older and more established Canadian ethnic groups found time to look back to their past, there emerged an increasing proliferation of historical works by the groups themselves which emphasized their "contributions" to Canada. Centennial year gave considerable impetus to this impulse. The centennial commission funded a series of books entitled "Canada Ethnic" written by individuals involved in the life of ethnic organizations. The result was a series long on individual accomplishments of immigrants, and short on analysis. In spite of the significant amount of primary research which went into these books, these defects limited their appeal. Another major weakness of these books was that they were not generally placed within the overall context of Canadian history.

The Royal Commission on Bilingualism and Biculturalism also provided considerable stimulus to research on "other ethnic groups". The historical research was mainly of the "achievements" variety and of little value, but the sociological research was of generally high quality. The volume summarizing and enlarging this research, *Book IV of the R.C.B.B.* most of which was written by Jean Burnet, will remain a landmark of analysis in this field.

No attempt can be made here to list or assess the vast amount of research which has appeared since 1945 on ethnic groups in Canada. An indication of what has been done can be pointed to by assessing the major gaps in current research. There are three distinct types of research in which there are gaps: research on particular groups, research by particular disciplines, and research on particular topics.

1) Research on particular groups: Those groups which are least culturally similar to the established Canadian norm have been most studied. Mennonites, Doukhobors, Hutterites, Ukrainians, and Blacks have received a good deal of attention. Three books by scholars of international standing — Robin Winks on the Blacks, John Bennett on the Hutterites, and Woodcock and Avacumovic on the Doukhobors, are particularly outstanding. Groups which are relatively invisible on the Canadian scene — Scandinavians, Dutch, Americans, and Belgians have received less attention. Interest in newly arrived groups — Koreans, Filipinos, South Americans and West Indians — would seem high, but little research has been published to date.

2) Research by disciplines: Sociologists in Canada have given considerable attention to ethnicity from a variety of perspectives — race and ethnic relations, sociology of the family, sociology of religion, demography, occupational sociology, social stratification, political sociol-
ogy of migration. Particularly outstanding contributions have been made by Frank Jones, Raymond Breton, Anthony Richmond, and Jean Burnet, both through their own work, and through the direction they have provided to countless graduate students.

Sociologists have not, of course, been alone in the study of ethnic groups in Canada, although they have made the greatest contribution. Social psychologists are beginning to show an increasing interest in the psychological aspects of ethnic identity, ethnic stereotypes, bilingualism, political behaviour, and the dynamics of family life within ethnic groups. Geographers have done some research on ethnic minorities within the context of settlement geography, human geography, and urban geography. Quantitative studies of ethnic residential patterns in cities are now in vogue, and can contribute much to an overall understanding of ethnicity. We have two major studies of Canadian immigration policy by political scientists, David Corbett and Freda Hawkins, but political scientists in Canada have been relatively slow in doing research on ethnic voting behaviour. Economists are just beginning to study the relationship between immigration and economic growth. In the area of linguistics, Slavic studies departments have led the way in research, and there is now considerable research on Slavic languages in Canada. Slavic studies departments have also led the way in analyzing Canadian literature in languages other than English and French. Students of Canadian literature are beginning to devote some attention to "ethn" literature, but very little of this research is as yet in published form. However, no one has as yet come along to provide a replacement for Watson Kirkconnell who so diligently surveyed literature in languages other than French and English for the University of Toronto Quarterly from 1937-1965.

Anthropology, a relatively new social science in Canada, has shown some interest in the country's "other ethnic groups", particularly in the areas of linguistics and anthropology of religion. Native peoples, however, have attracted most of the anthropologists with Canadian interests. The closely related field of folklore is in its infancy in Canada, but the National Museum of Man has sponsored considerable research on a wide range of ethnic groups across the country. Although most of the research which has been done for the National Museum is still in unpublished form, some reference should be made of the pioneering work of Robert Klymasz on Ukrainian folklore in Canada.

Canadian historians have not generally interested themselves in "other ethnic groups", perhaps because of the biases which have previously pervaded the writing of Canadian history with its emphasis on nationalism, politics, economics, and biography. "WASP" and French-Canadian middle-class biases have also undeniably pervaded the profession until the last few years. Lack of language skills other than French or English among most Canadian historians also thwarted any interest that might have developed. Documentation was also hard to come by, but this was really not the crucial problem since the lack of documentation was largely due to lack of interest on the part of historians. However, there is a growing interest among Canadian historians in immigration and ethnic history, partly because of the high interest in social history in general. The main focus of ethnic history which is now being written is primarily immigration policy and the attitudes of native-Canadians toward minority ethnic groups rather than the history of the groups themselves. The series of twenty ethnic histories of the department of the secretary of state is sponsoring under the government's "multicultural" programme should, hopefully, fill many of the gaps which Canadian historians have left. The books in this series are being written by a combination of sociologists, historians and anthropologists. The first book will be appearing in 1974.

3) Research on particular topics: An informal survey which I conducted on ethnic group research in Canada indicated that of fourteen major topics (which were chosen somewhat arbitrarily) the most research had been done on historical background, settlement patterns, ethnic identity and assimilation, and ethnic associations. There has been a moderate amount of research on population trends, religion, values, occupations and social class, family, the ethnic press, and social control and group maintenance. Relatively little research has been done on language, mental health and political behaviour. To give some idea of the range of topics available, let us consider five areas: the economy, politics, religion, ethnic identity, and language loyalty.

In economic history, and occupational sociology, there is need for a wide variety of research into the role of ethnic groups in particular industries -- mining, transportation, forestry, dairying, construction, manufacturing, sports, entertainment, the arts, etc. -- as well as research into the overall effects of immigration on the economy. The reasons for occupational specialization among different ethnic groups need further study. Comparative studies of social mobility among different ethnic groups would not only make interesting studies in themselves, but would provide useful suggestions about differences among ethnic groups in values and family structure.

Labor and political historians have paid
too little attention to ethnic factors. There needs to be more research on the role of ethnic groups within individual political parties. Histories of the major parties and of major politicians discuss neither ethnic differences in bases of support, nor how politicians perceived ethnic issues. There is virtually no research on the impact of non-British, non-French groups on Canadian foreign policy.

There needs to be more research on the attempts by political parties to gain support among various ethnic groups, as well as analyses of voting behaviour. Labor historians discuss the attitudes of organized labor toward immigration, but seldom discuss ethnic factors in union support, aside from emphasizing the importance of British and American union organizers.

