It is hoped that all members will respond to the questionnaire on publications to be mailed this fall. It is important that the views of all members be available. The new chairman of the Committee on Publications is A. William Huglund, Department of History, University of Connecticut, Storrs, Conn. 06268.

A new Directory to include both individual and institutional members is planned for January 1978. Please check your address on the current Newsletter. If there has been a change, please inform the editor promptly.

CHICANOS:
HISTORIOGRAPHY OF A CONQUERED/IMMIGRANT PEOPLE

Carlos E. Cortés*
University of California, Riverside

The appearance of an article about Chicanos (Mexican Americans) in the Immigration History Newsletter is only partially appropriate, because Chicanos are only partially an immigrant ethnic group. They are also partially a conquered and annexed ethnic group. Therein lies much of the special complexity of Chico history. In examining the Chico experience in the broader context of comparative immigration history, we must address the question, how do the dual conquest-immigration origins of Mexican Americans affect the nature of Chico history as contrasted with the histories of strictly immigrant-origin ethnic groups in the United States?

While most U.S. ethnic groups began voluntarily when immigrants came to the United States,
Chicanos came into existence involuntarily when the United States came to them. This occurred in three stages — the 1845 annexation of Texas (the Lone Star Republic), the 1846 U.S.-Mexican War with its terminating 1848 Treaty of Guadalupe Hidalgo, and the 1854 Gadsden Purchase. Through these three events, the United States acquired not only land — the northern half of Mexico — but also some 80,000 Mexicans, with their culture, institutions, cities, ranches, farms, ways of life — in short, history and traditions, rooted deeply in the annexed land.

What are the historiographical implications of the contrasting tracks of ethnic origins? In the case of strictly immigrant ethnic groups, some attention should be devoted to foreign origins in order to provide insights into the "sending culture," the impetus for departure, and the traditions which immigrants could transport. But the first Mexican Americans were the "receiving culture," so such cultural "transportation" was unnecessary. Mexican culture was already there, historically solidified into an environmental and institutional bedrock. Therefore, an understanding of Chicanos — in fact, an understanding of the history of the U.S. Southwest — requires the extensive historical study of pre-U.S. northern Mexico, which would become the "scene of the action."

The pre-U.S. history of this area can be divided into three periods — the pre-1521 Native American period (when Indian civilizations dominated the land), the 1521-1821 Spanish period (when Spain claimed, explored, and settled the region as part of the Kingdom of New Spain), and the 1821-1846 Mexican period (from Mexican independence from Spain until the U.S. invasion of northern Mexico). However, neither Spain nor Mexico succeeded in establishing absolute control over the area, as numerous Indian nations restricted the expansion and often forced the contraction of Hispanic and Mexican society. As a result of Hispanic-Mexican settlement patterns and Indian pressures, by the eve of the 1846 U.S. invasion, northern Mexican civilization consisted of a series of culturally-diverse, widely-separated population centers — mainly South Texas, the Rio Grande River from El Paso into northern New Mexico, the Tucson area, and coastal California — with little interregional communication.

Because of the brevity of this essay, I will discuss neither Native American historiography nor, with one exception, works by Mexican scholars. However, even with these two omissions, Chicoan historiography is considerable in size, although with enormous gaps and, in many respects, at an early stage in its development. Numerous sizable Chicoan bibliographies — although generally padded with an inordinate number of indiscriminate entries on Indians, Spain, and Mexico — indicate the wide variety of available published resources on Chicoan history. In editing two Arno Press re-print series (The Mexican American, 21 volumes, New York, 1974, and The Chicoan Heritage, 55 volumes, New York, 1976), I discovered numerous little-known works on the Chicoan past, including rare government, religious, pamphlet, and ephemeral-press publications.

Northern New Spain has been the subject of a rich, if generally elitist, historical tradition. Foremost has been the Greater America school of Borderlands history led by the venerable Herbert Eugene Bolton. Boltonians have for the most part focused on leaders — daring explorers, heads of settlement expeditions, missionaries, landowners, ranchers, military heroes, and political chiefs — and dominant institutions — government, military, and Church. The masses have received far less attention. The most recent general Boltonian synthesis is John Francis Bannon's The Spanish Borderlands Frontier, 1513-1812 (New York, Holt, Rinehart and Winston, 1970). While Boltonians have provided a solid base for understanding the institutional heritage and elite traditions of northern New Spain, the "people's history" has been only lightly explored. Scholars have devoted far less attention to the 1821-1846 Mexican period. As yet this era enjoys no modern general synthesis comparable to Bannon's, although David Weber is currently working on a general history of the Mexican Borderlands.

Such scholarly neglect does not apply to the themes of U.S. westward expansion into northern Mexico, the Texas Revolution and Lone Star Republic, and the U.S.-Mexican War. These topics have generated a massive literature and sharply conflicting interpretations. Exemplary is the often vitriolic and chauvinistic historiography of the U.S.-Mexican War, where historians have erected battle lines as distinct as those formed by U.S. and Mexican generals.

One scholarly army consists of writers who emphasize U.S. guilt, expansionism, racism, and wartime atrocities. Their works run from mid-nineteenth-century analyses like Abiel Abbot Livermore's The War with Mexico Reviewed (Boston, American Peace Society, 1850) to current historical interpretations like Glenn W. Price's Origins of the War with Mexico: The Folk-Stockton In- trigue (Austin, University of Texas Press, 1967) and Gene M. Brack's Mexico Views Manifest Destiny, 1821-1846. An Essay on the Origins of the Mexican War (Albuquerque, University of New Mexico Press, 1973). In the opposing historical trenches, the classic pro-U.S. apologia is Justin Smith's The War with Mexico (2 vols., New York, Macmillan, 1919), whose anti-Mexican interpretations have become nearly standard fare in most elementary and secondary school U.S. history textbooks. That "Smithism" is still alive and well and living in the U.S. university can be seen in North America Divided: The Mexican War by Seymour V. Connor and Odie B. Faulk (New York, Oxford University Press, 1971). We badly need a new, balanced, comprehensive study of the Mexican War reflecting the considerable recent research
into this controversial and challenging topic.

Post-conquest nineteenth-century Chicanos history is a veritable scholarly wasteland. Most published materials of that period which deal with Chicanos consist of diaries and chronicles by Anglo-American travelers and settlers or studies of other southwestern topics in which Chicanos may be included. Miguel Antonio Otero's three-volume autobiography provides a singular on-the-spot Hispano perspective on life in New Mexico (reprinted as Otero: An Autobiographical Trilogy; New York, Arno Press, 1974).

Based on the settlement patterns of the Hispanic and Mexican periods, nineteenth-century Chicanos population regions developed with little intercommunication. Therefore, this era lends itself nicely to state-oriented research and conceptualization. However, to date only California Chicanos have been the recipients of an extensive state-level published survey — Leonard Pitt's revealing The Decline of the Californians: A Social History of Spanish-Speaking Californians, 1840-1890 (Berkeley, University of California Press, 1966) — and California needs a more extensive synthesis based on recent research. None of the other southwestern states has had a pioneering Pitt-scope study of nineteenth-century Chicanos history.

Although there have been a small number of interesting studies, including several recent doctoral dissertations on selected nineteenth-century Chicanos historical topics, this era is still wide-open for research into dozens of areas. Among the themes for increased exploration are the struggle of conquered Chicanos to gain political voice, the role of the U.S. Catholic Church in relation to the thousands of culturally and linguistically different conquered Mexicans, the growth of Chicanos towns and neighborhoods, the Chicanos press, the economic roles of Chicanos, the loss of land by Chicanos, and the maintenance and transformation of Chicanos culture in various locales.

