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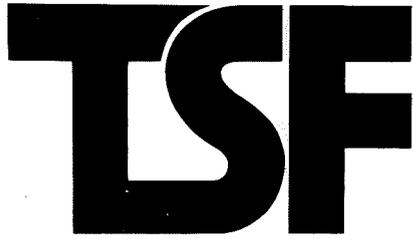
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ingham, John. *Strangers in the Land: Patterns of American Nativism, 1860-1925* (Atheneum, 1971). The second wave of immigrants, the "new immigrants," were not like the first wave of German, Irish, and Anglo-Saxons. They were Catholics from Southern and Eastern Europe, Slavs, Italians, Jews and Poles. Americans reacted strongly, appealing to nativist doctrines bolstered by racism. This book documents the reaction and restrictive immigration laws by "native" Americans.

Howe, Irving. *The World Of Our Fathers: The Journey of the East European Jews to America* (Bantam, 1976). The East European Jews came to this country at the turn of the century fleeing persecution and poverty. This group came to New York City attracted to social radicalism. Howe documents their assimilation into American culture.

Jones, Peter d'A. and Holli, Melvin G. *Ethnic Chicago* (Eerdmans, 1983). This new edition combines the finest articles from two previous books. The work contains articles profiling Mexican, Polish, Black, Italian, Jewish, Japanese and other ethnic Chicagoans.

Killler, Randall M. and Marzik, Thomas D. *Immigrants and Religion in Urban America* (Temple U., 1977). The authors note the interrelationship between religion and ethnicity in America.

Novak, Michael. *The Rise of the Unmeltable Ethnics* (MacMillan, 1971). Novak, too, rejects the "melting pot" myth, noting how the ethnics used and are using the political system to insure their own identity.

Olson, James Stuart. *The Ethnic Dimension In American History* (St. Martin's, 1979). Possibly the best (440 pages) overall history of ethnic America. Good bibliography after each chapter.

Shanabruch, Charles. *Chicago's Catholics: The Evolution of An American Identity* (U. of Notre Dame, 1981). Shanabruch traces the history of the Catholic Church in the nation's largest Archdiocese. Key issues include the church's struggle with nativism and strategies of assimilation and homogeneity by church officials.

Sowell, Thomas. *Ethnic America* (Basic, 1981). This book has recently appeared in paperback. It is a good historical, sociological and statistical portrayal of ethnic Americans including Irish, Black, Chinese and Mexican Americans.

Spear, Allan H. *Black Chicago: The Making of a Negro Ghetto, 1890-1920* (U. of Chicago, 1967). Spear documents the development of the Black belt, a separate city, on Chicago's South and West sides. Due to racial discrimination, Blacks were forced to develop their own institutions.

CHURCH HISTORY

Evangelical Historians

by Richard J. Mouw

The newly formed Institute for the Study of American Evangelicals got off to a fine start recently with a three-day conference at the Billy Graham Center in Wheaton. Since the conference topic was "Evangelical Christianity and Modern America, 1930-1980," it is not surprising that the gathering was dominated by historians. And they made an impressive showing. I came away with the clear sense that the kind of work and scholarly exchange taking place in the community of evangelical historians is an exciting feature of the contemporary evangelical scene.

To be sure, this was not an exclusively evangelical gathering. While most of the major presentations were by professing evangelicals, other perspectives were well represented among the respondents. And the registrants at the conference came from a broad spectrum of religious groups—from Roman Catholicism to Mormonism. The evangelicals seemed quite content to engage in open dialogue. I detected no evangelical defensiveness in the give-and-take of scholarly discussion. Indeed, the nonevangelicals at the conference were complimentary about the level of evangelical historical scholarship, while the evangelicals showed a willingness to be critical of their own traditions.

In one sense this event is only one part of a much larger evangelical scholarly resurgence. In my own academic field of philosophy, evangelicals are also making significant gains. A few years ago conservative Protestant philosophers joined with some Roman Catholics to form the Society of Christian Philosophers, which sponsors well-attended philosophical discussions at regional meetings of the American Philosophical Association. Similar evangelical groups have formed in other academic areas—the natural sciences, political science, sociology, and literature and the arts. In a variety of disciplines evangelical scholars have been quietly moving beyond the evangelical ghetto.

But the evangelical historians are especially notable. For one thing, they are engaging in a full-scale critical assessment of the North American evangelical tradition. The range of topics at the Billy Graham conference was striking: youth organizations, the role of

women, political involvement, Southern religion, science, the arts, Bible translations.

The evangelical historians are taking on many topics, and they are extremely industrious in pursuing their work. George Marsden, the keynote speaker at Wheaton, has obviously inspired self-confidence in his comrades with his widely acclaimed book *Fundamentalism and American Culture* (Oxford, 1980). Wheaton College's Mark Noll and Notre Dame's Nathan Hatch, the organizers of the conference and the co-directors of the Institute, are planning interesting projects and producing important materials at a brisk pace.

In short, good things are happening among the evangelical historians. Readers of this magazine should be aware of this fact, and they should take advantage of the results. Before I attended the Wheaton conference, I read George Marsden's book again, for the third time. It was well worth the rereading. Every *TSF Bulletin* subscriber should read it at least once. And then he or she ought to go on to read books and articles by Hatch and Noll and Wacker and Pierard and others. We have much to learn from the evangelical study of evangelical history.

But there is, I suggest, another lesson to be learned from all of this. I have a hunch that many of my evangelical friends in academic philosophy are people who really wanted to be theologians, but were frightened off from academic theology because of the ways in which evangelical groups treat their theologians. If a person wants to pursue theological issues in the evangelical community, it is safer to do it in a field other than theology proper.

I suspect that something like this has also been drawing evangelical scholars to historical studies in recent years. It is at least obvious that many evangelical historians would have made fine theologians. This is not to say that what they are doing is really theology in disguise. But they are offering us a self-critical evangelical perspective—stressing both the positive and negative in their appraisal of conservative Protestantism—which is of profound importance for an understanding of the North American evangelical experience. They are doing their homework, and they are doing it well. They deserve our gratitude and our support.

Richard J. Mouw is Professor of Philosophy at Calvin College. This report appeared in The Reformed Journal, May 1983, and is reprinted by permission.

The ISAE begin printing a newsletter this November, is planning a number of conferences, and developing a data bank. Inquiries may be addressed to Joel Carpenter, Administrator, ISAE, Billy Graham Center, Wheaton, IL 60187.