There are a number of gaps in Canadian religious history and sociology of religion. There are a few studies of the response of Protestant churches toward immigration, but no studies of the Catholic response. There is some material on the role of churches in promoting and aiding immigration, but (with the exception of churches among Ukrainians) there is virtually no research on immigrant churches themselves. Hutterites, Doukhobors, and Mennonites have been studied from almost every angle but from what is perhaps the most important to them — their theology. The question of the modification of their religious beliefs in Canada has been largely ignored.

As has been suggested, the questions of assimilation and ethnic identification have been at the basis of much of the research which has been done on ethnic groups in Canada. There has however been a transition from the debates of the early part of the century over whether particular groups could be assimilated, to highly sophisticated analyses of the assimilation, integration and acculturation processes. These analyses are intended to enrich our understanding of sociological processes and the nature of Canadian society rather than to help determine immigration policy or serve as a basis of pleas to the "WASP" middle-class to put their energy and resources behind tackling the "assimilation problem". Despite the massive amount of work which has been done on the questions of assimilation, acculturation and ethnic identification, I believe there are still a number of avenues that could still be fruitfully explored.

While there are dangers in applying American models to Canadian situations, Canadian sociologists have not yet sufficiently dealt with the suggestive sociological analyses of Joshua Fishman, Milton Gordon and Will Herber regarding assimilation and ethnic identification. Gordon's model of assimilation, where he makes an important distinction between behavioral and structural assimilation, could provide the basis for comparative studies between ethnic groups.21 Although somewhat less rigorous analytically, some of Joshua Fishman's ideas concerning ethnic identification in the United States might also provide the basis for a useful interchange between Canadian historians and sociologists concerning the nature and evolution of ethnic identification in Canadian society. According to Fishman, most of post World War I immigrants in the United States became conscious of their own ethnicity only after immigration. In Europe, ethnic group consciousness involved only the intelligentsia and the upper classes who more frequently remained in Europe, but it seldom ever reached the peasant. Group consciousness developed in North America, as an attempt to adjust to the new world. Immigrants joined with fellow countrymen to solve common social problems, fight discrimination, and establish an identity for themselves in a highly heterogeneous society.22 The massive shifts between ethnic groups that one finds in the census in the first two decades of the century suggest a similar confusion concerning ethnic identity among immigrants coming to Canada (although it certainly also reflects confusion among census officials). This data suggests questions which demand more attention in the Canadian context.

Joshua Fishman and Vladimir Nahinyn, following up the insights of Marcus Lee Hansen and his law of "Third Generation Return" to ethnicity, suggest that fathers, sons, and grandchildren (and naturally mothers, daughters and granddaughters) may differ not only in the degree, but also in the nature of their identification with ethnicity.23 For the first generation, ethnic identification was an inescapable reality. For the sons, ethnicity was not a complete pattern of daily life, but was often something which they despised. The grandchildren neither rejected nor rushed to embrace the past. Since the third generation did not experience marginality like the second generation did, ethnicity became simply something to learn about and did not have much relevance to daily life. Although there has been little research on these questions in Canada, Robert found similar modes of ethnic orientation in Alberta among Ukrainians.24 W. W. Isajiw has begun some suggestive work which follows up some of the insights of Fishman and Nahinyn.

Will Herber suggested in his book, Protestant, Catholic, Jew that in the United States during the 1950's, organized religion had come to serve as a substitute for ethnicity, and that "ethnic" religions had sacrificed language and ethnic maintenance when these were perceived as being in conflict with religious survival. My own research on the history of ethnic churches in Alberta seems to support this finding, and studies of residential segregation in Toronto and Alberta seem to give indirect evidence as well in their finding that religion is now more important as a basis of residential
segregation than ethnicity. Findings in this area are still very tentative, however, and given the fact that attitudes toward religion and ethnicity are both in a state of flux, the relationship between these two factors may be changing. In any case, the inter-relationship between religion and ethnic identification needs to be clearly thought out in both historical terms and in understanding contemporary social conditions.

The relationship between ethnic identity, ethnic group solidarity, religious identity, religious solidarity, and the maintenance of cultural symbols, is very complex, and sociologists are just beginning to sort it out. Of particular current interest, given the federal government's desire to develop a policy on "non-official" languages, is the relationship between these variables, and the knowledge and use of "non-official" languages. The "non-official" languages study of the department of the secretary of state which included in its sample ten of the largest ethnic groups in five metropolitan areas and which is now nearing completion, should provide considerable information on non-official language knowledge use, the demand for non-official language retention (including the type and location of the demand) and the relationship between language retention and the retention of other distinctive social characteristics including group identification, patterns of social interaction, and observance of cultural traditions.

What we do know is that there seem to be different types of ethnic identification depending on time of arrival, educational background, and generation. We also know that the intensity of ethnic identification and language retention (or to put it the other way around, the degree of integration or assimilation) depends not only on the ethnic group involved, but on age, generation, sex, time of arrival, size, ethnic composition and historical background of the community in which an individual lives, socio-economic status, length of residence, and the accessibility of ethnic media. The difficult task is of course in analysing the relative importance of these different factors.

In conclusion, let me suggest in more or less ex-cathedra manner, what I consider to be important general avenues for ethnic studies. Much ethnocentrism can be overcome by comparative studies. There are a great number of questions where new insights can be gained into social causation, by comparing two or more ethnic groups: Book IV of the B & B Report, the introduction to John Norris' Strangers Entertained: A History of the Ethnic Groups of British Columbia and Stanford Lyman's article "Contrasts in the Community Organization of Chinese and Japanese in North America" all provide outstanding examples of the lessons that can be learned from comparative research. However, comparative studies should not only include ethnic groups at the national and provincial level. One of the real weaknesses of John Porter's Vertical Mosaic was its failure to take into account regional and local differences in the "vertical mosaic". By community stu-
9Ibid., p. 175.


14J. M. Kirschenbaum, Slovaks in Canada (Toronto, 1967); Victor Turek, Poles in Manitoba (Toronto, 1967).

15For a listing of MSW theses on immigrants and ethnic groups completed at the University of Toronto see "Minority Group Research in Ontario", Ontario Human Rights Commission, 1969.