In light of the huge lacunae in nineteenth-century Chicanos scholarship, we are obviously a long way from developing any comprehensive region-wide survey of the nineteenth-century Chicanos experience. Two provocative interpretations, which treat the nineteenth century extensively as part of a broader chronological canvas, have come from geographers — D. W. Meinig's Southwest: Three Peoples in Geographical Change, 1600-1970 (New York, Oxford University Press, 1971) and Richard L. Nostrand's Los Chicanos: geografía histórica regional (Mexico City, SepSetentas, 1976). Probably the best effort at regional synthesis to date has been made by David Weber in the incisive, lengthy section introductions of his documentary collection, Foreigners in Their Native Land: Historical Roots of the Mexican American (Albuquerque, University of New Mexico Press, 1973).

The twentieth century transformed Chicanos history from that of a conquered people to that of a conquered and immigrant people. While small-scale immigration, as well as some return migration to Mexico, had occurred throughout the nineteenth century, the early twentieth century expanded that trickle into a human flood. As in the case of many other immigrant groups, a push-pull effect operated.

The long-term deterioration of Mexican economic conditions provided a push. The Mexican Revolution, which erupted in 1910 and continued throughout most of the decade, created military, political, religious, and even greater economic chaos, driving tens of thousands of Mexicans north to the United States. At the same time, the economic boom of the U.S. Southwest — creating a demand for cheap labor for industry, mining, railroads, and agriculture — provided a magnet whose power continues to the present. The immigration process was aided, of course, by the common Mexican-U.S. border, which made movement a relatively easy process — an ease comparable only to migration from Canada.

Mexican immigration has followed a tortuous course. Massive immigration of the 1910's and 1920's was followed by sharp return migration during the 1930's, as the United States reduced its Depression-created labor surplus by "repatriating" Mexicans back to Mexico (voluntarily, through various pressures, and sometimes through deportation). World War II brought another reversal, as the U.S. economy turned to Mexico to help solve the wartime labor shortage. Among the "solutions" were increased immigration and the Bracero Program, initiated in 1942 to provide short-term Mexican contract workers and continued except for short intervals until 1964. Beginning with World War II, Mexican movement to the United States has remained consistently heavy. This movement has included legal immigrants, braceros (until 1964), "green card" commuter laborers, and undocumented workers (illegal immigrants).

The well-publicized inadequacies of U.S. census enumerations of Hispanics, resulting in drastic undercounting, and the obvious impossibility of determining the number of undocumented workers make population assessments necessarily imprecise. A reasonable current "guestimate" would be at least 10 million legal Mexican-descent people and 2- to 8 million undocumented Mexicans in the United States today.

Despite its importance, Mexican immigration has received inadequate historical treatment. Most studies have been contemporary in nature, falling into two general time periods. During the late 1920's and early 1930's there were several major studies, notably economist Paul Taylor's landmark three-volume Mexican Labor in the United States (Berkeley, University of California Press, 1928-1934), sociologist Emory S. Bogardus' The Mexican in the United States (Los Angeles, University of Southern California Press, 1934), and Mexican anthropologist Manuel Gamio's Mexican

Not until the mid-1960's did Mexican immigration again spur extensive scholarly interest. Major recent emphasis has been on the Bracero Program, such as economist Ernesto Galazar's stunning Merchants of Labor. The Mexican Bracero Story (Santa Barbara, McNally & Loftin, 1964) and Richard B. Craig's The Bracero Program: Interest Groups and Foreign Policy (Austin, University of Texas Press, 1971). In addition, increasing attention has been devoted to undocumented workers, such as sociologist Julian Samora's Los Nofados: The Wetback Story (Notre Dame, University of Notre Dame Press, 1971).

To date historians have played a relatively minor role in the study of Mexican immigration. As yet there is no comprehensive historical study of this phenomenon. John R. Martinez provides an introduction to the first major wave of Mexican immigration in his 1957 doctoral dissertation, "Mexican Emigration to the United States, 1910-1930" (University of California, Berkeley, 1957). The ensuing Repatriation Program is analyzed in Abraham Hoffman's Unwanted Mexican Americans in the Great Depression: Repatriation Pressures, 1929-1933 (Tucson, University of Arizona Press, 1974), a generally solid study which emphasizes the role of governmental and private institutions, but neglects the perspectives and experiences of the repatriated people themselves. Post-World War II immigration, aside from braceros and undocumented workers, has received surprisingly little attention. Some information on this period can be found in economist Leo Grebler's brief Mexican Immigration to the United States: The Record and Its Implications (Los Angeles, Graduate School of Business Administration, UCLA, 1966) and historian Arthur F. Corwin's "Causes of Mexican Emigration to the United States: A Summary View" (In Perspectives in American History, Vol. VII, Cambridge, Mass., Harvard University Press, 1973). Corwin is currently directing a research project on Mexican immigration in collaboration with Mexican and other U.S. scholars.

But however important, immigration is merely the "feeder" for the essence of twentieth-century Chicanos -- the U.S. experiences of immigrants, their offspring, and descendants of earlier conquered Mexicas. This story involves the struggle for cultural maintenance and societal adaptation, including the often turbulent relationship of Chicanos with U.S. institutions and social forces. While sometimes the story of progress for Chicanos as individuals and as a group, it is more often the story of suffering from such factors as prejudice, discrimination, lack of political representation, and economic exploitation. In fact, a number of contemporary scholars have interpreted the Chicanos experience as one of "internal colonialism." (For example, see Mario Barrera, Carlos Muñoz, and Charles Ornelas, "The Barrio as an Internal Colony," Urban Affairs Annual, 1972).

Prior to 1960, most scholarship on Chicanos consisted of contemporary sociological and anthropological investigations, particularly community studies like Ruth Tuck's Not with the Fist: Mexican Americans in a Southwest City (New York, Harcourt, Brace and Company, 1946) and Margaret Clark's Health in the Mexican-American Culture. A Community Study (University of California Press 1959). With some notable exceptions -- such as George I. Sánchez's classic Forgotten People. A Study of New Mexicans (Albuquerque, University of New Mexico Press, 1940) and Américo Paredes' remarkable "With His Pistol in His Hand." A Border Ballad and Its Hero (Austin, University of Texas Press, 1958) -- most pre-1960 books on Mexican Americans are limited by their common assimilationist perspective. Implicitly, and sometimes explicitly, they address the same underlying questions: How "successful" has the United States been in assimilating Chicanos or how "successful" have Chicanos been in assimilating into mainstream America? How "well" have Chicanos shed their cultural characteristics and immerse themselves in the melting pot?


The Chicano Movement of the 1960's and 1970's has provided both an impetus to Chicano history and a challenge to the "assimilationist assumption" of traditional scholarship on Mexican Americans. "Success" has been redefined in such terms as community survival, development of a dynamic, syncretic culture, resistance to the homogenizing forces of total assimilation, and political-economic progress without cultural surrender. To date little of the recent historical scholarship has found its way between book covers. Written mainly by young professors and graduate students, most of the New Chicanos History resides in doctoral dissertations of the past decade. A useful listing of such dissertations is Spanish-Surnamed Populations of the United States: A Catalog of Dissertations, edited by Richard V. Teschner (Ann Arbor, Xerox University Microfilms, 1974).

Frames of reference, methodologies, philoso-
phies, and historical themes vary — with topics including labor, culture, politics, economics, religion, women (Chicanas), Chicano leaders, linkages with Mexico, and resistance against societal oppression. Some of the finest recent research has been in the area of Chicano urban history, where innovative oral history techniques and statistical methodologies have been applied with excellent results by such young scholars as Alberto Canasillo, Pedro Castillo, Mario García, Richard Griswold del Castillo, Oscar Martínez, Ricardo Ramos, Louisa Año, Neuvo Kerr, Francisco Rosales, and Ciro Sepulveda. The latter three are studying aspects of Chicano history in Chicago, reflecting a healthy, expanded interest in non-southwestern Chicanos, who now comprise 10 per cent of the Mexican-American population.

