

ETHNIC PROFILING: BRIEF SURVEYS OF RHODE ISLAND'S MAJOR ETHNIC COMMUNITIES

In May 1979 I founded the Providence Heritage Commission (PHC) to continue the work in Providence that I had begun on the state level in 1975 by establishing the ethnic heritage program of the Rhode Island Bicentennial Commission (ri 76). With the support of Mayor Vincent A. Cianci Jr. the PHC achieved the status of a formal city agency through the executive order creating it.

In 1979, I was engaged in editing the Rhode Island Ethnic Heritage Pamphlet Series for the state heritage commission, a project that I had begun when establishing the specific ethnic heritage subcommittees of ri 76. Because the publication of these pamphlets was in its early stage, I prepared these Ethnic Heritage Fact Sheets to fill the gap as a guide for prospective authors and for Mayor Cianci.

Some fact sheets contained linguistic greetings, prepared by PHC member Yvonne Schilling, to be used by the mayor when addressing a particular ethnic organization or group, and all of the fact sheets had a political orientation. Cianci, who ran for governor in 1980, wished to

appear knowledgeable about Rhode Island's many ethnic communities and conversant with them. These papers were, in effect, advance sheets for his campaign. The numerical sequences (e.g., 1, 2, 3, etc.) indicates the chronological order of arrival of the main body of the particular group under analysis. The steamships of the Fabre Line brought many immigrants from those groups profiled in category C.

These synopses are uneven in length and in format, for no other reason but whim. I gave short shrift to the Irish because the completion of my Irish ethnic pamphlet was imminent (that account was subsequently published in revised form as chapter 29 in my earlier anthology *Rhode Island in Rhetoric and Reflection*). I described the small Chinese community in much greater detail because no ethnic heritage pamphlet was commissioned for that group.

These brief outlines are admittedly selective, subjective, and impressionistic. In writing them, I was more of a commentator and a conversationalist than an academic historian. The two salient political issues of the time--abortion and government aid to parochial schools--are alluded to frequently.

In the years since 1980 I edited and published a total of thirteen ethnic heritage pamphlets (see appendix A) and wrote the booklet on the Irish in Rhode Island. These much more detailed treatises, of course, superseded their respective fact sheets, but my bare outlines may still be useful for those wishing a brief summary of a particular ethnic group's Rhode Island experience and those seeking information on important groups from which no ethnic heritage pamphlet has been forthcoming. These fact sheets (though admittedly dated, especially for Latinos) are herewith reproduced for those purposes and as a sociocultural snapshot in time.¹

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¹This series was originally designed to profile ethnic (rather than racial) groups of European or Middle Eastern origin, hence no outline was made for Native Americans or Blacks. The profiles of the Chinese and the Latin Americans found at the conclusion of this chapter, were prepared in the aftermath of the 1980 campaign and were motivated simply by the fact that very little had been written about either of these local communities, whereas Rhode Island's Native Americans and Afro-Americans had been studied in depth.

FACT SHEET #1

The English Americans of Rhode Island

1. The English Americans of Rhode Island are a very large ethnic group, though hidden and well acculturated. There are perhaps 195,000 Rhode Islanders of English ancestry. The most prominent and prestigious of this element are the descendants of Rhode Island's original settlers, who migrated here in the seventeenth and eighteenth centuries in search of religious freedom and economic opportunity. Many of these old-line families live on the East Side of Providence, where they continue to play an extremely important role in business, banking, and insurance. Because of their high socioeconomic level, these East Side Yankees are historically and culturally oriented and are patrons of the arts.
2. Another group descended from the early English settlers live in rural Rhode Island--in South County and the western hill towns along the Connecticut border. They engage

mainly in agricultural pursuits on a full- or part-time basis. They tend to be of a much lower socioeconomic and educational level than their urban counterparts, and hence they are referred to by the pejorative name “Swamp Yankees.”

3. The second major wave of British migration to Rhode Island occurred during the later half of the nineteenth century. This influx was very significant; for example, the Rhode Island census of 1885 revealed that immigrants from the British Isles and British Canada ranked third and fourth respectively among all immigrant groups migrating to Rhode Island at that time. Most of these nineteenth century immigrants were skilled workers who came to labor in the mills and factories of Providence and Pawtucket. Today their descendants tend to be solidly middle class. This British migration of the nineteenth century has been often overlooked by historians, but it exerted a very significant impact upon our state.

4. English Americans—both the colonial Yankees and nineteenth century industrial workers—tend to be overwhelmingly Protestant and Republican. Because of their Anglo-Saxon heritage, some tended to look upon other ethnic groups, particularly those

of Mediterranean stock, as culturally and socially inferior and by the 1920s felt that immigration restriction was desirable.

5. English Americans are difficult to categorize ideologically. The poorer ones in the urban areas and the rural Yankees tend to be quite conservative on social and economic issues.
6. The well-to-do urban Yankees are often conservative on economic issues, supporting individualism, private initiative and free enterprise, and resisting too much governmental involvement in the economic order. But these wealthy Yankees tend to be quite liberal on social issues; for example, they would favor abortion on demand, oppose state aid to private education, take a civil libertarian posture, support “good government” issues, oppose bilingualism, and be ecologically-minded. The *Providence Journal* editors expound the views of this liberal, urban, upper-class Yankee element.

FACT SHEET #2

The Irish of Rhode Island

1. The Irish American community in Rhode Island is the state's largest ethnic group. There are approximately 211,000 Rhode Islanders of Irish descent. Most of these are Roman Catholic.
2. The Irish are widely dispersed, living in all areas of the state with the exception of the western hill towns. They are particularly numerous in the south side of the city and down the East Bay region from Cranston to Narragansett. There are also heavy concentrations in Pawtucket, Newport, and Cumberland.
3. The first large-scale Irish migration to Rhode Island began in the 1820s. The early Irish immigrants worked in the textile and base-metals industries and on major public works projects such as the construction of Fort Adams in Newport, the building of the Blackstone Canal, and the building of the first railroads into Providence during the 1830s.
4. The Irish immigration was heavy throughout the nineteenth century, but it declined sharply after 1900. Thus most Rhode Island Irish are third- or fourth-generation Americans.

5. The Irish have been especially active in the professions of politics, religion, and law.

They are very involved politically, with a high level of voter participation.
6. As a group, they embrace the entire range of the ideological spectrum, with

working-class Irish tending to be strongly pro-labor and conservative on social issues and

the more educated Irish tending to be liberal on economic and social issues.
7. The level of Irish devotional attachment to the Roman Catholic Church is higher than that

of any other ethnic group with the exception of the Franco-Americans, who are

comparable in that respect. The Irish, therefore, tend to be supportive of the Right to

Life movement and public aid to private education, two key issues in contemporary

Rhode Island politics.

FACT SHEET #3A

The German Americans of Rhode Island

1. In the period since immigration statistics have been kept, from 1820 to the present, immigrants from Germany have been the largest ethnic group to come to the United States. Their numbers approximate seven million. However, most of this migration bypassed Rhode Island and went to the Midwest.
2. German immigration to Rhode Island took place mainly from the 1850s to the 1890s. By 1895 there were 7,000 German-born Rhode Islanders. In the census of 1980 over 62,000 Rhode Islanders claimed at least partial German ancestry.
3. The early Germans immigrated to the West End of Providence (Elmwood, West Elmwood, Broadway, Olneyville, and especially the Manton sections) and to the so-called Jewelry District on the south side of Downtown. They also immigrated in significant numbers to Pawtucket.
4. Many of the German immigrants were, and continue to be, skilled workers. They engaged in such trades as toolmaking, brewing, baking, silversmithing, and various

technical aspects of the jewelry industry. They have experienced good upward socioeconomic mobility and are often found in business and the professions.

5. The Germans were heterogeneous in their religious affiliations, being primarily Calvinist, Lutheran, or Roman Catholic. About one out of every five Germans immigrating to Rhode Island was of the Roman Catholic faith, and most of these Catholics came from southern Germany. Although they never succeeded in establishing a German national parish, the German Catholics produced a bishop, William Stang, who became the first bishop of the Diocese of Fall River in 1904.
6. Because of their relatively small numerical presence and their religious diversity, it is difficult to generalize concerning the Germans' political ideology. In Rhode Island, it has ranged from conservative to socialistic.
7. In recent years there has been an attempt to revive German culture in Rhode Island through various activities such as drama festivals, picnics, athletic events, and academic

competitions. The strongest of these efforts is centered in the original German areas of settlement, the Olneyville-Manton area of Providence.