17Victor Peters, All Things Common (Minneapolis, 1965); E. C. Francis, In Search of Utopia (Glencoe Ill., 1955); Arthur Chiel, Jews in Manitoba (Toronto, 1961); Paul Yuzyk, Ukrainians in Manitoba (Toronto, 1953); Victor Turek, Poles in Manitoba (Toronto, 1967).


19R. F. Adie, "The other ethnic groups and mass media"; R. Choulguite, "La contribution culturelle des Ukrainiens du Canada"; E. W. De-
28 There are two major questions concerning Canadian ethnic studies which I have not dealt with in this paper because of limitations of space, and because I have discussed them elsewhere. The first question is why have French-Canadian scholars shown little interest in "other ethnic groups"? The other question concerns the relationship of the study of ethnicity to the perpetuation of ethnic identification. Some people who promote ethnic studies see it as a means of fostering ethnicity, while other people have some doubts about the value of ethnic studies because they doubt the value of the perpetuation of ethnicity. However, ethnic studies need not be concerned with either fostering or eliminating ethnic diversity: it can concern itself primarily with understanding Canadian social reality.

IMMIGRANTS AND MOVIES: A RESEARCH NOTE
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American movies as an art form have been shaped by three popular 19th century art forms: the "wild west show," traveling repertory melodrama, and that form of musical variety known as "vaudeville." The latter form, because it was an urban descendant of European music hall and vernacular tradition, was quickly taken over by "new folk" to such an extent that Albert McLean in his American Vaudeville as Ritual found the medium to be a non-verbal acculturator. Performers proudly billed themselves as "a carnival of crisp Celtic comedy," "two Dutchmen," or "a Hebe comic." In the days of primitive movies, before the invention of narrative editing these acts formed one of the chief screen images of European immigrants and indeed the total American urban experience. In the second generation of movies, after 1913 or so, when studios drifted to California, many new immigrants who had casually become film distributors as a sideline moved into production and eventual control of the medium. Thus early film became a kind of iconography of sentimental assimilationism and of nostalgic ethnic pride long before American at-large accepted these values and long after American policy had moved from restriction to exclusion of emigrants.

The largest collection of primitive movies survives in the form of the Library of Congress "paper print" collection - now reprinted on new film stock. Edison and Biograph are the two studios with heaviest representation and their products are a mine of ore for the student of American attitudes toward ethnic groups. The films range through an astonishing spectrum of attitudes with the most pejorative directed toward Gypsies and Latins, and the most favorable toward large, visible groups such as Irish, Italians, and Jews. Among many titles Edison's Chin Ling Foo Outdone, Happy Hooligan Surprised, How the Dutch Beat the Irish, Cohen's Advertising Scheme; Biograph's Lazy Rambler Visits the Murphys on Nashway, Alphonse and Gaston Helping an Irishman, The Black Hand, The Romance of a Jewess, A Gypsy Duel, Greaser's Gait and The Heathen Chinese and the Sunday School Teachers are in the Library of Congress.

The range of primitive movies is even wider in the British Film Institute and the National Film Library in Ashton Clifton, including such titles as A Female Fagin (Kalem, 1914), Levi and McGuiness Running for Office (RTP, 1914), The Mexican's Faith (Rosanay, 1910), Clancy and the Girl (Vitagraph, 1912), Pat and the 400 (Rosanay, 1910), and many more. The British collection also allows a rare opportunity for cross-cultural comparison of racial attitudes through study of Italian, French, and German movies about Europeans, non-Europeans, and Gypsies. Indeed, one might find that Gypsies were the stereotyped equivalents of Afro-Americans. Moreover, it may be possible to trace certain roots of American images of European groups to their own comic creations. For example a stock figure in Italian primitive movies was "Cretinetti" (translated in catalogues as "Foolishhead"), a buffoon with striking implications for an American viewer. A similar image in French primitive movies was "Calino," a stooge who brings ruin and chaos down upon every gathering.

Other archives hold similar samples but with a bias toward a later period. The George Eastman House in Rochester has a good range from Licking the Greasers to Svengali. The Museum of Modern Art in New York includes Astrey from Steerage (Paramount, 1919), Charles Chaplin's The Immigrant (United Artists, 1919), and Old Isaac's Pawnbroker (Biograph, 1909), and a group of later films that extends into the sound-film era. Almost every repository holds a print of The Jazz Singer (First National, 1927) and Abie's Irish Rose (Famous Players-Lasky, 1927), the two most enduring monuments to sentimental assimilationism. In addition each repository holds a collection of new film and documentary with varying degrees of utility. Newsfilm at the National Archives in Washington is limited to a strong well-indexed sample of the post-1940 era; the British Film Institute has a good run of The March of Time; (including sequences deleted for American audiences); and so on. Unfortunately, newsfilm is expensive to maintain and store, so much of it especially in private libraries such as Sherman Grinberg in New York is preserved as negative and must be printed at the user's expense.

One of the newest collections available is
in the Department of Iconography at the Wisconsin State Historical Society where a large run of Warner Brothers features reposes. The Warners and their predecessor, First National, succeeded the old silent Vitagraph as interpreters of the urban scene. Their "problem" movies of the late 1920's and the Great Depression years were benchmarks of the social concern that the Hollywood studios cultivated in response to the American plight. Most of them were New Dealish rather than visionary but they provided a continuing liberal sentiment expression of American racial and ethnic attitudes through the first half of the 20th century.

A sample of Edison and Biograph productions between 1898 and 1908 totalling about forty minutes is in the possession of the author. Included in the reel is Biograph's The Fight of Nations, (1908) a tour de force which contrasts the "traits" of a half dozen ethnic and racial groups.

ARCHIVES OF CZECHS AND SLOVAKS IN AMERICA
Esther Jerabek, Minnesota Historical Society

The matter of establishing official archives of Czechs and Slovaks in America has been discussed at recent congresses of the Czechoslovak Society of Arts and Sciences in America. This society has a small collection of mostly printed materials at its headquarters in New York. There are a few other depositories in this field scattered in various places. The Immigrant Archives at the University of Minnesota has a small Czech collection and a much larger Slovak collection, including microfilms of several newspaper files.

The Slovak Institute in Cleveland has an extensive library of Slovak publications, unfortunately not organized for the use of scholars. At Southern Illinois University in Edwardsville a fairly extensive Czech and Slovak section is included in its special Slavic and East European archives. The Serpa Library in Omaha has a collection of Czech books and pamphlets, over a thousand mostly nineteenth century imprints.