The establishment of a number of Chicano journals indicates the vitality of Chicano scholarship. Most important for Chicano social science research have been Aztlan, International Journal of Chicano Studies Research (1970—75), The Journal of Mexican-American History (1970—75), and El Grito, A Journal of Contemporary Mexican-American Thought (1967—74), whose former editor established the more literary El Grito del Sol in 1976. These journals provide an important forum for Chicano scholarship. A survey by Juan Gómez Quinones and Luis Leonardo Arroyo revealed that, between 1970 and 1974, 58 of the some 80 published Chicano history articles they identified had appeared in these three journals.

While this new scholarly vitality augurs well for the future, only the initial steps have been taken to uncover and reinterpret the Chicano past. Therefore, it is not surprising that as yet there is no satisfactory general survey of Chicano history nor, for that matter, a full-scale history of Chicanos in any state. Two anthropological studies — Nancie L. Gonzales' The Spanish-Americans of New Mexico. A Heritage of Pride (Albuquerque, University of New Mexico Press, 1969) and Frances Leon Swadesh's Los Primeros Poblaadores: Hispanic Americans of the Ute Frontier (Notre Dame, Notre Dame University Press, 1974) — move in the direction of state-level surveys, but they are limited by their emphasis on the northern part of the state.

Well-deserved homage continues to be lavished on Carey McWilliams, whose passionate, trail blazing North from Mexico. The Spanish-Speaking People of the United States (Philadelphia, Lippincott, 1949), the first general history of Mexican Americans, vigorously exposed discrimination and exploitation encountered by Chicanos. Yet, despite this promising start, not until 1972 did another full-length general history appear — The Chicanos. A History of Mexican Americans by Matt S. Meier and Feliciana Rivera (New York, Hill and Wang, 1972). Following in McWilliams' philosophical foot-

steps, Meier and Rivera extended the historical account through the 1960's, with greater scope and factual accuracy, but with less power and artistry. While valuable introductory reading for the facts of Mexican-American history, the Meier-Rivera book is weak in analysis and fuzzy in interpretation. However, nearly a decade later, their book has yet to be surpassed as a general history.

More analytical than the Meier-Rivera book is Rodolfo Acuña's vibrant Occupied America: The Chicano's Struggle toward Liberation (San Francisco, Canfield Press, 1972). Not a general historical survey of Mexican Americans, Occupied America focuses on the history of Anglo-American oppression and Chicano resistance. Political scientist Mario Barrera has just completed a book-length manuscript on the political-economic history of Chicanos, emphasizing a class analysis framework of reference.

Chicano history is going through a process of rapid maturation. Reflective of this phenomenon are a number of insightful theoretical articles and the emergence of a lively debate over Chicano historiography. Foremost among historical theoreticians is the perceptive, contemplative Juan Gómez Quinones, whose conceptual writings include the seminal essay, "Toward a Perspective on Chicano History" (Aztlan, Fall, 1971). Representative of the historiographical debate is the heated exchange between assimilationist Arthur F. Corwin (see his polemical "Mexican-American History: An Assessment," Pacific Historical Review, August, 1973) and Rodolfo Acuña's letter of response (Pacific Historical Review, February, 1972).

Chicano history has benefited from the challenge and dynamism of the Chicano Movement. However, the new Chicano History now has the self-contained momentum for long-term development and, even more important, a growing cadre of young historians to continue the quest. The outlook is bright for Chicano history. Hopefully, it will be equally bright for the future of America's second largest and fastest growing ethnic minority.

*Dr. Cortes is Professor of History and Chairman of Chicano Studies, University of California, Riverside.

IMMIGRATION AND ETHNIC STUDIES IN AUSTRALIA

Charles Price, Department of Demography
The Australian National University, Canberra

Australia, like the U.S.A. and Canada, has been built up by immigration. Over the 190 years since the first British settlement in 1788 the population has grown from maybe 300,000 Aborigines to over 14 million souls of many different ethnic origins. This growth has not been steady,
Before World War II great spurts forward occurred in the 1850's, with the gold rushes, and in the 1880's, the early 1910's and the 1920's, with local prosperity, high natural increase and government sponsored immigration; these spurts were interspaced with more trickle when economic recession or war cut into both natural increase and immigration. Similarly since World War II, while governments maintained a target net migration of 1% a year right up to 1974 (and on average achieved. 0.2% p.a.) this did not come evenly but with net intake ranging from crests of nearly 150,000 a year to troughs of 25,000 or so, roughly on a ten year cycle.

The interesting point for ethnic history is that these waves had somewhat different ethnic compositions. The nineteenth century ones were 90% British with Germans, Chinese and Scandinavians making up most of the remainder. But these changed within themselves over time, the Irish comprising 25% up to the 1880's after which declining population pressure in Ireland reduced Irish intake to 7%; in compensation the English intake rose from 30% to 63% and the Scottish from 13% to 18% (the small Welsh contribution remained about 2% throughout). These proportions remained roughly the same until World War II though the 10% non-British intake was, by the 1930's, much more southern European (Italian, Greek, Maltese) and eastern European, the latter being mainly Jewish but with a small influx of White Russians drifting down from China. By this time, too, the non-European intake was negligible, Australia keeping pace with Canada and the U.S.A. in putting heavy immigration restrictions on the Chinese in the 1880's and on other non-Europeans at the turn of the century; only small colonies of Chinese, Sikhs, Punjabi Moslems, Malays and Pacific islanders remained, and slowly growing communities of Lebanese.

After World War II ethnic patterns changed considerably, the British element -- still mainly English and Scottish -- dropping to a mere 45%. In compensation the immigration of 1948-51 contained numerous eastern European refugees, that of the late 1950's Dutch, German and Italian, that of the 1960's numerous Greeks and Yugoslavs with a sprinkling of Turks and Lebanese. Then, with the 1966 easing of restrictions on non-Europeans, and the greater encouragement given to Latin Americans, ethnic intake shed its European bias and drew many more migrants from Asia and the Americas, though still only a handful from the Caribbean and sub-Saharan Africa. At present there are roughly, in terms of origin (i.e. including children born in Australia) nearly 200,000 Aborigines, 50,000 Chinese, 30,000 Indians, 30,000 south-east Asians and Japanese, 20,000 Turks, 50,000 from the Arabic world, several thousand from other parts of southern and western Asia (including several thousand part Asian part European people from Sri Lanka and Burma), 15,000 Mauritians, 45,000 or so Latin Americans and perhaps 15,000 Pacific islanders. Nearly all the rest are varieties of Europeans, most direct from the British Isles and continental Europe but some via North America, Africa and New Zealand.

Other things being equal one would expect this sequence of diverse ethnic intakes to be reflected in ethnic studies and history. Not so. The main bibliographical series available (Australian Immigration: a Bibliography and Digest, which concentrates on post-war settlement but has some carry back to earlier decades) shows there is no precise correlation between age and size of an ethnic population and the amount of literature produced by it or on it. The English, the largest single element throughout, have relatively little by way of ethnic studies; nor, apart from a socio-economic study by Appleyard, a socio-psychological study by Richardson and a few political studies by Paul Wilson, has much of significance been written about them. Likewise with the Scottish and Welsh. For the English and Scottish this is understandable because any history of nineteenth century Australia is largely a history of immigrants and their adaptation to Australian conditions, as indeed are the biographies of most eminent Australians of the time. In this sense the efforts of Henry Cabot Lodge and other New Englanders at the turn of the century to stress the great contributions of the Anglo-Saxons to the U.S.A. -- made at a time of massive southern and eastern European immigration and a real threat to the Anglo-Saxon establishment's control of American social and political life -- was unnecessary in Australia where only 10% were of non-British origin.