FACT SHEET #3B

The Swedish Americans of Rhode Island

1. The Swedish migration to Rhode Island began in the late 1860s and was significant down to World War I. The characteristics of this early migration were detailed in 1915 by J. S. Osterberg, who wrote a Swedish-language history of these Rhode Island migrants. It was the first extensive history of a Rhode Island ethnic group.
2. Like the Germans, most of the Swedish who migrated to America were agriculturalists who bypassed the eastern cities and settled in the upper Midwest. The catalysts for the Swedish migration included a severe famine in 1868 and agricultural dislocation associated with the breakup of the feudal system.
3. The Rhode Island Census of 1895 listed 6,915 Rhode Islanders with both parents born in Sweden. The immigration statistics from 1898 to 1932 revealed another 7,635 Swedish

arrivals in Rhode Island for that period. An extrapolation from these figures would indicate that there were approximately 30,000 present-day Rhode Islanders of Swedish ancestry.

4. The earliest local Swedish settlements included the residential districts on the southern and western fringes of downtown Providence, as well as Elmwood, Washington Park, and, especially, the Eden Park and Auburn sections of Cranston. Other Swedes settled in Pontiac and surrounding areas of western Warwick, while small groups settled in Newport and the Blackstone Valley.
5. Of the original Swedish settlements, by far the strongest and most cohesive is the Cranston Swedish community. The Eden Park-Auburn area (Wards 2 and 6) are still the heart of Rhode Island's Swedish population.
6. Many of the early Swedes engaged in small-scale agriculture, but most worked in the mills of Providence, Cranston, and Warwick that were located within their pattern of settlement.

7. Swedish migrants to Rhode Island were overwhelmingly Protestants of the Evangelical Lutheran denomination. They assimilated rapidly. The Swedish developed cultural and religious antagonism towards the large Irish population and were drawn overwhelmingly into the ranks of the Republican Party. They are still staunchly Republican and are the key to that party's continuing success in the city of Cranston.
8. The Swedish Americans of Rhode Island have experienced a slow but steady movement up the socioeconomic ladder. Many are now engaged in business or the professions.
9. Ideologically, local Swedish Americans tend to be conservative or middle-of-the-road on social and economic issues, but they oppose the Right to Life movement and public aid to private education.
10. Because of their rapid assimilation, the Swedish have not maintained as strong an allegiance to the cultural traditions of their homeland as most other ethnic groups have. But certain societies, such as the Order of Vasa, help perpetuate the Swedish heritage, which of late has experienced a mild revival.

FACT SHEET #3C

The Franco-Americans of Rhode Island

1. The Franco-Americans rank near the Italians numerically as the third or fourth largest ethnic group in the state. There are over 180,000 people in Rhode Island of Franco-American descent.
2. The first significant migration of Franco-Americans to Rhode Island came from the fields and farms of Quebec in the 1840s and 1850s. This migration increased dramatically during the Civil War, when Franco-Americans were recruited to resolve the manpower shortage in the Rhode Island textile industry caused by wartime increased production and the departure of Yankee and Irish boys to the front. By the 1880s the Franco-Americans were the largest group migrating to Rhode Island, and the influx continued at a heavy rate until the 1920s.
3. Because of the “Lure of the Loom” upon the Franco-Americans, most migrated to textile centers in the Blackstone Valley, the Pawtuxet Valley, and Providence.
4. The dispersal of the Franco-Americans is indicated by their creation of nineteen national parishes, which were designed to preserve their religious, cultural, and linguistic

traditions. Most of these parishes are found in Pawtucket, Central Falls, and Woonsocket, but Providence had two—St. Charles (near the corner of Cranston and Bucklin Streets) and Our Lady of Lourdes (near the corner of Atwells and Mt. Pleasant Avenues). The Franco-American communities in these two Providence parishes have long since dispersed. On the East Bay there is one Franco-American parish, St. Jean Baptiste in Warren. Named for the patron saint of French Canada, whose feast is celebrated in Rhode Island on June 24, this parish still has a strong Franco-American community.

5. Historically, there has been a cultural antagonism between the Irish and the Franco-Americans concerning religious, economic, and linguistic issues. Both groups are devout Catholics, but they have differed over church organization and administration. The most notable example of this rift was the Sentinellist controversy of the 1920s. The French tend to be parish-oriented, while the Irish are centralizers and wish to vest power in the diocesan chancery. This is but one of several points of difference.

6. The Franco-Americans have not registered as rapid a movement up the socioeconomic scale as most other ethnic groups. The vast majority are still found within the wage-earner class. Citizens of Woonsocket, the most populous Franco-American center, have one of the lowest per capita incomes and educational levels in the state.
7. Because of their strong adherence to Roman Catholicism, the Franco-Americans are very supportive of the Right to Life movement and of public aid to private education. Many of the cultural leaders also support the teaching and retention of the Franco-American language and thus favor bilingual education.
8. Historically, the Franco-Americans were staunch Republicans from 1890s through 1920s because of their economic ties with the mill owners and their antagonism toward the Irish. Since the 1930s they have been solidly Democratic, primarily because of the socioeconomic and prolabor policies of the New Dealers and their political progeny.

The Franco-Americans are the backbone of the Democratic Party in Rhode Island.

FACT SHEET #4A

The Portuguese Americans of Rhode Island

1. The earliest Portuguese settlers in Rhode Island were Portuguese Jews who came to Newport during the seventeenth and eighteenth centuries to escape persecution at the hands of the dominant Catholic majority in Portugal. It was this Portuguese (Sephardic) Jewish community that in 1763 established Newport's Touro Synagogue, which is the oldest existing synagogue in North America. This Portuguese Jewish community declined rapidly during and after the American Revolution.

1. The modern Portuguese community dates from the mid-nineteenth century. In the 1850s, 1860s, and 1870s, small numbers of Portuguese, who were daring and skilled seamen, came here from the Azores as a result of their work in the American whaling industry.

2. The heavy Portuguese migration to Rhode Island began in the 1890s and continued until the mid-1920s. It experienced a significant increase from 1911 onward, when the Fabre Steamship Line made Providence its port of debarkation for immigrants. A revolution in continental Portugal in 1910 produced an exodus from the mainland, but the Azores have always furnished the bulk of Portuguese immigrants to this area.

3. From 1898 to 1934, when the Fabre Line ceased operation to Providence, about 20,000 Portuguese immigrated to Rhode Island, but one out of every three migrants eventually returned to their homeland.

4. The Portuguese are the fifth largest ethnic group in the state of Rhode Island. Today there are approximately 90,000 Rhode Islanders of Portuguese ancestry. The Rhode Island Portuguese have established eight national churches, with Holy Rosary in Fox Point, founded in 1885, their mother church. It is the third oldest Portuguese parish in North America.

5. The major Rhode Island destinations for the Portuguese migrants have been the Fox Point section of Providence, Pawtucket, Central Falls, Valley Falls (where the continental Portuguese are numerically significant), and the East Bay region, especially East Providence, Warren, Bristol, and Tiverton. The Portuguese also constitute a significant percentage of the population of the island communities—Newport, Middletown, and

Portsmouth. There are important Portuguese enclaves on the West Bay in the South Elmwood section of Cranston and in the town of West Warwick.

6. When whaling declined, the Portuguese began to work in the textile industry, the base-metals industry, and various maritime pursuits. They continue to furnish much of the labor force at the Port of Providence. There is also a significant number of Portuguese engaged in agriculture, particularly in the towns of Tiverton, Bristol, and Portsmouth.
7. One of the most significant aspects of the Portuguese presence in Rhode Island has been the revival of the Portuguese migration from 1968 onward. Since that time the Portuguese have furnished more immigrants to our state than any other group (although Hispanics now have overtaken them in the number of annual migrants). The upsurge in Portuguese migration was the result of changes in federal law, specifically the Immigration and Nationality Act of 1965. Many of these recent Portuguese arrivals have settled in Providence—some in Fox Point, others in South Providence, Elmwood, and, especially, Washington Park. The Blackstone Valley, Bristol, and East Providence have also been

significantly affected by this modern immigration. Most of these newcomers are Azoreans.