The Minnesota Historical Society in St. Paul has several hundred Czech and Slovak cataloged books and pamphlets. One of its research fellows has completed a bibliography of over 7600 items relating to American Czechs and Slovaks. There is some material at the University of Texas in Austin and at the University of Nebraska in Lincoln, both of which have offered courses for the study of Czech language and literature. The most recent depository was established at the University of Chicago in connection with its chair of Czech and Slovak studies. It is growing rapidly. Mention should also be made of the library at St. Procopius College, Lisle, Illinois. This school for many years trained priests for service in churches with Czech and Slovak members.

Of older materials relating to American Czechs perhaps the most extensive is at the Naprastek Museum in Prague. The Slovaks are similarly represented at the Matica Slovenska in Martin, Slovakia.

CENSUS OF 1900

Since publication in the November 1973 Immigration History Newsletter of Joseph B. Howerton's article on "The Resources of the National Archives for Ethnic Research" in which the problem of access to the 1900 census schedules was discussed, the 1900 schedules have been opened to restricted use by scholars. Copies of the regulations governing use of the 1900 schedules may be obtained from the Archivist of the United States, Washington, D.C. 20408. In supplying your editor with copies of these regulations, Dr. Howerton states: "Two things that should be stressed are that the schedules are only available on microfilm and only at the National Archives here in Washington, D.C. We have not sent copies of the microfilm to the Regional Archives. Other census schedules since 1900 more than 50 years old are not open except to authorized representatives of the Secretary of Commerce. Any prospective researcher in the 1900 schedules must fill out and sign a "1900 Population Census Data Use Agreement" which must be approved by the Archivist of the United States.

Dr. Howerton has supplied the following information as to what may be found in the 1900 schedules: "The categories of information on the 1900 population schedules include, for each person enumerated: place of residence (home address); name; relationship to head of family; personal description (including color or race, sex, month and year of birth, age, marital status, number of years married, 'Mother of how many children', and 'Number of these children living'); nativity (showing place of birth of person enumerated and of his father and mother -- state or city); date of immigration; years of stay in United States, foreign-born; government (including year of immigration to the United States, number of years in the United States, and naturalization); occupation, trade, or profession (for each person ten years of age or older); also data on number of months employed; education (months of school attendance, ability to read and write, and ability to speak English); and ownership of home (showing whether home is owned or rented, if owned whether clear or mortgaged, and whether home was a farm or house)."

IMMIGRATION HISTORY SOCIETY NEWS

The annual meeting of the Immigration History Society, with our president, Theodore Saloutos
(UCLA), presiding, took place in the Colorado Room of the Denver Hilton Hotel, April 18, 1974, and was attended by a representative group of historians. The minutes of the 1973 meeting were presented by Victor Greene (U. Wis.-Milwaukee) substituting for John Appel (Michigan State) who could not attend. The essentials of the minutes are to be found in the report on the 1973 meeting in the May 1973 issue of the Newsletter. Your editor as treasurer of the IHS reported a balance on hand as of April 15, 1974 of $1,024.15, reflecting response to the mailing of notices to those delinquent in payments since before 1972, many new members, and the economy of operations of the IHS, thanks to the Minnesota Historical Society. Net membership for the May 1974 mailing of the Newsletter will be about 500. The Newsletter will be copyrighted henceforward. The IHS will be incorporated under the laws of Minnesota. It was reported by the acting secretary that the Borglund bibliography of dissertations on immigration history will be published soon by the Balch Institute, Philadelphia. Mrs. Louise Wade, substituting for the IHS chairman, reported that a program for the 1974 AHA seemed to have been favorably reviewed by the AHA program committee, and that a program will be submitted for the 1975 AHA sessions in Boston. Regarding the meeting in Washington, D.C., called by the executive secretary of the AHA to consider relationships with affiliated societies, Jean Scarpaci's report was to the effect that the biennial system of scheduling joint sessions will become a permanent policy. It is possible that a fee will be charged by the AHA for arrangements. Possibilities of grants for immigration history studies under the Ethnic Heritage Studies Program were announced by the acting secretary. The reader is referred to the April 1974 AHA Newsletter for full information. In any case, the applications were to be submitted by May 8, 1974. The role of the IHS in the proposed Smithsonian Institution "Nation of Nations" series, in connection with the Bicentennial, was referred to a committee (Frederick Kerchner (Columbia U.), Elliott Barkan (UC-San Bernardino), and Victor Greene for consideration and recommendations. Finally, it was voted to continue in office for three years those members elected to the Council last year to a one-year term. They are Victor Greene, John Higham, and Rudolph Vecoli.

We hope that more will do so. Meanwhile new memberships have come in gratifying numbers, both individual and institutional. Many of the latter have ordered full back files. Regrettably the issues for 1971 are out of print and must be supplied by Xerox reproduction. This will soon be true also of the May 1973 issue.

Your editor continues to be blessed with generous cooperation from the staff of the Minnesota Historical Society, especially Mrs. June Sonju as typist and Mr. Alan Ominsky for layout and printing arrangements. The Minit Press of St. Paul continues to do a good job for us.

John Appel, secretary of the IHS, will return to his East Lansing, Michigan address at the end of June, at 219 Oakland Drive, zip 48823.

ORGANIZATIONS; MEETINGS; COURSES.

The position of Curator of Immigrant Archives, University of Minnesota Libraries, was filled in 1973 by the appointment of Joseph Dyer. Under his direction the collection of Finnish-American, Italian-American, Polish-American, Slovak-American, and Ukrainian-American materials so far collected are being brought into condition for use by scholars.

Under sponsorship of the Balch Institute and the Eleutherian Mills Historical Library, a Conference on Immigrants in Industrial America, 1850-1920, was held November 1-3, 1973. Information concerning the papers presented may be obtained from either of the sponsoring organizations.

Central State University, Oklahoma, was host October 25-27, 1973 to the 21st annual meeting of the American Society for Ethnology, with papers primarily on western hemisphere Indians and on African history.

The sixth annual conference of the American Italian Historical Association was held on November, 17, 1973 at Seton Hall University, New Jersey. The theme of the papers was "Piety and Power: The Religious Experience of Italian Americans". Conference coordinator was Dr. S. M. Tomasi, Center for Migration Studies, Staten Island, N. Y.

The appointment of Vincent R. Barba as Director of the Census, U.S. Department of Commerce, was announced in 1973 by the President. Mr. Barba's Los Angeles research company did polling for the Committee to Reelect the President.