More has been written on the Irish, partly because before 1950 the Irish made up almost the whole Roman Catholic minority; every Catholic history, every account of the struggle to establish an independent Catholic School system, every account of potato farming or inner city working class suburbia and its local political intrigue, and so on, involve the contribution of the southern Irish. The Protestant Irish, though very influential in the U.S.A., were less numerous in Australia, though a few have been eminent. The other small Celtic minorities, the Welsh and the Cornish, have also been important at times -- the Cornish being particularly prominent in much of the early mining. Very little, however, has been written about them or by them, and with the Welsh this is surprising: this highly nationalistic people, intent on preserving their language, music and national identity against the corrosive acids of English culture have in many other places produced active Welsh societies and some ethnic history and literature.

Non-British peoples have usually attracted much more attention from historians, sociologists, educationists and others, and have often produced more ethnic societies and persons interested in ethnic history and affairs. Additionally, the Lutheran church early produced histories of German
and Scandinavian church settlement while the Volk interests of German visitors have produced numerous surveys and descriptions of German settlement and cultural life, both in the nineteenth and twentieth centuries. Scandinavian scholars have also written on their compatriots in Australia (notably Lyng and Koluvangau), partly sociological and partly historical, the Scandinavians being in Australia quite early though as seamen and businessmen rather than farmers. Likewise a certain amount is available on the Dutch, mainly recent as so few Dutch persons settled in Australia before 1950. In part this reflects a general interest in Australia's second largest north European minority (about 170,000, as against the much larger and older German population) and in part an especial interest in the conservative and somewhat exclusive orthodox wings of Dutch Calvinism; members of the Gereformeerde Kerk, for instance, have tended to stay in relative isolation, either in rural or metropolitan areas, and maintain a strong ethno-religious identity and activity.

Much less is available on those of French origin. This at first sight seems strange because, despite small numbers (about 15,000 persons of French origin in 1976), France has had an influence in Australia out of all proportion to numbers of settlers: French was the major language taught in Australian schools while the French culture was of considerable interest to many educated and travelled Australians; also the toughness of the French cultural tradition and its calm assumption of superiority (almost as irritating to others as the very similar assumption of the English) might, one thinks, have produced at least something on the appreciable French contribution to Australian exploration, trade, wine-growing and science. Apart from stray recollections of visiting Frenchmen and a few odd references in general works on migration, however, very little is available, even in the archives of the Alliance Française and of French-Australian newspapers; it is only by accident that a post-graduate French student in Australia has decided to draw the scattered pieces together into a monograph.

The southern European populations, being relatively recent, have produced few ethnic histories but — being culturally so distinct from the British majority — have attracted the attention of numerous sociologists, demographers and educationists (see the southern European sections of Australian Immigration). The Greeks are most conspicuous here, partly because of their size (over 250,000 of Greek origin compared with 450,000 of Italian, 90,000 of Maltese and 25,000 of Spanish origin) and partly because their distinctive Orthodox religion sets them apart from other groups; also their strong sense of duty to preserve their Greek heritage has led them to establish a comprehensive Greek ethnic school-system — compared with the 5% or so of eligible children attracted to Italian, German and other ethnic schools, the Greek school system attracts about 34%. Additionally the Greeks, like the Italians, have established ethnic welfare societies and these too sometimes attract scholarly attention. Italians have a less active ethnic life but attract many scholars, ranging from those interested in the history of Italian settlement in New South Wales and northern Queensland — notably the Richmond River settlement of those northern Italians evacuated from the Marquis de Ray's 111 conceived attempt to plant a colony in the New Hebrides in 1877 — to those anthropologists, sociologists and others studying the settlement of Italian families and dialect groups in Australia's horticultural, rice-growing, tobacco farming and vegetable areas or in urban colonies in metropolitan Sydney and Melbourne (see Australian Immigration).

In contrast the Maltese, though amongst Australia's larger ethnic groups, have produced little beyond brief ethnic surveys. Their long association with Britain, and the ability of many to speak English on arrival, gives them the surface appearance of assimilation — thereby attracting less attention — but they are in fact as much concentrated as other southern Europeans and have quite an active ethnic life. For different reasons the 25,000 persons of Spanish origin have also produced very little, nor has much been written about them; this is partly because of their scattering and partly because many early arrivals were Basques and Catalans who had little interest in Spanish ethnic affairs but were too few and scattered to found active Basque and Catalan organizations. The few thousand Portuguese are also too recent and scattered to have produced any ethnic literature or studies. In contrast, the newly arrived and fast-growing Latin-American population, now about 45,000 all told, is already attracting attention; though coming from different countries (mainly Chile, Uruguay and the Argentina but with a scatter from elsewhere) they often think of themselves as of one origin, are forming pan-Latin-American associations, and are arousing some scholarly interest.

The East Europeans of Australia are more complex. Apart from the small immigration of White Russians from China, and a small farming settlement of Estonians near Sydney, most East Europeans settling in Australia before World War II were Jews from Poland and the western provinces of Russia. The large influx of East European refugees 1947-51 — over 200,000 if adding those coming through voluntary societies and families to those coming under the official Australian-I.R.O. programme — changed this balance drastically, throwing up numerous ethnic organizations and newspapers and giving rise to numerous sociological studies. But these have been somewhat uneven. Estonians, for instance, though fewer than Lithuanians, are ethnically much more active and have
produced much more ethnic writings (see Australian Immigration). Likewise the Latvians, though fewer than the Russians, have produced far more ethnic literature and possess an active ethnic Archives. The Hungarians, both those arriving 1948-52 and those coming after the troubles of 1956, have also been active, one Hungarian scholar taking his studies back to the Hungarian intellectuals and soldiers who came to the Australian gold areas after the abortive rising of 1848-49.  

The largest East European refugee people, the Poles, (nearly 100,000 if counting children born in Australia as well as those born in the refugee camps of western Europe) have also produced ethnic historians and writers; there exist numerous articles and some books on Polish migration, settlement and adjustment, some tracing the story back to Paul Strzelecki, that strange per Polish explorer of mid-nineteenth century Australia, and to those Catholic Jesuits from Poznan province who founded a community near Adelaide in the 1850's. The Yugoslavs, though more numerous than the Poles (about 100,000) are not primarily a refugee people. Their history in Australia, as in California, goes back to those Dalmatian seamen and farmers who came in the mid-nineteenth century, especially during the gold rushes, and founded farming and mining settlements here and there; in the 1920's these were often joined by Peasant Radicals from Dalmatia and the settlements sometimes took on a pro-communist character. Then came the 1948-52 refugees, much more from the inland, much more to the political right, and much more conscious of their Serb or Croat background (the Slovenes and Macedonians, though present, were fewer). More recently have come the "middle-of-the-roaders", persons not particularly opposed to Tito's regime but feeling that Australia gave better opportunities. These three streams have somewhat different ethnic lives, the main refugee stream undoubtedly being the most active in producing organizations and literature, usually strongly Serb or Croat, and have also attracted most interest from outside observers, partly because of sporadic Serb versus Croat violence and the alleged training of Australian Croats to return to Yugoslavia as saboteurs. Nevertheless a little has been written on the early Dalmatians and their descendants.