8. The Portuguese tend to be overwhelmingly Roman Catholic in religion and exhibit a fairly high devotional attachment to the Church. Portuguese women are especially devout.
9. Ideologically, the Portuguese tend to be conservative on economic issues. Hard working, industrious, and thrifty, they are seldom in need of governmental largess because of their ability and willingness to work.
10. The Portuguese are family-oriented and law-abiding. They have a strong desire to acquire and own property, and when they do so, they inevitably upgrade it so as to increase its value and stabilize their neighborhoods.
11. From the early sixteenth century to 1977, the Cape Verde Islands were owned by Portugal, and the islands' residents, although of African and other ancestries, were Portuguese nationals. Since Cape Verde gained its independence from Portugal in 1977, Cape Verdeans should be regarded not as Portuguese but as a separate ethnocultural group.

12. White Portuguese from the Azores, Madiera, and the mainland often tend to discriminate against the Cape Verde Portuguese of Negro or mixed blood, and continental Portuguese also feel a cultural superiority over Azoreans (in the same way that northern Italians often look with condescension upon the *contadini* from the south).
13. Despite their numerical significance, the Portuguese have been ignored by both major parties, especially by the Democrats. This fact could once be explained by the slowness of the Portuguese to acquire citizenship, but today it seems inexcusable. In part because of the revival of Portuguese immigration, there has been a recent cultural resurgence in Rhode Island's Portuguese community--one that includes a desire for political recognition. Thus far only the Republican Party has run Portuguese Americans for general office in Rhode Island, and then on only four occasions. Despite the fact that the Democrats have never run a Portuguese American for major office, the Portuguese are predominantly Democrats.

FACT SHEET #4B

The Cape Verdean Americans of Rhode Island

1. From the time of initial colonization until 1977, Cape Verdeans were Portuguese in nationality. On July 5, 1977, the Republic of Cape Verde was established, and the islands gained their long-sought independence.
2. The earliest significant contact between the Cape Verde Islands and southeastern New England occurred in the 1850s and 1860s, at the same time that contacts were initiated between Rhode Island and the Azores.
3. Like the white Azoreans, the inhabitants of Cape Verde were skilled seamen who were employed in the New England whaling industry. After the decline of whaling, those Cape Verdeans who migrated to southeastern New England engaged primarily in manufacturing and maritime pursuits.
4. The Cape Verdean migration to Rhode Island increased significantly in the 1890s, then continued down to World War I and sporadically thereafter. One feature of this migration was the use of the famous Brava packets, small sailing ships that plied the Atlantic between the islands and the Port of Providence; a major heritage project recently undertaken by the

local Cape Verdean community is the preservation of one of these sailing ships, the

Ernestina. The primary settlements of Cape Verdeans in Rhode Island are in the Fox

Point section of Providence and the city of East Providence.

5. Considering their relatively small numbers, the Cape Verdeans have displayed a significant amount of recent political activity; e.g., John Daluz was the Republican candidate for general treasurer in 1976 and 1978, and Peter Coelho is a Democratic state representative.

6. The Cape Verdeans are predominantly Roman Catholic. Until recently they worshiped in the Portuguese national churches or in the various territorial parishes. Those who were made to feel unwelcome by the Azoreans at Holy Rosary church in Fox Point separated from Catholicism and formed the Sheldon Street Congregational Church. In 1978 the Cape Verdeans were awarded their own national church—Immaculate Heart of Mary Faith Community, whose pastor is the Reverend Jose deSousa. Its location in Pawtucket resulted from the significant recent migration of Cape Verdeans from their poverty-stricken homeland to the industrial areas of the Blackstone Valley, especially Pawtucket and Central

Falls. In 1975 Bishop Dom Paulino Evora was consecrated the first Cape Verdean-born bishop of the Roman Catholic Church.

7. Because of their color, Cape Verdeans often met with racial discrimination, especially at the hands of Azoreans and continental Portuguese. Some embraced the Black Power movement of the 1960s, while others continued to identify with the larger Portuguese community. The independence of the islands helped resolve their identity crisis.

8. Today there are approximately 7,000 to 8,000 Rhode Islanders of Cape Verdean extraction. Most are blue-collar workers in the lower and lower-middle class. One of the most conspicuous areas of employment for the state's Cape Verdean community is the maritime trades, particularly at the Port of Providence, where they are prominent in the longshoremen's union, but Caesar Brito, now of Bristol, is one of the state's leading contractors. The Cape Verdeans tend to be middle-of-the-road to liberal on economic and social issues and are most often aligned with the Democratic Party, especially in federal elections.

FACT SHEET #4C

The Italian Americans of Rhode Island

1. The Italian Americans of Rhode Island are a very large and significant ethnic group.

There are approximately 200,000 Rhode Islanders of at least partial Italian descent, making them the state's second largest ethnocultural group, the Irish being the largest.

2. The large-scale Italian migration to the United States began in the late 1880s and continued

until its interruption by the discriminatory National Origins Quota Act of 1924, a

congressional measure designed to restrict the influx of Italians, Jews, Poles, and other

“new” immigrants. During the period from the mid-1880s to the mid-1920s, over five

million Italians migrated to the United States. In terms of total migration to the United

States, the Italians rank third behind migrants from the British Isles and Germany.

3. Most of the Italian migrants to America were peasants (*contadini*) from southern Italy.

Their migration was prompted by many factors, including the social disruption caused by the

struggle for the unification of Italy, a dramatic population increase in southern Italy during

the late nineteenth century, and the depressed state of Italian agriculture, involving exploitation of the *contadini* by absentee landlords, excessive subdivision (*frazionamento*) of all land following the abolition of primogeniture, the heavy incidence of malaria in the south, competition from the American citrus industry which ruined growers in Calabria and Sicily, and the protective tariff walls against Italian wines.

4. The *contadinis'* desire for economic betterment promoted their migration to the New World.

Recruitment campaigns were conducted in southern Italy by American industrialists and steamship lines, and the reduction of steamship fares to the United States by 30 percent between 1896 and 1904 facilitated the Italian exodus. Most Italians migrated to the United States, but large numbers also went to Brazil, Argentina, and Canada.

5. From 1911 to the outbreak of World War I, Providence became a major landing port for Italian immigrants because it was the destination of the Fabre Steamship Line, which originated in Marseilles, France, and made stops in Naples, Palermo, Lisbon, and the Azores en route to Rhode Island.

6. Immigration statistics, beginning in mid-1898, reveal the magnitude of the Italo-American migration to Rhode Island. Migration fell off sharply by the outbreak of World War I, resumed in 1919, and then declined dramatically because of the National Origins Quota Acts of 1921 and 1924. By 1932 (when statistics ceased to be kept), a total of 54,973 Italians had migrated to Rhode Island. Of these, 51,919 were from the south and 3,054 were from the north. As significant as the number of arrivals, however, was the high rate of return (second only to that of the Portuguese). In statistics kept from 1908 to 1932, over 13,000 Italians were listed as “emigrant aliens” departing from the Port of Providence. Many of these departures were permanent—a fact that has lessened the numerical presence of the Italian-American in Rhode Island.
7. One of the characteristics of Italian migration was the partial transplantation of villages to the New World. For example, residents of the Italian village of Fornelli settled in Natick, West Warwick; those from Frosolone settled on Providence’s Federal Hill; those from Itri established a New World village in Knightsville, Cranston; and those from the province of

Benevento migrated to West Barrington. This process is detailed in the anecdotal study by Ubaldo Pesaturo, *The Italo Americans of Rhode Island* (1936; revised edition, 1940).

8. Those Italians who migrated to Rhode Island settled primarily in greater Providence. Their earliest and most important settlement was on Federal Hill, but they also came to dominate the North End (Charles Street, Eagle Park, and Wanskuck) and Silver Lake. Later, large numbers moved to the Elmhurst and Mount Pleasant sections of the city. Other significant areas of settlement in greater Providence occurred in Johnston (Thornton, Hughesdale, and Simmonsville), Cranston (Knightsville, Arlington, and then the newly developed residential areas of western Cranston, such as Stony Acres, Dean Estates, and Garden Hills), and North Providence (Lymansville, Marieville, and Centerdale). Further areas of significant settlement include the western sectors of Warwick (Ward 8), the Natick section of West Warwick, and the East Bay communities of Barrington, Warren, and Bristol. Italian American settlements also exist in Woonsocket and Westerly, where the immigrants worked in the latter town's famous granite industry.