A conference on "Demographic Research in Relation to International Migration" was held March 5-11, 1974 at the Centro Cultural General
San Martin, Buenos Aires, Argentina. Several Americans, including E. P. Hutchinson, University of Pennsylvania, took part.

"Canadian Culture and Ethnic Groups in Canada" was the theme of the national conference of the Canadian Ethnic Studies Association at the University of Toronto October 26-28, 1973. One of the papers, that by Howard Palmer, is included in this Newsletter.

The Group for the Study of Nationalism now issues a Newsletter, edited jointly by Boyd C. Shafer and Erik S. Lunde. Editorial offices are at 284 Euston Hall, Michigan State University, East Lansing, Michigan 48824.

The International Commission on Slavic Studies will hold a conference during the meeting of the International Congress of History Sciences, August 19-27, 1975. Information may be obtained from Robert F. Byrnes, Dept. of History, Indiana University, Bloomington, Indiana 47401.

A group from the American Anthropological Association has organized for special consideration of "things Italian." Direct inquiries to Leonard W. Moss, Dept. of Anthropology, Wayne State University, Detroit, Michigan 48202.

The Upper Midwest Ethnic Studies Association's two meetings in October 1973 and April 1974 dealt in the fall meeting with radicalism among the Finns of northeastern Minnesota and upper Michigan, and in the spring sessions with "World War I and Minnesota's Ethnic Groups." Information as to the papers delivered may be had from Frank Renkiewicz, Dept. of History, College of Saint Teresa, Winona, Minnesota 55987.

A session on urban ethnic history at the meetings of the Western History Association at Fort Worth, Texas, October 13, 1973, included papers by Richard A. van Orman, Purdue University on "The Western City and the Immigrant" and by James P. Walsh, California State University, San Jose, on "San Francisco Irish and the California Progressives." Comments were by Liston E. Leyendecker, Colorado State University and Moses Rischin, California State University, San Francisco.

At the meetings of the Organization of American Historians at Denver, April 17-20, 1974, there were several sessions relating to immigration history: American Indian History and Historiography; New Approaches to American Social History; The Ethnic West; Black Migration and the Southern Labor System, 1865-1930; Chicanos and the City; Afro-American Social Structure in the 19th Century; Demography in American History; Ethnic Confrontation in Metropolitan Parishes and Neighborhoods; and Patterns of Migration.

A symposium for teachers of history sponsored by the history department of Seton Hall University, the National Archives and Records Service, and the New Jersey Historical Commission was held at Seton Hall University on March 30, 1974 on the subject "The Ethnic Factor in American History." Speakers included John Appel, Michigan State University, Joseph B. Howerton, The National Archives, and Phillip Gleeson, University of Notre Dame.

Robert Rockaway of Tel Aviv University reports giving courses there on American Jewish history and American urban and immigration history.

Ernest S. Falbo reports on his course at State University College, Buffalo, on Italian-American Studies, with emphasis on the literary record.

John Appel's leave of absence from Michigan State University to serve as visiting professor at the Cooperstown Graduate Program, Cooperstown, N. Y. has been punctuated with numerous speaking engagements with topics on the nature of America as seen in cartoons and caricature. The general theme is announced as "From Immigrants to Ethnicities: 150 Years of American Popular Graphics".

A conference on "Ethnicity and History", organized by David L. Nuss, took place at Southwest Minnesota State College, April 27, 1974. Among the papers presented were "The New Ethnicity" (Thaddeus Radzialowski), "Labor and Ethnicity" (Donald Sofsky), and "The Ethnic Church" (Maynard Brass). Your editor served as summarizer.

Lawrence H. Fuchs, Brandeis University, has a Rockefeller Foundation grant for a study of the impact of Americanization on Jewish, Irish, and Italian families. He welcomes correspondence on the subject.

Rudolph J. Vecoli, Director of the University of Minnesota's Center for Immigration Studies, has a grant from ACLS to study the ideological and organizational backgrounds of the American Labor Movement. He is on leave for the current academic year in Italy. During his absence, John Modell is serving as acting director of the Center, assisted by Michael Karmi. The Center also announces award of the Italian American History Research Fellowship to Philip F. Notarianni, Magna, Utah, a graduate student at the University of Minnesota. Auvo Kostalnen, University of Turku, Finland, is serving at the Center to process the Finnish-American collection, while studying twentieth century American history at the University of Minnesota.
Your editor represented United States history at the Colloquium of the Commission Internationale D'Histoire Sociales et Des Structures Sociales, March 8-9, 1974, in Wuppertal-Ellerfeld, West Germany. The Colloquium's purpose was preparatory to the session on international migrations at the 1975 International Congress of Historical Sciences in San Francisco. Thirty papers were submitted in advance of the Colloquium, and thirty-seven representatives of almost as many nations gathered to discuss the reports, to prepare a general report for the 1975 Congress, and to make arrangements for publication of abstracts of the papers. George Dupeux (Bordeaux) will be in charge of drafting the final report. The paper subjects were primarily concerned with conditions in the countries of emigration: Sweden, Denmark, Great Britain, the Low Countries, Germany, France, Italy, Poland, Czechoslovakia, Yugoslavia, Bulgaria, Turkey, Russia, and Japan; and in receiving countries such as Peru, Argentina, Mexico, and the United States. Concern was limited to voluntary emigration and migration, and emphasis was divided between the great migrations ending in World War I and the migrations since World War II. An effort was made to rise above narrow nationalistic history to typologies related to class, age groupings, poverty level, period, and the like. New quantitative methods were discussed as well as older models. Although publication of the papers seems doubtful for financial reasons, the possibility remains open. The titles are: "Sweden" by Sune Akerman, "Migration from Europe, chiefly Britain, to the U.S. A." by William Campbell Balfour, "L'émigration haïtienne aux Etats-Unis" by Maurice A. Lépin, "L'immigration australienne a la fin du XVIIIe siècle à nos jours" by Altiva Milat, Balhana, Basile Pinheiro Machado, and Cecilia Maria Westphalen, "Poland: Land of Mass Emigration" by Celina Bobinska and Adam Galaj, "Swedish Mass Emigration to North America" by Sten Carlsson, "Les Migrations du XVe siècle en Afrique Orientale" by Jean-Pierre Christian, "La migration des Roumains vers les deux Amériques" by Miron Constantinescu, "Les États d'Akhaltequ (Turkmenia) dans l'Est Mondor togolais" by Robert Coursin, "L'émigration de l'Unité à aujourd'hui (Italy)" by Domenico DeMarco, "The East European Jewish Migration to the United States, 1800-1924" by Leonard Dienes, "The International and Intergovernmental Migratory Movements from the Yugoslav Lands from the End of the XVIII Century till 1941" by Milorad Emecic, "Immigration et marché du travail en Suisse au XIXe siècle" by Erich Gruner, "L'immigration au Canada avant et après la Confédération" by Lewis Hartzman, "Emigration from Denmark" by Kristian Hvidt, "Migratory Movements in the Ottoman Empire and the Turkish Republic since the end of the 18th century up to our times" by Gütten Kazan, "Deutsche Überseeemigration seit 1815" by Wolfgang Kollmann and Peter Marschall Jr., "Les Mouvements migratoires au Départ et à Destination de la Syrie de la fin du XVIIIe siècle à nos jours" by Zafer Kassiny, "Basic Features of Mass Emigration from the Czech Lands in the Capitalist Era" by Kyota Korolkova, "Migrations bulgares à partir de la fin du XVIIIe siècle jusqu'à la seconde guerre mondiale" by Dimitri Kossov, Virginia Paskaleva, and St. Poykov, "Argentina Immigration" by Clara Lidia, "Les Migrations mexicaines vers les Etats-Unis au XXe siècle" by Jean A. Meyer, "Immigration et Débarquement de l'agriculture Spécialisée au Pérou au XIXe siècle" by Jean Piel, "Les grands mouvements de l'émigration allemande vers les Etats-Unis d'Amérique au XIXe siècle" by Karl Obermann, "Phénomènes migratoires en Russie et à partir de Russie au XIXe siècle" by a group directed by Roger Portal, "Emigration from Hungary to the United States before 1914" by Juliana Puskas, "Immigration to the United States since 1815" by Carlton C. Qualey, "Les Mouvements Migratoires en Belgique aux XIXe et XXe siècles" by Jean Steegers, and "Korean Immigration in Pre-War Japan" by Hideo Totsuka.