Far more exists on Australia's Jewish population. Small compared with that of the U.S.A. (about 70,000 all told), and with more families of Anglo-Jewish origin, it nevertheless resembles American Jewry in many ways, notably its mixed western and eastern European origin, its concentration in a few large cities with relatively high social and economic status, its spread between extreme Orthodoxy and extreme Reform, and its strong swing to Zionism (the last doubts coming across during the June war of 1967). Much has been written by

and about them, and surveys conducted in Sydney and Melbourne.

Nearly as numerous are settlers from North America, mainly the U.S.A. First prominent in the early days as sealeaders and whalers using Australian bases, and then prominent in the mid-nineteenth century gold-fields, North Americans have always been a small but influential element in Australian history; recently numbers have arrived, not only as professional and administrative men but to work in Australia's sparsely settled pastoral areas as a final stage of the "go west, young man" movement. Yet little has been written about them, though one or two Americans working in Australian universities are writing up surveys of certain American immigrants and are assessing the reasons why so many return to North America.

We can now turn to other parts of the Pacific - notably the Pacific Islands, Japan, China and the Philippines -- and further west to Indonesia, Malaysia, India, Pakistan and Afghanistan, thence to western Asia and Mt. Lebanon. Australia has received immigrants from all these areas, many during the nineteenth century before immigration controls clamped down hard, and many since the restrictions were eased in 1956. Because of a strong fear of a military and demographic take-over by the "teeming millions" of the "yellow and brown world" to the north (very strong after the Japanese rise to power and defeat of Russia in the early 20th century), Australia has for many years paid close attention to its non-Caucasian settlers. The bibliographical entries in Australian Immigration are more numerous in this section than in any other, though many of the earlier writings are polemical and much affected by social Darwinism and strong racial antipathies. In recent years the balance has swung the other way, many writers -- both Australian and other -- strongly attacking Australian racism and discrimination. More sober studies have also appeared, some by Caucasian Australians but others by Asians themselves.  It is noticeable, though, that Chinese scholars have taken the lead here, partly because the Chinese societies are older and stronger than most others, have better records and often show more self-assurance.

Maybe the other communities, under the stimulus of those professional and administrative persons who have come from Asia to attend Australian universities before entering Australian life, will soon be producing their own assessments and studies. Further stimulus will come from the trend for young Asians, particularly eastern and southern Asians, to form Asian-Australian societies interested both in the second generation and in cutting across the differences of national and racial origin to present a pan-Asian history and viewpoint to other
Australians. This trend is far more advanced in North America, especially in California, but there are already small moves in Australia. Finally there also exist many studies and much political and polemical writing, about Australian Aborigines; the Academy of Social Sciences in Australia has sponsored and produced a fine series on them. Not much has appeared yet, however, from the Aborigines themselves, though the new generation of young militant leaders are sometimes taking to the pen.

All in all, as a country very similar to the U.S.A., Australia is producing much the same kind of ethnic activities, literature and studies as is the U.S.A. But, being somewhat younger, the Australian story has more recent roots and, being fewer and smaller, the ethnic groups have written less and had less written about them. Nor have many ethnic groups gotten around to forming historical and archival societies --- though a few are very active here. Nevertheless, there is enough available to provide an interesting contrast and supplement to American studies. Just as Australians working in the field can learn much from the American literature so Americans can sometimes find interest, help and stimulation by studying the ethnic literature of Australia.

1Australian Immigration: a Bibliography and Digest, (edited Charles Price), Canberra, Department of Demography, Australian National University, No. 1, 1966; No. 2, 1970; No. 3, 1975.
2R. T. Appleyard, British Emigration to Australia, 1964; Alan Richardson, British Immigrants and Australia: a psycho-social inquiry, 1974; Paul R. Wilson, Immigrants and Politics, 1973; (all three by Australian National University Press, Canberra, and the last two for the Academy of Social Sciences in Australia.)
4M. F. Tsounis, Greek Ethnic Schools in Australia, Canberra, Department of Demography, Australian National University, 1974.

ORGANIZATIONS

The Immigration History Society will hold its annual meeting in conjunction with the convention of the Organization of American Historians at the Statler Hilton Hotel, New York City, on April 13, 1978. The meeting will probably be at 4:30 P.M. A noon luncheon will again be scheduled and reservations should be made through the Organization of American Historians. The speaker will be Dr. William S. Bernhard, Vice Chairman of the Board, American Immigration and Citizenship Conference, New York City. His topic will be "A New Immigration Policy: Zero Population Growth, Racismo Legalizado, or a Sane Alternative?".

IHS Program Chairman Victor Greene (U. of Wis.-Milwaukee) reports invitations from the Pacific Coast AHA for a joint IHA-PCHA session at the 1978 convention on August 17-19. Proposals should be sent to Greene by December 31, 1977. The OAH Program chairman is inviting suggestions for panels for the 1979 convention. Again proposals should be sent to Greene well before March 15, 1978.

Inasmuch as the IHS Nominations Committee has not yet acted on nominations to the Executive Board, announcement of nominations will need to be postponed to a later communication.

The Western History Association, meeting in Portland, Oregon, October 12-15, 1977, had one session on immigrants, "Ethnic Groups in the West", with papers by William Tull (Univ. Oregon) on "The Portland Jewish Community, 1850-1930" and by Robert C. Simms (Boise State University) on "Idaho's Governor Clark and Japanese-American Relocation in World War II". For copies write the authors.
The Immigration History Research Center, University of Minnesota has reported two grants, one from H.E.W. to finance a series of training workshops for teachers concerning ethnic materials, to be held in Chicago, Cleveland, Detroit, Milwaukee, Pittsburgh, New York, and Minneapolis-St. Paul; the other from the National Historical Publications and Records Commission in support of a project to locate, survey, and preserve the records of the International Institute movement. For information write the Immigration History Research Center, 826 Berry St., St. Paul, Minn. 55114.

A grant from the N.E.H. is supporting a History of Atlanta project, under the direction of Timothy J. Crimmins and Dana F. White (Georgia State U.). The approach is demographic.

The Archive/Center for the Study of American Catholicism, University of Notre Dame, awarded four travel grants for the summer of 1977 and has set November 10, 1977 as the closing date for the next competition for the summer of 1978. Write to the Center at 1109 Memorial Library, Univ. of Notre Dame, Notre Dame, Ind. 46556.

The Center for Multicultural Studies, University of Wisconsin-Parkside, Kenosha, Wis. 53140 has sponsored a number of workshops, lectures and courses, and is planning a conference on bilingual-bicultural education for the fall of 1977 and a series of six workshops. John D. Ruenker is acting director.

The Restore Ellis Island Committee reports success in raising the necessary funds for reopening of Ellis Island as a museum on April 30, 1977, and its chairman, Peter Sammartino, Fairleigh Dickinson University, appeals for continued aid and support.

The Dutch-American Historical Commission in collaboration with Calvin College and neighboring Dutch-American institutions is sponsoring a "Dutch American Historical Workshop," November 3-4, 1977 at Calvin College, Grand Rapids, Michigan 49506. The Director of the Workshop is Henry P. Tilp. The purpose is to establish better liaison between the various Dutch groups interested in Dutch-American history.

The Germans from Russia in Colorado project reports a series of courses and collecting enterprises, and appeals for contributions to its archives. In progress is a volume of essays on Colorado's German Russians and a bibliographical guide to research materials. The project's headquarters are at Colorado State University, Fort Collins, Co., 80523.

The Department of Anthropology, California State University-Fresno, Fresno, CA 93740, is initiating research into the cultural diversity of the Fresno area, the beginning of a longer term study of ethnic groups in central California. Suggestions and materials should be addressed to Roger LaJeunesse, Dept. of Anthropology at the University.