9. Most of the early Italian immigrants worked in textile mills or as laborers for government or private contracting firms. Small percentages engaged in agriculture and domestic service.

However, local Italians have evidenced a strong entrepreneurial spirit, causing many to abandon their status as wage earners and go into business for themselves. They have enjoyed considerable success in the construction trades, the jewelry industry, and retail merchandising. My impressionistic evidence leads me to believe that Rhode Island's Italian Americans have achieved the highest level of upward socioeconomic mobility of any Catholic ethnic group in the state.

10. In the early years of settlement, there was a cultural rift between northern Italians and those from the south. Northerners tended to be urban tradesmen of a higher cultural and socioeconomic level than the southern peasants, and the southerners in turn resented the northerners' air of superiority. Since the *contadini*, who dominated the immigration to Rhode Island, have enjoyed such advancement and prosperity, this north-south antagonism has now largely evaporated.

11. The Italian Americans were of course overwhelmingly Roman Catholic in religion. Since their arrival in Rhode Island, they have created sixteen national parishes, the oldest of which is Holy Ghost Church on Federal Hill, established in 1889. The Italian missionary order responsible for many of these early national parishes was the Pious Society of the Missionaries of St. Charles, called Scalabrinian Fathers after their founder, Giovanni Scalabrini (1839-1905), bishop of Piacenza. This bishop, called “Father to the Immigrants” by his biographer, Icilio Felici, came to Providence from Italy in 1901 to dedicate the cornerstone of the present church of the Holy Ghost.

12. In the establishment of the early Italian parishes, the Scalabrinian Fathers (who were principally from northern Italy) received the strong and enlightened assistance of Matthew Harkins, the Irish Catholic bishop of Providence, from 1887 to 1921, who was very responsive to the needs of Rhode Island’s ethnic Catholics. Others among the dominant Irish clergy were not as enlightened, and friction sometimes occurred between the Irish and the Italian Americans in the Providence diocese. But despite this antagonism, efforts by various Protestant groups to convert the Italian Americans were largely unsuccessful.

13. The friction between the Irish and Italians stemmed from a number of factors including their diverging views of the clergy, their contrasting views concerning the papacy, their respective levels of devotional attachment, their liturgical differences, and their differences over the concept of financial support for the church. As Peter Bardaglio has shown in his article “Italian Immigrants and the Catholic Church: Providence, 1890-1930” (*Rhode Island History*, May 1975), these antagonisms gradually diminished. Monsignor Anthony Bove of St. Ann’s Parish in Providence, the leading Italian American churchman in Rhode Island during the early twentieth century, was a strong force for accommodation with the Irish American hierarchy.
14. The political affiliation of most first-generation Italians was Republican because of several factors: Republicans courted the Italian vote and gave patronage to the Italians by providing them with lower-level municipal jobs; Republicans pursued national policies like the high protective tariff, making their party appear to be the party of prosperity and the “full dinner pail”; and the Yankee-led Republican Party exploited the economic and cultural antagonism between the Italians and the Democratic Irish.

15. In the 1920s a dramatic transformation occurred in the political allegiance of Rhode Island's Italo-Americans. This transformation was prompted by many factors: the Democrats backed much social and economic legislation for the benefit of workers and consumers; the Democrats sought the elimination of Sunday blue laws and other culturally restrictive measures opposed by the Italians; local Republicans were prohibitionists; local Republicans were immigration restrictionists; local Republicans opposed unionization and pro-union legislation. In addition, the decline of the textile industry and the Great Depression discredited the Republican image as the party of prosperity and the "full dinner pail." Finally, the Republicans failed to advance Italian Americans to high public office; the Italians were vigorously wooed by the Irish Democratic Party during the 1920s (that party advanced such Italian Americans as Luigi DiPasquale, running him for Congress in 1920 and making him Democratic state party chairman in 1924, and in 1932 the Democrats nominated Louis Cappelli for secretary of state, with his victory making him Rhode Island's first Italian American general officer). The candidacy in 1928 of Al Smith (who was partly of Italian ancestry) accelerated the trend of Italo-Americans towards the Democratic Party,

and the social programs of Democrat FDR and his New Deal won the support of Italian Americans and other working-class ethnics.

16. By 1934-35 all these factors had brought the Italians (and the Franco-Americans) into a political coalition with the Irish. This coalition has resulted in Democratic Party dominance on the state level ever since. In return for their support of the Democratic Party, Rhode Island's Italian Americans have earned many influential political offices. In 1945 John O. Pastore became the first Italian American governor of any American state, and in 1950 he became the first of his ethnic group to secure election to the U.S. Senate.

17. Today the Italian American community, numbering about 18 percent of the Rhode Island population, exerts a tremendous amount of economic, political, and cultural influence upon the state. Its members are well represented in the professions, especially law, medicine, the clergy, and government. Local Italian Americans have also established their own newspaper (*The Echo*) and many civic, fraternal, religious, and cultural organizations.

FACT SHEET #4D

The Polish Americans of Rhode Island

1. There are approximately 50,000 Rhode Islanders of Polish descent, making this ethnocultural group the state's sixth largest. This figure includes third- and fourth-generation Polish Americans. The census that reported the highest number of Polish-born Rhode Islanders was that of 1930, which enumerated 8,696.
2. The majority of Polish Americans are Roman Catholic. There are five Polish Roman Catholic parishes in Rhode Island today: St. Adalbert's in Providence, the oldest, established in 1902 (on Ridge Street, Federal Hill, later on its present Atwells Avenue site); St. Joseph's in Central Falls, presently the largest; Our Lady of Czestowohova in Coventry, St. Casimir's in Warren, and St. Stanislaus Kostka in Woonsocket. St. Joseph's in Hope Valley has a very large Polish congregation, and though is not an ethnic parish, it holds an annual Polish "picnic."
3. There is a Polish National Catholic Church in America which originated in Pennsylvania in the late nineteenth century. Its schism with Roman Catholicism developed over a variety of

local issues, leading certain Polish Catholic congregations to establish their own churches

wherein each congregation still maintains a high degree of local control. There are two

Polish National Catholic parishes in Rhode Island: Holy Cross in Central Falls and the Church of Our Savior in Woonsocket.

4. October 1, 1608, marked the date of the arrival of the first Polish settlers in the New World at the Jamestown colony in Virginia. The earliest recording of Poles in Rhode Island goes back to the Revolutionary War years. In 1780 the French forces under the Count Rochambeau landed in Newport to do battle with the British. Serving in one of the French units (the Legion of the Duke of Lauzan) were four Polish officers as well as a contingent of other Polish volunteers.
5. Poland was partitioned three times by its neighbors--Prussia, Russia, and Austria--in the late eighteenth century. By 1795 Poland as an independent nation-state ceased to exist. As a result, there were numerous insurrections in the nineteenth century to regain independence. In the 1830s a small handful of exiles settled in and around Providence following the 1830-31 uprising.

6. By the 1890s Rhode Island began to attract large numbers of Polish immigrants to work in the textile mills and base-metals industries of Providence, Pawtucket, Central Falls, the Pawtuxet Valley, Woonsocket, and Warren. The children of these immigrants also found work in the mills and in the metal trades, although a significant number went on to receive higher education and entered the professions.

7. With the establishment of the immigration quota law of 1924, Polish migration to Rhode Island witnessed a substantial decrease. Following World War II, however, hundreds of Poles displaced by the war and living in refugee camps in western Europe were brought to Rhode Island by the Polish American clergy and other benefactors. Many of these people were from peasant and working-class backgrounds, but a number of them were highly educated professionals and military officers. Once acquiring proficiency in the English language, members of this professional class soon obtained positions on the faculties of Rhode Island schools and universities.

8. From the mid-1960s to the present, there has been a continuing influx of Polish immigrants to Rhode Island, especially to Providence and the Blackstone Valley area. This immigration has continued to keep the Polish language alive. St. Adalbert's and St. Joseph's Church have two Polish-language masses every Sunday. The other churches also have Polish masses or incorporate Polish into their services in varying degrees. Although not homogeneous in its ethnic composition, St. Adalbert's school in Providence has Polish as a mandatory language in its curriculum for grades one through eight.
9. In comparison to other ethnic Catholic parishes, the Polish American churches continue to use their vernacular more than any other group except the Portuguese.
10. The newest group in Rhode Island's Polish American community consists of migrants of Polish descent, born in other American cities, who have moved to Rhode Island for employment. For the most part this element is quite conscious of its Polish heritage, and in South County a Polish American Society has been formed made up entirely of these non-native but American born Rhode Islanders.