On April 25-27, 1974, at the University of Minnesota-Duluth, a conference on "The Finnish Experience in the Western Great Lakes Region" brought together representatives both from Finland and the United States. Information as to the papers may be obtained from Michael Kari, Center for Immigration Studies, 1925 Sather St., St. Paul, Minnesota 55113.

A Conference on Ethnicity in Education, sponsored by the American Jewish Committee, the National Center for Urban Ethnic Studies, and Towson State College, was held at Towson State College, March 23, 1974. Information as to papers may be obtained from Jean Scarpace, Dept. of History, Towson State College, Baltimore, Maryland 21204.

RESEARCH IN PROGRESS

The Public Archives of Canada (395 Wellington St., Ottawa, Ontario, Canada KIA ON3) is microfilming all of the records of the Immigration Branch, in cooperation with the Provincial Archives of Alberta, Saskatchewan, and Manitoba. Bordering American state archives will be interested.

The Balch Institute, soon to be housed in a new building, is seeking to become a center for study of ethnic communities in the United States. Its Director, Howard L. Applegate (1627 The Fidelity Building, 123 South Broad St., Philadelphia, Penna. 19109) welcomes inquiries as to the publication, education, and research programs of the Institute.
The Rockefeller Foundation has granted $21,400 to the Center for Migration Studies, (209 Flagg Place, Staten Island, N.Y. 10304) for processing its archives relating to Americans of Italian ancestry.

Robert Swerenga, Kent State University, has underway a statistical study of the patterns of Dutch emigration to the United States in the nineteenth century. The data is from Dutch emigration lists on file in the Algemeen Rijksarchief at The Hague, the passenger lists of the United States Customs Bureau, and United States population censuses.


Brother John Buckley, La Salle Military Academy, Oakdale, N.Y. has completed a manuscript on "The Irish in New York, 1914-1921".

E. P. Hutchinson, University of Pennsylvania is working on a legislative history of American immigration policy, but looks to completion only after several years.

Ronald A. Wells, Calvin College, Grand Rapids, Michigan, has in hand a study of the image of North America in Britain with respect to emigration to the United States and Canada in the nineteenth century.

Michael G. Rapp's doctoral dissertation at the University of Minnesota, in preparation, is on "Anti-Semitism in Minnesota, 1920-1970".

James H. Bergquist, Villanova University (Pa.) is at work on a book on German immigrants and American politics, 1830-1920.

Henry A. Christian, Millburn, N.J., is doing a study of "Louis Adamic's Autobiography of an Immigrant: Fact and Fiction, Art and History".

Elliott Barkan, California State College, San Bernardino, is preparing a book for Prentice Hall on "The Price of Equality: Comparative American Ethnic History". He presented a paper at the Organization of American Historians meeting in Denver on "Communing Immigrants: Puerto Ricans, Mexican Americans, French-Canadians and American Indians in the Twentieth Century".

Wayne K. Patterson, University of Pennsylvania, is doing his doctoral dissertation on Jewish immigration to the United States. In collaboration with Hyung Kim he is compiling a book on Koreans in America for Oceana Publications, Dobbs Ferry, N.Y.

Kerby A. Miller, 2500 Dana St., Berkeley, California 94704 is seeking letters and diaries of Irish immigrants to the United States in connection with preparation of a doctoral dissertation.

The Pittsburgh Jewish History Project under the direction of Jonathan Levine and Walter Glazer, both of the University of Pittsburgh, seeks to create a computerized inventory of sources for a history of the Jewish community in Pittsburgh.

Peter Gregg Slater, Dartmouth College, is making a study of "Franz Boas and the Melting Pot: The United States Immigration Commission Investigation in Anthropology, 1908-1911".

Adele L. Younis, Salem State College, Massachusetts is making a study of Arabic-speaking people in the United States.

John E. Bodnar is engaged in a study of the immigrant families as represented by Serbian and Croatian immigrants in Lackawanna, N.Y. and Welsh and Polish immigrants in Scranton, Pa.

Delbert McKee, Westminster College, New Wilmington, Pa., is doing a book on Chinese exclusion versus the Open Door Policy, 1900-1906.

Byland B. Packard, University of Houston, Texas, is doing dissertation research on "Francis Hackett and his America, 1883-1962", Hackett was an Irish immigrant, a literary critic, a founder of the New Republic, and a popular historian.