For the papers presented at the conference on "Historical Perspectives on Ethnicity" at Bloomsburg State College, Pennsylvania, write the chairman of the conference, Ted Shanoski, at the college, Bloomsburg, PA 17815.

The Conference on the Assessment of Newark, 1967-77, was held on October 1, 1977 at the New Jersey Institute of Technology. For details and papers write Stanley E. Winters, conference director, New Jersey Institute of Technology, Newark, N.J. 07102. Papers on ethnic relations were presented.

For information regarding the conference on "Italian-Americans: Images and Realities," on May 12, 1977, sponsored by the United Federation of Teachers, A.F.L.-C.I.O., write Nicholas Spilotro, 44 Fouch Terrace, Staten Island, N.Y. 10305. Future plans include a multi-ethnic conference on the contributions of immigrants to the American labor movement.

The proceedings of the Western Canada Invitational Curriculum Conference on Multiculturalism, held April 14-16, at Vancouver, B.C., were issued in July 1977. Write Jorgen Dahlen, 1141 Lawson Ave., West Vancouver, B.C. Canada V7T 2E4.

The American-Italian Historical Association met jointly with the Canadian-Italian Historical Society, October 28-29, 1977 in Toronto. For information as to papers and proceedings write the American Italian Historical Association, 269 Flagg Place, Staten Island, N.Y. 10304. The theme of the conference was "The Italian Immigrant Woman in North America."

The Rhode Island Labor History Forum conducted a series of meetings in 1976-77 dealing primarily with ethnic group factors. Activist leaders in labor organization and strikes were speakers. For information on future meetings write Gary B. Kulik, 23 Carver St., Pawtucket, R.I. 02860.

A symposium on "Die deutsche Auswanderung nach Nordamerika im 19. und 20. Jahrhundert" was held on September 19-21, 1977 at the Amerika Haus, Stuttgart. A number of papers were presented by German scholars and one American. For information as to these papers write Professor Willi Paul Adams, John F. Kennedy Institute for North American Studies, Abteilung für Geschichte, Lansstrasse 7, 1000 Berlin 33.
The Emigrant Institute, Vaxjö, Sweden has become an important depository of materials relating to emigration, and is sponsoring a research group dealing particularly with the provinces of Västergötland and Dalsland.

Meetings of the Society for Armenian Studies are being held November 9, 1977 at Columbia University in conjunction with the Middle Eastern Studies Association. For information write Robert Mirak, 12 Plato Terrace, Winchester, Mass. 01890.

The Yugoslavian Heritage in the United States was the theme of an international conference held April 21-22, 1977, at the University of Minnesota-Duluth. For information as to papers (which will be published) write Professor Matti Kaups, Dept. of Geography, University of Minnesota-Duluth, Duluth, Minn. 55812.

The Upper Midwest Ethnic Studies Association's meeting on May 7, 1977 in Minneapolis was addressed by Timothy Smith (Johns Hopkins U.) on "Religion and Ethnicity in American Life." Papers were also presented by Keith Dyrd on "The Rusin Struggle For Religious and Ethnic Identity in America" and by Valentin Scheglowski on the "Russian Orthodox Church in America." Both Dyrd and Scheglowski are of the University of Minnesota.

The fourth annual Southwest Labor Studies Conference is scheduled for March 17-18, 1978 at the Claremont Hotel, Berkeley, CA. For information write Sally M. Miller, College of the Pacific, Stockton, CA 95211.

The Fur Trade Conference, 1978, May 4-6, 1978, will be held at Winnipeg, Canada. For the final program write the Conference, P.O. Box 835, Winnipeg, Man., Canada R3C, 2X1.

The Department of American Multicultural Studies of Sonoma State College, Rohnert Park, CA 94928, has been awarded a grant from the Rockefeller Foundation for the purpose of establishing an ethnic-immigration archive for the major ethnic groups of northern California. The project began September 1, 1977 and will continue for 18 months. The major focus of the project is the microfilming of backfiles of the local foreign language press. Copies of the films will be made available to a major archival center. Director of the project is Joseph Giovinco.

The National Historical Publications and Records Commission has made grants totaling $1.6 million for a variety of projects in 53 institutions across the nation; primarily archival. The NHPRC is an adjunct of the U.S. General Services Administration, Washington, D.C. 20405.

"Ethnicity on the Great Plains" is the theme of an interdisciplinary Symposium at the Center for Great Plains Studies, the University of Nebraska-Lincoln, April 6-7, 1978, held at the Radisson Cornhusker Hotel. Chairman of the symposium committee is Frederick Luebke, University of Nebraska-Lincoln. The tentative program includes presentations by Andrew Greeley (U. Chicago), Milton Gordon (U. Mass.), Donald Berthrong (Purdue), Josef Barton (Northwestern), Dorothy Skarda (U. Oslo), John Hostetler (Temple), Ulf Bojben (Vaxjö, Sweden), Theodore Saloutos (UCLA), Arrell Gibson (Oklahoma), Terry Jordan (North Texas State), Linda Deth (Indiana), and many others.

The Pennsylvania Historical and Museum Commission is sponsor of a conference on Black history in Pennsylvania, to be held April 20-21, 1978 at the Museum in Harrisburg. For information write the Museum, Division of History, Box 1026, Harrisburg, PA 17120.

An exhibit on immigration is available from the Museum Director, Statue of Liberty National Monument, Liberty Island, N.Y. 10004. The exhibit is available loan free to educational institutions.

Jean Scarpace (Towson State U., Baltimore) reports that the Italian American Foundation, 1019-19th St. N.W., Washington, D.C. has received an NEH grant to coordinate a conference on ethnic diversity and family values to be scheduled for the end of January 1978. Richard Julianni (Villanova U.) is coordinator of the conference, and Jean Scarpace program organizer.

SCANPRESENCE II, a two-day conference on the Scandinavian (including Finnish) presence in the United States and Canada, October 7-8, 1977, was attended by scholars from all the northern countries, and from the United States and Canada. For information write the American Scandinavian Foundation, 127 E. 73 St., New York, N.Y. 10021.

The Emigrant Institute, Vaxjö, Sweden, on August 15, 1977, sponsored a symposium on the preservation and microfilming of Swedish-American sources in the United States and Canada. The Institute is proceeding with the microfilming of Swedish-American church records and of Swedish-American newspapers. A committee was elected to raise funds to support these efforts.

The University of Lowell, Mass. sponsored a Hellenic Symposium, October 29, 1977, which included a session on "Education and Greek Immigrants." For information on this panel write Andrew T. Kopan, DePaul University. The
principal speaker at the final session was Theodore Saloutos (UCLA) on "Another Look at the Greek Americans."

The Balch Institute and St. Joseph's College, Philadelphia, are sponsoring a series of symposia on "Ethnic Images in American Film and Television" during the 1977-78 academic year. Film/video tape presentations will be presented on the Afro-Americans, Chinese, Germans, Irish, Italians, Jews, Poles, Puerto Ricans, and Ukrainians. For information write Randall Miller, Dept. of History, St. Joseph's College, Philadelphia, PA 19131.

A meeting of scholars doing work on immigrant-radical-Socialist-Communist activities is planned for the OAH in New York in April 1978. Those interested should write Paul Buhle, 26 Grotto Ave. #1, Providence, RI 02906.

The Concordia Historical Institute, 801 DeMun Ave., St. Louis, MO 63105 at its Conference on Archives and History, November 2-4, 1977, features a session on Black Lutheranism in America.

For information on a symposium on pre-Columbian Celts in Vermont, October 14-16, 1977 write to Warren L. Cook, Conference Chairman, Castleton State College, Castleton, Vt. 05735.