11. In politics, the majority of Polish Americans in Rhode Island have traditionally voted with the Democratic Party. At present there are two members of the state legislature who are of Polish descent. Dr. Zygmunt J. Friedemann of Warwick, who was born in Poland and survived the Nazi death camps, is a professor of political science at Providence College and serves in the House. Walter J. Mruk is a senator who was born in Coventry of Polish immigrant parents; he operates a liquor store and is a member of several Polish organizations in West Warwick. In the past, all officeholders of Polish descent, state and local, have been Democrats. There is a relatively small number of Polish American Republicans, but since the days of FDR the Democratic Party has kept most of the Polish vote. Recently, however, there is a growing trend among Polish Americans towards political independency.

12. There are many local societies and social clubs throughout the Polish American community in Rhode Island. Among the major statewide organizations are the Polish American Congress and the Polonia Coordinating Committee of Rhode Island.

The Lithuanian Americans of Rhode Island

1. The major period for Lithuanian immigration to the United States occurred from 1890 to 1914. This immigration came to a standstill during the years of World War I, and owing to the creation of an independent Lithuania, immigration to the United States was very slight following the war, with some Lithuanian immigrants returning to their old homeland. With the upheaval caused by World War II and the Russian occupation of Lithuania, thousands of Lithuanians were displaced. Many of these people eventually were sponsored as refugees to the United States, and some came to Rhode Island.
2. Lithuanian immigration patterns closely resembled those of the Polish and Ukrainian immigrants who left their Russian-dominated homelands in the late nineteenth and early twentieth century. The majority of Lithuanians who came to Rhode Island during this period settled in the Smith Hill section of Providence, while some chose the Olneyville area. The immigrants found employment in the base-metal factories and in the textile mills of the Woonasquatucket Valley.

3. The late nineteenth and early twentieth centuries witnessed a tremendous surge in the Lithuanian nationalist movement, fueled by a staunch hope to establish a free and independent Lithuania. The majority of Lithuanians who immigrated to the United States came from a homeland that had been under Russian rule for well over a century.

4. Lithuania had formed a union with Poland that dated back to the late fourteenth century. Prior to that time Lithuanian tribes had been united by Mindaugas, and then Gediminas established the powerful Grand Duchy of Lithuania. During the reign of Gediminas the boundaries of Lithuania were greatly expanded, and the Lithuanian nation stood firm against expansionist threats by the Teutonic Knights. However, as a countermove to pressure from the Teutonic Knights, in 1385 the grand duke of Lithuania, Jogaila, entered into a union with Poland. Lithuania and Poland were drawn closer together as a confederated kingdom through various compacts during the next two centuries, until the late eighteenth century partitions brought Lithuania under Russian domination.

5. Polish influence became strong in certain areas during the confederation years, but the spirit of Lithuanian autonomy did not die. Under Russian domination, Russification policies were

put into effect from the 1790s onward, but Lithuanian nationalism did not yield. In the United States the Lithuanian community took an active stand for the creation of an independent Lithuania as World War I broke out.

6. A Lithuanian Roman Catholic Church was planned in Providence in October 1919, and on May 15, 1921, Bishop Hickey dedicated the church of St. Casimir's on Smith Street for Lithuanian Catholics. On October 13, 1935, a new brick edifice was dedicated on the south side of Smith Street, and the old church was transformed into a parochial school. Staffed by the teaching sisters of St. Casimir, a Lithuanian order of nuns from Chicago, the school continued in existence until 1970, when it had to close because of a shortage of nuns and diminishing enrollment.
7. At present, St. Casimir's has approximately 400 parishioners and has experienced a gradual decline in numbers. However, the church has kept alive Lithuanian traditions, culture, and language. It is a center for Lithuanian Americans in Rhode Island, and it sponsors an active branch of the Knights of Lithuania, a Lithuanian American national fraternal organization, in addition to other societies.

8. The Lithuanian American Citizen's Beneficial Association, founded in 1914, is another society prominent in the history of Rhode Island's Lithuanian community. This organization has a social hall on Smith Street, dedicated on May 2, 1955. Up until the mid-1970s the Lithuanian community sponsored an outdoor picnic every Sunday at their own Klaipeda Park at Twin Rivers in North Providence.
9. During the immigration period 1898-1932, 893 Lithuanians listed Rhode Island as their place of settlement. According to the Rhode Island state census of 1925, there were 415 foreign-born Lithuanians then in the state. There are now approximately 2,000 to 3,000 Rhode Islanders of Lithuanian descent.
10. Most Lithuanian Americans have traditionally supported the Democratic Party, although in national elections they appear to be staunch supporters of candidates who espouse the most anti-Soviet foreign policy.

FACT SHEET #4F

The Jewish Americans of Rhode Island

1. There have been two distinct phases of Jewish migration and settlement in Rhode Island.

The first phase began during the Colonial Era when a small band of Jewish refugees settled in Newport in 1658 to enjoy the religious freedom established by Roger Williams. These immigrants, who had visited several places prior to their settlement in Newport, were Sephardic Jews from Spain and Portugal who had fled the Inquisition.

2. This early Jewish community received additional members in the 1740s and 1750s, when renewed persecutions occurred in Portugal. The second wave of Jewish immigration to colonial Newport, which was larger than the first, established Touro Synagogue, the oldest extant synagogue in North America, in 1763. The Newport Jewish community possessed many prominent merchants, including Aaron Lopez, Judah Touro, Moses Sexias, and James Lucena. Newport's Jewish community was adversely affected by the British occupation of Newport, and from the Revolution onward it steadily declined. In 1822 the last Jewish family departed.

3. The second phase of Jewish migration to Rhode Island dates from the 1880s onward, particularly from 1881, when the Russians began their persecution of the Jews in Russia and Russian Poland. The largest of these persecutions (called pogroms) occurred in 1881-82, 1891, and 1905-6. Other Jews came from Germany, more in search of economic advancement than as refugees from persecutions. These German Jews had an even higher position on the socioeconomic ladder than their Russian-Polish counterparts.
4. The earliest Jewish settlements in this second phase of migration were made in South Providence (the area around Willard Avenue, also called Jew Town), Smith Hill, and the North End. The first synagogue was established in Providence in 1891, and by 1900 the *Providence City Directory* listed 1,607 Jewish names.
5. Later Jewish migrants settled in Pawtucket and Woonsocket as well as in Newport, where they reopened Touro Synagogue. In the last several decades the rapid upward socioeconomic mobility of the Jews has resulted in their migration to the East Side of Providence and the better residential areas of neighboring Cranston and Pawtucket.

6. The most knowledgeable student of Rhode Island's Jewish American community is Sydney Goldstein of Brown University, who has published several articles and one book on this group (*Jewish Americans: Three Generations in a Jewish Community*, 1968). Rhode Island Jews have created the Rhode Island Jewish Historical Society, an organization which publishes the *Rhode Island Jewish Historical Notes*, a scholarly journal on local Judaism. The Jews are the only local ethnic group that publishes such a journal.
7. In a 1963 survey of greater Providence, Goldstein estimated that there were 19,695 people of Jewish ancestry in this area and another 7,000 to 8,000 in the outlying communities of Rhode Island, especially Woonsocket, Newport, and Warwick. Goldstein noted that local Jews had a high percentage of their members in white-collar occupations, that they achieved a high educational level, and that they experienced rapid upward socioeconomic mobility. Like Jewish Americans elsewhere, the Jews of Rhode Island have moved up the economic and educational ladders more rapidly than any other ethnocultural group. This rise is due to such factors as the intellectual content of Judaism, the Jewish perception of education as a means of social advancement, and a desire to compensate for, and combat, discrimination.

The fact that many Jewish immigrants came from an urban setting in the Old World also gave them an advantage upon their arrival in American cities.

8. Professor Goldstein, in his 1963 study, noted three major religious divisions in the greater

Providence Jewish community: Orthodox Jews (adhering to the strictest rules and observances) number 16 percent; Conservative Jews (who occupy a middle-of-the-road position) number roughly 59 percent, and Reform Jews (who depart the most from traditional rituals and customs) number 25 percent of the community.