The Swedish Pioneer Historical Society offers cash prizes for essays on Swedish-American history. For information write Franklin D. Scott, 624 West 10th St., Claremont, California 91711.


Frederick Kerschner, Columbia University (T.C.) is making a study of migratory labor and immigration in the 20th century, and a study of post-quota immigration to the U.S.

Eugene F. Sofer, UCLA, is completing a dissertation on social mobility of Eastern European Jews in Buenos Aires, Argentina, 1890-1945.

PUBLICATIONS

The second edition of Brinley Thomas' Migration and Economic Growth (Cambridge University Press, 1973. $23.50) is recommended reading for anyone working in the field of European emigration, especially that from the British Isles. The new edition has about half new material, and it contains revisions and reinterpretations of the old edition.

John G. Rice, Department of Geography, University of Minnesota, has produced a significant study, Patterns of Ethnicity in a Minnesota County (Kandiyohi), 1880-1905 (University of Maine, Geographical Reports No. 4, 1973). The study is a detailed examination of ethnic population patterns based on census schedules and could serve as a model for county studies anywhere.

The Anti-Chinese Movement in California by Elmer C. Sandmeyer, with foreword and supplementary bibliography by Roger Daniels (Urbana, University of Illinois Press, 1973. Cloth and paperback editions) is a reexamination of the data in the field based on the author's 1939 study.


Americana Norvegica, Vol. IV, Norwegian Contributions to American Studies (Oslo, Universitetsforlaget, 1973) contains an article by Eva L. Haugen & Ingrid Semmingsen on "Peder Anderson of Bergen and Lowell", concerning a Norwegian emigrant of 1830 who became a successful wool merchant and an artist of some renown in the United States. He was much honored on his death in 1874.

Among several articles in the January 1974 issue of the Swedish Pioneer Historical Quarterly edited by Franklin D. Scott, are "On the Swedish-American Language" by Arthur Landfors, and "Scandinavian Immigrant Women's Encounter with America".


The American Hungarian Studies Foundation, P.O. Box 1084, New Brunswick, N.J. 08903 in its 1974 Bulletin has announced a $180,000 program in support of projects on the Hungarian Immigrant experience in America. The Foundation also publishes a Newsletter.

A recent issue (date not given) of the Museum Review of the Balzekan Museum of Lithuanian Culture, Chicago, contains an interesting account of "Chicago's System of Lithuanian Schools".

People's Cooperative Publishers of Warsaw has published "Letters from Polish Emigrants to Brazil and the United States (1890-92)" edited by Witold Kula et al. It is available in the Polish language from A. Polona-Ruch, Krakówka Przedmieście 7, Warsaw 1. $13.75 postpaid.


Advance publication notice is given by the Center for Migration Studies, 209 Flagg Place,
Staten Island, N.Y. 10304 of Italian Repatriation from the United States, 1900-1914 by Betty Boyd Caroli; Arabic-Speaking Communities in American Cities by Barbara C. Ansdell; and The Germans in Chile: Immigration and Colonization, 1849-1914 by George F. W. Young.

Andrew T. Kopen, DePaul University School of Education, calls attention to paperbacks published by the National Society for the Study of Education and dealing with ethnic problems in the public schools. One is edited by Edgar G. Epps on Cultural Pluralism, and another is edited by Herbert Wallberg & Andrew Kopen on Rethinking Educational Equality, both to be published spring, 1974.

Abraham Hoffman's Unwanted Mexican Americans in the Great Depression: Repatriation Pressures, 1929-1939 has been published by the University of Arizona Press and is available in both cloth and paperback editions.

The International Newsletter on Migration, previously issued from the University of Waterloo, Canada, has been merged with the International Migration Review.

McLaren Micropublishing, Toronto, has a catalog of films available, including newspaper microfilms of Anglo-Jewish, Chinese, Danish, Finnish, German, Hungarian, Icelandic, Japanese, Latvian, Polish, Russian, Serbim, Ukrainian, and Yugoslav newspapers published in Canada. The address is P.O. Box 972, Station F, Toronto, Canada M4Y 2N9.

Catalog No. 57 of the Austin Book Shop, P.O. Box 36, Kew Gardens, N.Y. 11415 is devoted to Immigration.

A Journal of Urban History, to be published by Sage Publications, will be edited by Raymond A. Mohl, Florida State University, Boca Raton, Florida 33432.

Ethnicity, to be issued by Academic Press, 115 Fifth Avenue, New York, N.Y. 10003, will be edited by Andrew M. Greeley.


Roger L. Cunniff, managing editor of the Proceedings of the Pacific Coast Council on Latin American Studies calls attention to volume II (San Diego State University Press, 5402 College Ave., S.D., California 92115). In addition, to articles on Latin-American historiography, two essays are on "Hollywood and History: Does Film Make the Connection" and "Latin-

America Through Film: Problems and Possibilities".


(2) Reino Kero, Migration from Finland to North America in the Years Between the United States Civil War and the First World War. Turku, Turun Yliopisto, 1974. Distributor: Akateeminen Kirjakauppa, Helsinki, Finland.


The Newsletter of the Swiss-American Historical Society March 1974, contains a short article by Emilie-Helene Bovey on "From Saanen in the Canton of Berne to Nipissing - a little Known Episode of Swiss Emigration to Canada".

Twayne Publishers announces a new series on The Immigrant Heritage of America, edited by Cecyle S. Neidle. Inquiries should be addressed to the agent: G. K. Hall, Inc., 70 Lincoln St., Boston, Mass. 02111.

Temple University Press, Philadelphia has published (1973, $9.95) The Peoples of Philadelphia: A History of Ethnic Groups and Lower Class Life, 1790-1940, edited by Allen F. Davis and Mark A. Haller. It includes the following articles: "Poverty, Fear, and Community: An Analysis of the Poor in Late Eighteenth-Century Philadelphia" (John K. Alexander); "Residential Mobility Within the Nineteenth Century City" (Stuart M. Blumin); "Urbanization as a Cause of Violence: Philadelphia as a Test Case" (Michael Feldberg); "Fire Companies and Gangs in Southwark" (The 1840's) (Bruce Laurie); "Crime Patterns in Philadelphia, 1840-70" (David R. Johnson); "The Philadelphia Irish: Persistent Presence" (Dennis J. Clark); "A Peaceful City: Public Order in Philadelphia from Consolidation Through the Civil War" (Russell V. Weigley); "Housing the Poor in the City of Homes: Philadelphia at the Turn of the Century" (John F. Sutherland); "The Immigrant and the City: Poles, Italians, and Jews in Philadelphia, 1870-1920" (Caroline Colab), "Philadelphia's Jewish Neighborhoods" (Maxwell White- man); "Philadelphia's South Italians in the 1920's" (Richard A. Varvaro); "Recurring Themes" (Mark A. Haller).