RESEARCH IN PROGRESS

Philip A. M. Taylor, Department of American Studies, University of Hull, is engaged on a history of Boston from the Civil War to World War I, involving of course immigrants, with publication expected by 1980.


Leonard Dinnerstein (Univ. of Arizona) is at work on a book on "America and the Displaced Persons," and will be co-author with Roger L. Nichols (Univ. of Arizona) and David M. Reimers (NYU) of "Natives and Strangers: Ethnic Groups and the Building of America." Oxford will publish the latter, and Columbia the former.

Robert P. Swierenga (Kent State U.) is engaged on a quantitative study of Dutch international migration to the United States, 1820-1860.

George R. Nielsen (Concordia Teachers College, River Forest, Ill.) is preparing a work on the Danish-Americans for Twayne Publishers.

Robert Mirak (Boston U.) is doing the chapter on "Armenian Americans" for the Harvard Ethnic Encyclopedia.

Anthony W. Novisky (SUNY-Buffalo) has completed a dissertation on "The Ideological Development of Peter Maurin's Green Revolution," and is now working on French-Canadian corporatist thought.

Gary B. Kulik (Brown U.) is completing a dissertation on "Class and Ethnicity in the New England Textile Industry; the Blackstone Valley, 1790-1865."

Betty Boyd Caroli (NYU) is doing research on oral histories of recent immigrants and on Italian-American women.

Leonard Moss (Wayne State U.) is doing studies of Italian cultural associations in the Detroit area.

Gary Morrino (U. So. Florida, Tampa) has completed a dissertation on an Italian-American community in St. Louis, 1880-1950.

John M. Alswang (CA State College, L.A.) is preparing an intriguing historical simulation game on Italian immigration entitled "Little Italy."

James S. Pula (U. Maryland) is making a study of Wladimir Kryzanowski of the Polish American Charitable Fund.


S. Ellen Marie Kuznicki is making a study of the history of the Province of the Immaculate Heart of Mary, Buffalo, N.Y. (Felician Sisters).

Günter Maltmann, Historical Seminar, University of Hamburg, West Germany, has underway two studies for publication in 1978: the North American Frontier and German emigration, and on Frederick GerstHäcker and the Frankfurter Zentralgewalt 1849.

Nicholas Spilotro (UTF-CIO-AFL, NY) is preparing curriculum guides for teachers on the Irish-Americans and the Italian-Americans.
The project is sponsored by the United Federation of Teachers.

Michael F. Funchion (S. D. State U., Brookings) has begun a biography of John Devoy, a prominent Irish-American nationalist who lived in New York in the late 19th and early 20th centuries.

James P. Walsh (San Jose State U., CA) has a book in preparation consisting of ten essays on "The San Francisco Irish, 1850-1976." Publication in 1978 is anticipated.

Marian McKenna (U. of Calgary) has underway a book on "Winnipeg's immigrants, a study of the North End," and expects publication by late 1978.

Edith Blicksilver (Georgia Inst. Tech.) is preparing an anthology on "Ethnic Women: Problems, Protest, Life-Styles."

Reinhard E. Doerries (U. of Hamburg) has completed an article on the Americanization of American Catholic immigrants, has in preparation another on Peter Paul Kahensky, and is doing a book on a comparison of acculturation of Irish-Americans and German-Americans.

Gary A. Kulanjian (52 Maplewood Drive, Middletown, N.J. 07748) is making a study of Armenian immigrants in New Jersey.

The Shuffler Memorial Library, San Antonio, Texas 78294 continues to prepare pamphlets on Texan ethnic groups. Projected are studies of the Chinese, Swiss, French, Dutch, Japanese, Scandinavians, and others.

Randall M. Miller (St. Joseph's College, Philadelphia) is working on a study of Catholics in the South and also on a photographic history of the ethnic neighborhoods of Philadelphia.

Margaret E. Connors (Dickinson College, Carlisle, PA) is revising her Harvard dissertation on family and ethnic life in Albany, N.Y.

Jacob S. Susskind (Penn. State U.) is preparing a "Directory of Ethnic Resources for Central Pennsylvania."

William Toll (U. Oregon) is doing a monograph on the class structure of the Jewish community of Portland, Oregon, 1850-1940.

Myron Berman (4114 Kensington Ave., Richmond, Va. 23221) is making a study of the relationship of east European Jewish immigration to the American Jewish community, 1881-1914.

Ballard C. Campbell (Northeastern U.) has underway a study of policy making by legislatures of the midwest in the late 19th century, including attention to ethnic factors.

P. Scott Corbett (U. Kansas) is doing a study of Congressional politics and the Chinese Exclusion Act of 1882.

Ronald C. Newton (Simon Fraser U., Burnaby, B.C.) is doing a book on Nazism in Argentina and the German Argentines.

David J. Hellwig (St. Cloud State U., Minn.) continues his preparation of "The Afro-American and the Immigrant: A Study of Black Social Thought." He is an NEH Fellow at Brown University, 1977-78.


Joseph F. Zacek (SUNY-Albany) is doing the essay on the Czechs for the Harvard ethnic encyclopedia.

Charles Stephenson (SUNY-Brockport) is preparing a study of social structure and political participation in the formation of 19th century working class culture, to be included in Milton Cantor, ed., American Working Class Culture (Greenwood Publishers, forthcoming).

Dimitri Monos (Georgetown U.) is preparing a dissertation (U. PA.) on the upward mobility, assimilation, and achievements of Greeks in the U.S., particularly those of Boston and Philadelphia.

Margaret C. Hobbe, 4669 Lower River Road, Lewiston, N.Y. 14092, is engaged in preparation of an M.A. thesis at Cooperstown Graduate Programs on an index of U.S. and Canadian repositories holding non-bibliographic materials relating to Germans in the U.S. and Canada.

Leo Schelbert (U. Ill., Ch. Circle) is editing 90 letters of immigrants under the title "Hier ist Alles Ganz Anders: Auswandererschicksale aus zwei Jahrhunderten." To be published by Olten and Freiburg i. Br., Walter Verlag, 1977. Ca. 400 pages. An English version is nearing completion.


The Minnesota Historical Society Press will publish in 1978 a volume on the elements of the population of Minnesota, 1850-1970, the product of the Minnesota Ethnic History Project directed by your editor.
John J. Appel (Michigan State U.) reports a slide project showing depiction of Jews and another showing caricature of the Irish.

Lubomyr R. Wynar (Kent State U.) is preparing a reference guide to Ukrainians in the United States, and is conducting a national survey of ethnic museums, archives and libraries, under an ESW grant.

Andrei Silnic (U. of Southern California, anthropology) is assembling a database on resources and research on Eastern Europeans outside of their homelands, especially in the United States and Canada.

**PUBLICATIONS**


leader of Bethany College, and his part in keeping Swedes in the Republican ranks during the Populist era.

Olavi Koivukangas, Scandinavian Immigration and Settlement in Australia Before World War II. Turku, Finland, Institute for Migration, 1974.


News of American Immigration and Citizenship Conference, 20 W. 40 St., NYC 10018, XXIII, No. 2, June 1977, contains information on undocumented workers in the U.S.

Among other items the December 1976 Historical Newsletter has an article by Gloria J. A. Guth (Stanford U.) on "Surname Spellings and Computerized Linkage".

The Journal of German-American Studies, XII, No. 2, 1977, contains much bibliographical information concerning German-American history, together with several short articles. Address 21010 Mastick Road, Cleveland, Ohio 44126.

The Newsletter of the Swiss American Historical Society, XIII, No. 1, March 1977 contains an article on a colonial watchmaker and book reviews. Publication address is Old Dominion University, Norfolk, VA 23518.