9. Because of cultural conflicts with Irish Catholic Democrats and a community of interest

with Yankee businessmen, Jews tended to support the Republican Party in the early twentieth century. At that time the few Jewish public officeholders were Republican.

From the time of the New Deal, however, the liberal social and economic policies of the

Democratic Party have made the Jews (particularly Reform Jews) staunch Democrats,

especially concerned with questions relating to civil liberty because of their long history of

persecution. These Jewish liberals tend to identify with the ACLU on many issues, such as

the proposed Equal Rights Amendment, abortion, the rights of accused in criminal cases, and First Amendment freedoms.

FACT SHEET #4G

The Greek Americans of Rhode Island

1. The Greek migration to Rhode Island began in the 1890s and continued until the mid-1920s, when it was curtailed by the National Origins Quota Acts. From 1898 through 1932 the records indicate that 4,201 Greek arrivals listed Rhode Island as their destination. A sizable number of these migrants returned permanently to their homeland, however, to fight in the Balkan Wars (1910-1914) and World War I. Smaller numbers have arrived here in the last three decades. Some 400,000 Greeks immigrated to the U.S. during the age of the Great Migration (1890-1924), and 250,000 more have arrived since 1950.
2. The search for economic opportunity was the main motive promoting the exodus from Greece, as overpopulation and the depressed state of agriculture brought hardship to the

rural peasantry. Greek immigrants, though not numerous, were widely dispersed throughout the United States.

3. There is a very strong connection between the Greek people and their Orthodox religion.

The major Greek communities in Rhode Island are therefore grouped around the state's three Greek Orthodox churches: Annunciation (on Oaklawn Avenue in Cranston, but originally in Providence on Smith Street, then on Pine Street from 1920 to 1968), Assumption (now on Wolcott Street, Pawtucket), and St. Spyridon (on Thames Street, Newport).

4. The oldest and largest Greek settlement in Rhode Island, dating from the 1890s, was in Providence on Smith Hill and the residential areas bordering on the southern and western fringes of Downtown. Most of these early immigrants were employed either as mill workers, foundrymen, or merchant seamen. Before long some enterprising members of the community established themselves as small businessmen in the restaurant, confectionery,

and baking trades. In 1911 these Providence Greeks incorporated the Church of the Annunciation on Smith Street.

5. The second oldest Greek community developed in Pawtucket and Central Falls. Its members (chiefly from Peloponeasus) worked in the local textile mills. In 1912 they built Assumption Greek Orthodox Church on George Street, Pawtucket, which serviced the spiritual needs of the Blackstone Valley Greeks until 1961, when urban renewal forced its relocation to Wolcott Street. A schism in this church during the mid-1950s (and now partially healed) resulted in the establishment of a small independent Greek church on Broadway in Pawtucket. The Greeks of the Blackstone Valley maintain their own social club in Pawtucket at 16 Pawtucket Avenue. The community's most notable members are the Haseotes family, which established Cumberland Farms, and the state representative and businessman George Panichas. Many of the Blackstone Valley Greeks have advanced into business and the professions.

6. The youngest and smallest local Greek community is in Newport. Most of its original members were fishermen who engaged in lobstering. By 1910 this community had 132 Greek-born members, and as this number increased, a congregation was formed. After worshiping in various sites, they acquired their present church, which they dedicated to St. Spyridon. One of this group's most distinguished members was Dean J. Lewis, the mayor of Newport from 1951 to 1953 and the Republican candidate for governor in 1954. Lewis is thus far the only Greek American to run for general office in Rhode Island.
7. Rhode Island's Greek American community today numbers approximately 4,500. Its cultural traditions, centered on Greek Independence Day on March 25 (marking Greece's independence from Turkey), are well maintained by the churches and such groups as the American Hellenic Educational Progressive Association (AHEPA) and the Greek Orthodox Youth of America (GOYA). Education is among these organizations' top cultural priorities.
8. The Greek immigrants may have abandoned Greece, but they did not turn their backs on Greek culture. Ethnocentrism, familialism, and religion were the three bases of Greek

ethnicity and explain the rise of a strongly defined and exclusive Greek culture in America.

More so than most immigrants, educated Greeks were proud of their heritage--the legacy of

Socrates, Plato, and Aristotle; the birth of democracy in the Greek city-states; the courage

and tenacity of the Spartans. Greeks regard Greece as the cradle of Western civilization, and

their repeated struggles for freedom against the Turks has reinforced their national pride.

During World War I more than 45,000 Greek Americans returned to fight with Greece against

the Turks.

9. Family ties also kept Greek immigrants together. As in so many peasant societies, the

extended family had for years been the mainstay of the social structure. Although kinship

relations were disrupted by the migration, the need to continue them by mail or to persuade

relatives to come to America helped sustain ethnic identity.

10. Greek Orthodoxy was a final link to the Old World. Not only did the church represent God

on earth; it was also the heart of anti-Moslem nationalism. Although most Greeks were more

loyal to the spirit than to the organization of Greek Orthodoxy, the church nevertheless helped

support immigrant ethnicity. Beginning with the establishment of the first archdiocese in 1922, the church eventually established more than 425 parishes in the United States.

11. Most Greeks lean towards the Democratic Party despite their high rate of upward socioeconomic mobility, but there is a growing tendency towards political independence.

FACT SHEET #4H

The Armenian Americans of Rhode Island

1. The Turks overran Constantinople in 1453, and the Ottoman Empire rose on the ruins of Byzantine civilization. South of the Black Sea and extending from the eastern Mediterranean to the Caspian Sea, Armenia had suffered repeated invasions by Persians, Russians, and Turks for a thousand years. Armenian Christians began feeling a religious nationalism in the nineteenth century, and Moslem rulers in Turkey worried about a possible secession from the empire. To discourage such a spirit, Abdul Hamid II slaughtered a million Armenian Christians between 1894 and 1915. Economic life was totally disrupted. During World War I, when Turkey sided with Germany, Armenian Christians allied with

the Russians, and in retaliation the Turks murdered an additional million and a half

Christians in what is called the Armenian Genocide.

2. Nationalistic but not independent, the Armenians expressed their ethnicity through the Armenian Orthodox Church, and their patriarch in Echmiadzin was a spiritual and patriotic leader. Searching for religious and political freedom as well as economic security, more than 120,000 Armenian Christians came to the United States seeking religious and political freedom and economic security in the three decades following the massacres of 1894 .

They settled in New England, the mid-Atlantic states, and the far West, especially in Fresno,

California. They worked in mines, smelters, small trade shops; and textile, shoe, and wire

factories, and they were especially adept at oriental rug weaving. The Armenian Orthodox

Church moved with them to the United States; the Armenian General Benevolent Union

helped new immigrants; the Armenian National Union and the Near East Relief

Organization campaigned for the liberation of Armenia from Turkish oppression; and the

Armenian Educational Association promoted vocational and professional education.

3. Unfortunately for Armenian unity, political squabbles divided its Orthodox community.

There had always been a separation of church and state in Western history, so Roman Catholicism had often been able to keep itself insulated from some of the more devastating political controversies. In the realm of Eastern Orthodoxy, however, where church and state had fused, the church was expected to take political stands. That role proved destructive in America. Political parties had arisen in Armenia, and two in particular gained adherents in the United States: the Armenian Revolutionary Federation (Tashnags), who were strongly anti-Russian communist, and the Armenian Constitutional Democratic Party (Ramgavars), who were pro-Russian. Afraid of being attacked by the Turks, the Armenian Orthodox Church condemned radicalism, but in the United States the conservative position enraged immigrants who had fled Turkish oppression. Riots and fights, sometimes in the chapels, erupted frequently. Tashnag and Ramgavar supporters competed for appointment as church trustees and demanded statements of support from the clergy. With trustees, priests, and church congregations bickering over Old World politics, the church lost its status as a representative of the whole community.

4. Armenians observe two annual mourning days in which they remembered the “Dead of Susan” of the 1894 Turkish massacres and the million- and- a half Armenians killed in the 1915 massacres, a genocide commemorated on April 24.