"The Immigrant Experience: The Long Journey" a 35 minute film of the experiences of a Polish
immigrant family, received the National Educational Film Award for 1973, and is available either for rent ($35) or sale ($390) from the Learning Corporation of American, 711 Fifth Avenue, New York, N.Y. 10022.

Readers may be amused by an article by Jean Stafford in the Saturday Review World, December 4, 1973, entitled "Flight of the American Language," in which she takes out after the word "ethnic".

Among an increasing number of such bibliographies, the 1970 USC Library's "An Introduction to Materials for Ethnic Studies in the University of California Library" seems especially useful for Blacks, Mexican-Americans, Asian-Americans, and American Indians.

The Institute of Texan Cultures, University of Texas, San Antonio, has issued another in its series on Texas ethnic groups, this one on The Greek Texans.

For information on current immigration legislation and refugee problems, see the February 22, 1974 issue of the News of the American Immigration and Citizenship Conference (509 Madison Ave., New York, N.Y. 10022).


Ida Cohen Selavan is co-editor with Aylon Shilloh, University of Pittsburgh, of Ethnic Groups in America: Their Mobility, Mortality and Behavior Disorders, Volume I, The Jews. (1973); she also has an article on "Bobba Hannah Sandusky - Midwife Extraordinary" in American Journal of Nursing (April 1973).

The February and May 1973 Issues of the Swiss American Historical Society Newsletter contains H. K. Meier's history of the Society, together with book reviews and news items. The secretary of the Society is Leo Schelbert, of Illinois-Chicago Circle, to whom inquiries should be sent as to a long list of his publications on Swiss-American history.


Farewell to Manzanar by Jeanne Wakatsuki Houston and James D. Houston, was published in the fall of 1973 by the San Francisco Book Co. and Houghton Mifflin Co. The book recounts the experiences of the Wakatsuki family during their World War II internment. Also announced is Lone Heart Mountain by the artist Estelle Ishigo, relating to her experiences during internment in Wyoming. The latter is available from Hollywood JACL, 1627 Silver Lake Blvd., Los Angeles, Cal. 90026.

Leonard Dinnerstein, University of Arizona, has an article on "Jews and the Desegregation Crisis in the South, 1954-1970" in the American Jewish Historical Quarterly (March 1973).

Andrew Ralfo, Occidental College, has published Die Emigranten Vittoriosi (Mondadori, Milan, 1973).

Karel Bicha, Marquette University, has an article on "DeCatholicization and Freethought in the Czech-American Immigrant Community" in Social History, November 1972.

Nicholas Taubechis, Cornell University, has published Family and Mobility Among Greek-Americans (Athens, National Centre of Social Research, 1972).


The Pennakat Press announces a new series of monographs in American Urban Studies. Contributions by ethnic historians are especially invited. For information write Raymond A. Mohl, Dept. of History, Florida Atlantic University, Boca Raton, Fla. 33432.

Evan Vlachos, Colorado State University, has published Upon the Return to Greece (Athens, National Centre of Social Research, 1971).


Springer-Verlag, Berlin (New York, 175 Fifth Ave. NYC 10010) announces publication of Uprooting and After by Charles Zwirngmann & Maria Pflister-Ammende (1973). The essays en-
phasize sociological, psychological, and medical effects of migration. $22.50


Salvatore J. LaCunina, Nassau Community College, Garden City, N.Y. has edited A Documentary History of Anti-Italian Discrimination in the United States (N.Y., Straight Arrow Books; distributor Quick Fox, Inc., 33 W. 60th St., NYC 10023. $4.95 paperbound).

QUESTIONNAIRES

To date over sixty members of the DHS have responded to the request to fill out and return a questionnaire included in the May 1973 issue. There was considerable variation in the information given on the returned questionnaires, but on the whole the information given was very useful. The information as to possible papers for sessions or programs at historical association meetings has been forwarded to Jean Scarpace, the program chairman, at Towson State College, Baltimore, Maryland 21204. Reports of publications and work in progress have been included, as much as possible, in issues of the Newsletter. Your editor has been more than grateful for the comments on the Newsletter.

Opinions as to the feasibility of launching a journal of immigration-ethnic history were very divided. About twenty thought such a project should not be undertaken at this time. There were more than that who hoped such a journal could be started, but almost all had reservations as to the manner of financing. There were suggestions ranging from a $15. membership fee to Federal governmental financing. Most of the suggestions were for support by an institution or a foundation.

There was no single firm proposal as to how such a journal might be financed. In general, it is the impression of your editor that while a journal is something to work toward, it is not within the range of possibility at this time.

As to meetings apart from those held in conjunction with the Organization of American Historians or the American Historical Association, over half of those giving an opinion were against the suggestion. The principal arguments against were the increasing lack of travel funds from schools and colleges, the problem of too many meetings of historical and other organizations, both national and regional, and the factor of cost. Many, however, favored a separately scheduled meeting, either in late spring or in mid-autumn. The location choice was governed by the address of the person reporting; some wanting the metropolitan area of New York; some the Chicago area; others the Minneapolis-St. Paul area. One suggestion was that the needs of those wanting a separate meeting could be satisfied by regional meetings, such as that of the Upper Midwest Ethnic Studies Association. There were several who felt that meetings in conjunction with the OAH or the AAH were the most convenient way of getting together. One suggestion was to hold a day of sessions just prior to the meetings of the OAH, so that expenses for the two could be combined. This is of course done by other groups, such as several ethnic-American historical societies, Catholic historical groups, and others.

It is the impression of the editor that the membership would like an occasional meeting separate from the national associations, but that such meetings should be institutionally supported and be carefully planned, with good papers and discussants, and be scheduled at a time when members can reach the city of the meeting by automobile. This would seem to indicate that regional meetings might be the most practicable. However, the annual meeting in conjunction with the OAH should be continued.

Carlton C. Qualey