The American Catholic Studies Newsletter (Dept. of History, Univ. of Notre Dame, Ind. 46556) edited by Jay P. Dolan contains much useful information at a nominal subscription cost ($2.).

Spectrum, the house organ of the Immigration History Research Center, 826 Berry St., St. Paul, Minn. 55114, is available on request. It deals primarily with activities and projects of the Center.

The Pennsylvania Ethnic Studies Newsletter (Univ. of Pittsburgh, 6-6 Mervis Hall, Pittsburgh, PA 15260) has reports of educational workshops, microfilm projects, and immigrant experiences.

The Hungarian Studies Newsletter (177 Somerset St., N.J. 08903) for Spring 1977 contains extensive bibliographical lists.

Jewish Currents (22 E. 17th St., NYC 10003) in addition to current events prints items of interest to the immigration historian.

The Basque Studies Program Newsletter, University of Nevada Library, Reno, Nevada 89557, contains reports of projects in its field.

Free catalogs of old, rare and out of print books are available to members of the IHS from Bernard Titowsky, Austin Book Shop, Box 36, Kew Gardens, N.Y. 11415.

The Ukrainian Quarterly, 203 Second Ave., NYC 10003, Vol. XXXIII, No. 1, spring 1977 contains, among other items, a report on the symposium on Ukrainians in the U.S. held at Harvard University, December 2-5, 1976.


The Jednota Annual Furdej, 1977, contains miscellaneous information, some historical, relating to Slovaks in the U.S. (1st Catholic Slovak Union, 3289 E. 55th St., Cleveland, O. 44127).


Polish American Studies, Vol. 33, No. 2, Autumn 1976, contains articles and book reviews. The editor is Frank Renkiewicz, College of St. Teresa, Winona, Minn. 55937.
In addition to the article mentioned above in *International Migration*, William S. Bernard of the American Immigration and Citizenship Conference, has published a book on *Immigration and America's Ethnic Heritage* (Boston, International Institute, 1973), and articles on "Refugee Asylum in the U.S." in *International Migration*, XIV, No. 1/2, 1975, and in the same issue "How to Influence the Public for a Better Understanding of the Problems of Immigrant Families and Social Welfare Measures Needed in Order to Facilitate a Better Integration of Newcomers."

Carlos E. Cortés & Leon C. Campbell, *Film as a Revolutionary Weapon, Latin-America: A Filmm Approach, and a Filmm Approach to the Study of Historical Dilemmas*, are available through the Latin-American Studies Program, Univ. of California, Riverside, CA 92521, for $2. each.


Blanche Touhill, ed., *Varieties of Ireland, Varieties of Irish America*. Papers of the 1976 National Conference of the American Committee for Irish Studies. $6. to Blanche Touhill, Univ. of Missouri-St. Louis, St. Louis, Mo 63121.

Oceana Publications, Dobbs Ferry, N.Y. 10522, is publishing a series of handbooks on American ethnic groups, each consisting of chronology and documents. $6.50 each.


Institute for Scientific Information, Arts and Humanities Citation Index. A new index to be published in 1978. For information write the Institute at 325 Chestnut St., Philadelphia, PA 19106.


The Journal of Historical Geography invites contributions and subscriptions ($22.90). Write the editor John Patton, c/o Academic Press, 111 Fifth Ave., NYC 10003.


Dan P. Danilow, U.S. Immigration and Nationality Laws. Welcome Publications, P.O. Box 21727, Seattle, Wash. 98111. $5.

The Museum Curator, Statue of Liberty National Monument, Liberty Island, N.Y. 10004, reports the availability free of charge of a traveling exhibit of photographs illustrating immigrant life on Ellis Island in the early 20th century.


The December 1977 issue of Pennsylvania Heritage is to be devoted entirely to Pennsylvania’s Black heritage. Price is $2. Box 1026, Harrisburg, PA 17102.


Belen Andrade, The Filipino Experience in Minnesota, 1918-1953. $4. to Belen Andrade, 7301 Upton Ave. So., Minneapolis, Minn. 55423.

Andreat Brożek, "Swiadosć polskiej grupy etnicznej w Stanach Zjednoczonych w latach 1854-1939" (The national consciousness of the Polish ethnic group in the United States in the years 1854-1939) in Kwartalnik Historyczny, No. 2, 333-335 Warsaw, 1977; "Zachód nad początkami osadnictwa polskiego w Brazylii. Emigracja z Górnego Śląska do Parany" (From studies about the beginnings of Polish settlements in Brazil. Emigration from Upper Silesia to Parana) in Mieszna feudalizm a kapitalizm, Studia z dziedzin gospodarczych i społecznych. Prace ofiarowane Witoldowi Ruli, 167-179. Wrocław, 1976: "Z recupacji pracy górnośląskiej wśród Polonii amerykańskiej" (From the reception of Upper Silesian newspapers in the Polish-American community), with Danuta Piatkowska, in Biuletyn Informacyjny Biblioteki Śląskiej, Katowice, 1976, 117-142.

TOLEDOT: The Journal of Jewish Genealogy, a quarterly ($8 per year) is edited by Steven W. Siegel & Arthur Kurzwiel. The address is 808 West End Ave., New York, N.Y. 10025.


Research in Norway, 1976, an annual containing articles and bibliographies, is available on subscription. Address the Editor, Forskningsnytt, Muntheqq. 29, Oslo 2, Norway.

The dream of America, a series of 11 books, 3 sound tapes, 24 slides, and 24 overhead transparencies, was published in Denmark in 1976, and will be published in the United States in 1978 by Creative Education, Inc., and edited by John R. Christianson, Luther College, Decorah, Iowa 52101.

Cultural Correspondence, will publish a special winter number on "Left Culture in the United States," including material relating to German, Yiddish, Italian, South Slav, Ukrainian, and Finnish radical movements, 1880-1940. Dorrwar Bookstore, 224 Thayer St., Providence, RI 02906. $2.50.

The Radical History Review will publish a winter number on "Labor and Radicalism in Rhode Island, 1820-1970," with essays on Irish, Italian, French-Canadian, and Portuguese populations in the labor movement. Write MARHO, P.O. Box 946, New York, N.Y. 10025. $2.50.


PERSONALS

William V. Shannon, member of the IHS, author of The American Irish, and member of the editorial board of The New York Times, has been appointed U.S. Ambassador to Ireland.

NEW MEMBERS, since May 1977 (in addition to several institutional memberships).

Egon Rodtke
1132 Newport Drive NE
Salem, Ore. 97302

Paul Buhle
26 Grotto Ave. #1
Providence, RI 02906

John J. Bukowczyk
58 Plympton St., #1
Cambridge, Mass. 02138

Betty Ann Burch
2333 Priscilla St.
St. Paul, Minn. 55108

James W. Geary
5499 Edward Drive
Ravenna, Ohio 44266

Gerald F. De Jong
Dept. of History
Univ. of South Dakota
Vermillion, S.D. 57069

E. Jane Keyes
4304 - 37th Ave. N.E.
Seattle, Wash. 98105

Corinna A. Krause
7 Darlington Court
Pittsburgh, PA 15217

Salvatore J. La Cumina
32 Fairview Road West
Massapequa, N.Y. 11768

Stuart G. Lang
Dept. of History
Northland College
1411 Ellis Ave.
Ashland, Wis. 54806

Odd S. Lovoll
St. Olaf College
Northfield, Minn. 55057
CARTOON COMMENTS

"I'm sorry, my son, but I'm afraid we Wasps have no tribal wisdom to pass on."

Drawing by Lorenz: © 1973
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