5. From 1898 through 1932, 6,375 immigrants from Armenia arrived in Rhode Island. They settled mainly in Providence on Smith Hill, the North End, Federal Hill, and Olneyville, with smaller settlements in Pawtucket and Woonsocket. In recent years many descendants of the original Providence settlement have moved to Cranston and Warwick.

6. Despite their Old World agricultural roots, most of the original immigrants to Rhode Island found work in factories. A few entrepreneurial pioneers became grocers, dry-goods merchants, or fruit peddlers. The second and third generations have shown good upward socioeconomic mobility and boast many professions, giving the Armenians an impact beyond their numbers, which today are estimated at 15,000.

7. Politically, the Armenians have not produced a major state officeholder. Their allegiance seems to be divided between the two major parties, with an edge for the Democrats.
8. Presently there are three religious congregations: Sts. Sahag and Mesrob (pro-Russian or Ramgavar) on Jefferson Street in Providence, overlooking Route 95 at Route 146; Sts. Vartanantz (anti-Russian or Tashnig) on Broadway in Providence; and the Armenian Euphrates Evangelical (Congregational) Church between Franklin and Fenner Streets in Providence.

FACT SHEET #4I

The Lebanese Americans of Rhode Island

1. An Arab migration to America from the troubled Middle East began in the last quarter of the nineteenth century. Its source was Lebanon and Syria at the eastern end of the Mediterranean. Collectively known as Syrians, nearly 1,600 of the migrants from this area came to Rhode Island in the period from 1898 to 1914, and another 1,000 established a “colony” in Fall River. By 1932 Rhode Island was listed as the destination of 2,434 of

these immigrants. The factors that produced migration from this region included overpopulation, primitive methods of agriculture, high taxation, lack of industrial development, religious discrimination by the Moslems, and the oppressive political restrictions within the Turkish Empire. In addition, the completion of the Suez Canal in 1869 dealt a severe blow to Syria's commerce by altering the old routes of trade, and it inflicted an equal setback on its chief export, silk, by opening the door to Japanese competition. Today the Rhode Island descendants of these early immigrants number about 4,000.

2. Although the general areas from which these migrants came was predominantly Moslem in religion, nearly all those who made the trek to America were Christians— some Orthodox, others affiliated with the Church of Rome. The Lebanese Catholic immigrants fall into two main groups, the Maronites and the Melkites, both of whom could be classified as Syrians, a mixed Semitic people composed of many ethnic strains, including Phoenician, Greek, and Arab. The noted Middle Eastern scholar Philip K. Hitti has observed that “the Syrian is

intensely religious by nature” and that “it is inconceivable to find a Syrian who does not profess to be a Christian or a Mohammedan.”

3. The Christian Maronites, who are based in present-day Lebanon, adhere to a form of liturgical worship known as the Maronite Rite. The name is derived from the noted Syrian hermit St. Maron (died 433) and his monastery shrine, Bait-Maroun. The Maronite Rite was instituted in the seventh century, but this religious group split off from the Imperial or Greek Church about a century later. As a result of the Crusades in the twelfth century, the Maronites came into communion with Rome in 1182 and have retained that affiliation since.
4. The Maronite herders and farmers from the mountains of Lebanon experienced two brutal massacres at the hands of a neighboring heretical Moslem group, the Druzes, in 1841 and 1860.

The latter outrage prompted the European powers, especially France, to press for an end to direct Turkish rule in the area and for the creation of a political unit known as Greater Lebanon. This autonomous entity, established in 1861 under a Christian governor, eventually evolved into the independent nation of Lebanon in 1944.

5. The continued political and religious strife that attended the decline of the Ottoman Empire produced a substantial migration of Lebanese Maronites around the turn of the century. A number of these exiles found their way to Providence and settled in the Federal Hill area. The men worked as peddlers and laborers, and eventually as grocers and shopkeepers.
6. Because of the language barrier and a strong attachment to their ancient liturgical traditions, these Lebanese petitioned Bishop Matthew Harkins for their own church and a priest who could communicate with them in their native tongue. At that time they were worshipping in the basement of St. John's Church on Atwells Avenue. Responding with characteristic sympathy, Harkins established St. George's Maronite Parish in a remodeled tenement house on America Street in May 1911. Despite the difference in rite, St. George's was under the jurisdiction of the bishop of Providence and remained so until the creation of a national Maronite Exarchate in 1966 with headquarters in Detroit.
7. The adherents of the Melkite Rite migrated from western Syria around the turn of the century to escape the harsh rule of the Ottoman Turks and to improve their economic condition. In an exodus smaller than that of the Maronites, they came principally from the

areas around Damascus and Aleppo (Halab), where many had worked as weavers.

According to one source, they first arrived in Providence in 1902 during the Olneyville textile strike. Because of their unfamiliarity with the local labor situation and because of their need for income to provide the necessities of life, they worked during the strike and slept in the mills. After the dispute they moved to the cities of Pawtucket, Central Falls, and Woonsocket. This shift was probably prompted by two factors: first, there were many French Canadians in these Blackstone Valley communities, and some of the Syrians were familiar with the French language because of France's strong presence in the Middle East; further, there were silk mills in the valley, and a number of Syrians were familiar with this type of manufacturing.

8. The Melkite Rite of these immigrants differed from the Maronite Rite in several respects. The Melkites represent a section of Syrian Christianity that separated from Rome in 1054 and adhered to the Imperial or Byzantine Church (hence their name, from *malok*, the Syrian word for "king") for 670 years. Since 1724 they have been in union with Rome, but they

retained their original Byzantine rite with Greek and Arabic liturgical language. It was to preserve this Melkite religious and cultural tradition that the Syrians of Pawtucket and Central Falls requested their own national church in 1908.

9. In October 1910 Bishop Harkins was able to preside over the dedication of St. Basil's Melkite Church on Broad Street in Central Falls. Father Ananias Boury, the first pastor, was replaced in 1919 by the Reverend Timothy Jock, who established the first parochial school in any American Melkite parish. Here the Arabic language was studied daily, but this pioneering effort to preserve the Melkite culture received a setback when the Great Depression forced the closing of the school. Undaunted, Father Jock turned his efforts to the Woonsocket Syrian community and established a mission church called St. Elias in 1931. Father Jock's successor at St. Basil's and St. Elias's, the Reverend Justin Najmy, ministered to the Syrians of the Blackstone Valley from 1947 to 1966. In the latter year he became the first Melkite bishop in the United States and the head of the newly created Melkite Exarchate of the United States. Najmy's elevation was a singular honor for Rhode Island's small but loyal and devout Melkite community of 1,400 souls.

- 10 Two other groups distinguished by religion within the local Syrian-Lebanese community are the parishioners of St. Mary's Antiochian Orthodox Church on High Street, Pawtucket, and St. Ephraim's Syrian Protestant Church on Washington Street, Central Falls. Despite religious differences within this small community, Catholic and Orthodox Lebanese have made a religious rapprochement between these major faiths one of their important cultural concerns.
11. Present-day Rhode Islanders of Lebanese descent have endeavored to retain their cultural heritage. Recently a Rhode Island Arab-American Cultural Association was formed for this purpose, dominated by Lebanese but including Egyptians, Syrians, and other Arab peoples. One of its projects has been to promote knowledge of the Arabic language. Most members of this community are middle class, with a sizable number of professionals and entrepreneurs. Politically they tend towards the Democratic Party, and one of their community, Anthony Solomon, is the incumbent general treasurer of Rhode Island.

FACT SHEET #4J

The Ukrainian Americans of Rhode Island

1. The Ukraine is an agricultural area in east central Europe north of Romania and the Black Sea and east of Poland, Austria, and Czechoslovakia. Presently, [i.e., in 1980] it is a constituent republic of the Union of Soviet Socialist Republics, and as such it embraces a number of subregions, including Ruthenia and Galicia in the western sector around the Carpathian Mountains. From the late eighteenth century and down to World War I, the region was controlled by czarist Russia and Austria.
2. Ukrainians have a profound ethnic consciousness, but they do not have a historical tradition as an independent nation-state. Except for the early medieval period, the only other time the Ukraine existed as an independent nation was from 1918 to 1921.
3. The “Golden Epoch” of Ukrainian history was destroyed in 1240 when the Mongolians invaded the Ukraine, captured Kiev, and eventually conquered the country. From then on the Ukraine essentially became a province of its neighbors. From 1385 until 1772 part of the Ukraine was under the Polish-Lithuanian commonwealth, while the other part was under the control of czarist Russia.

4. The Ukrainians are religiously heterogeneous. The majority of Ukrainians are affiliated with the Ukrainian Greek Orthodox Church, but there are many Ukrainians who belong to the Ukrainian Greek Catholic Church, which is now in communion with Rome--i.e., Uniate. The Uniate Ukrainians have developed two religious rites based on language: the Ruthenian Rite of the western sector and the Ukrainian Rite of in the eastern sector, the Balkans, and Russia proper. Both rites separated from Rome in the Great Schism of 1054 but were reunited, the Ruthenians in 1595 and the adherents of the Ukrainian Rite in 1652. Both allow married clergy. Another group of Ukrainians are affiliated with the Russian Orthodox Church, while yet another small element adheres to Protestantism.
5. With the partitions of Poland in the late eighteenth century, the Ukrainian provinces passed to Austrian and Russian rule. It was from this political environment that many Ukrainians immigrated to the United States. Most students of the subject cite 1870 as the starting date of substantial migration to the United States from the Ukraine, which came principally from the western provinces. The migration was sporadic during the 1870s, but from the 1880s to World War I it was continuous. Estimates of the number of Ukrainians in the United States

as of 1899 ranged from 200,000 to 500,000, with the lower figure being more plausible.

Since then the immigration authorities have developed greater precision in recording the races and nationalities of foreign arrivals. According to the annual immigration reports for the years 1899 through 1930, a total of 268,311 Ukrainian immigrants (usually listed under the obsolete and less generic terms “Ruthenians” or “Russniaks”) entered the ports of this country. Immigration declined considerably during World War I. Following the war and the subsequent inclusion of the Ukraine into the Soviet Union as a socialist republic, immigration from the Ukraine dropped to an all-time low. However, during World War II and the years following the war, thousands of Ukrainians who found themselves in displaced person camps were allowed to find a new home in the United States. Eventually a small contingent of these refugees were resettled in Rhode Island.

6. Rhode Island received 2,050 Ukrainians during the three decades from 1899 to 1932, and undoubtedly others came prior to 1899 when nationality rather than ethnic group was the means of designation. These earlier arrivals were listed as Russians or Austrians. The state’s peak year for Ukrainian immigration was 1913, when 337 migrants from the Ukraine

entered Rhode Island. The principal source of this influx was Galicia in the western Ukraine. Those Uniate Catholics who came from that region were attached to the Ruthenian Rite, in which priests were allowed to marry by virtue of an agreement with the pope at the time of reunion in 1595. It appears, however, that more Orthodox than Uniate Ukrainians settled in Rhode Island.

7. The causes for the migration to the United States in the pre-World War I era were many.

The leading student of American Ukrainians, Wasyl Halich, contends that Russian political and cultural oppression was the primary factor, but even those Ukrainians from east Galicia and Ruthenia who were under Austrian rule prior to 1918 were quite discontented with their lack of national identity. Other motives for migration were economic: the promise of high wages and steady employment, the prospect of free homestead land, poor conditions at home, including farms that were too small, taxes that were too high, and industry that was too limited. Social and cultural discrimination by Russians or Polish and Hungarian officials within the Austrian Empire were also sources of discontent.

8. Although they came from an agricultural background, many Ukrainians settled in American urban areas where they could find immediate employment as unskilled laborers.

The three havens for Ukrainian settlement in Rhode Island were Woonsocket, which had the largest concentration; the Lincoln village of Manville; and South Providence near Public Street, not far from the state pier where the Fabre Line docked. That steamship company brought most of Rhode Island's Ukrainians to these shores. At first the newly arrived Ukrainians swelled the ranks of the unskilled in Rhode Island's mills and factories, but these immigrants and their children soon acquired skilled jobs in commerce and industry.

9. In Rhode Island today there are two Ukrainian Orthodox churches and one Ukrainian Catholic church of the Ruthenian Rite. St. Michael's Ukrainian Orthodox Church on Harris Avenue in Woonsocket is led by the Reverend Myron Oryhan. St. Michael's Ukrainian Catholic Church on Blackstone Street in Woonsocket is served by the Reverend Mitred Mowatt. St. Stephen's Ukrainian Orthodox Church is located in Manville. It was organized as a Catholic Uniate parish in 1917 with Father Basil Turula as its first pastor, but it changed its ecclesiastical affiliation in 1927 to Orthodox. It was served by the Reverend

Joseph Zelechewsky from 1944 until his retirement in 1977. St. John's Church on Public Street in Providence is a Ukrainian Orthodox mission served from Woonsocket by Myron Oryhan. As with other ethnic groups, these parishes, whether Orthodox or Uniate, functioned as cultural centers as well.

10. From 1926 until 1938 the Woonsocket Catholic Ukrainian community was rent by a serious church dispute. Eventually this bitter controversy was resolved, although not without leaving resentment within the community that finally subsided only with the passage of time. Today the entire Ukrainian community, regardless of church affiliation, works together on cultural projects, but there is still some tension between Orthodox and Uniates.
11. When Ukrainians became naturalized citizens, they gave most of their support to the Democratic Party. However, there has been a growing tendency in the last two decades to be more independent at the polls. Today there are approximately 4,000 Rhode Islanders of Ukrainian descent.

FACT SHEET #4K

The Chinese Americans of Rhode Island

1. The Chinese immigration to the United States came primarily to California and the West Coast. According to the 1865 Rhode Island state census, there was one Chinese inhabitant in the state; this is the earliest record of any Chinese residing here. Thereafter, small numbers of Chinese settled in various parts of Rhode Island, including Newport, Woonsocket, and Bristol, but by far the largest number of Chinese residents were attracted to Providence. According to a lengthy article that appeared in the *Providence Journal* in 1913, the “original Chinese colony” was established on Providence’s Burrill Street, a road near Empire Street eradicated by the Weybosset Hill renewal project. The first of the settlers was a laundryman who arrived about 1880 and was “almost the only Chinaman there until 1892, at which time there were about six others with him.”
2. The majority of the early Chinese inhabitants worked in laundries (by 1914 there were fifty-eight Chinese laundries in Providence alone). A few opened grocery stores and

restaurants; indeed, as early as 1869 there were two Chinese restaurants in Providence, catering to a few Americans but mostly to Chinese. It seems that a substantial number of Chinese also worked in manufacturing villages near Providence.

3. Known as Chinamen or Celestials (of the Middle Kingdom), the Chinese during these early years were looked upon with suspicion and curiosity, seen as oddities from the Orient and incorrigible gamblers and dope fiends. An article in the *Providence Journal* in 1908 reported that Chinese laundrymen were often robbed, assaulted, and humiliated. Chinese who petitioned municipal authorities for permission to open restaurants often faced opposition from local businessmen and others, who gave many flimsy reasons for their opposition, such as their fear that Chinese restaurants would harbor opium addicts or have detrimental effects on the quality of life and business in the area. Police frequently raided Chinese gambling activities and conducted searches for contraband opium. These raids “did much to thin out the Chinese colony,” according to one newspaper account.

4. The Chinese community was not without some advocates among the white population.

These included members of the clergy; in 1880, for example, the Mission School of the Beneficent Congregational Church was started by the Reverend James P. Root, who began the instruction of a group of Chinese. Later the same church formed a Chinese department in its Sunday school, and Chinese immigrants were also taught English at the church.

5. The Chinese Exclusion Act of 1882 (and its subsequent reenactments) sharply curbed

Chinese immigration to the United States. In 1924 the Reed-Johnson Act (the National Origins Quota Act) banned all Oriental immigration, making new Chinese arrivals illegal immigrants.

6. During China's war of resistance against the Japanese invasion from 1937 to 1945, the

views that the general populace held regarding the Chinese underwent some important

changes, with a widespread feeling of sympathy developing for the Chinese here and in

China. At that time the Chinese in Rhode Island (as in most Chinese communities across

the United States) were very active in raising funds for the war effort and for aid to refugees

in China. In 1937 they organized a motorcade to promote the boycott of Japanese goods,

and they formed various fundraising organizations. During the war the ban on Chinese immigrants was lifted, and refugees were allowed into the country. The post-World War

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civil strife in China (1945-49) and the subsequent Communist takeover were periods of uncertainty for the Chinese in America, as they became increasingly anxious about the fate of their motherland and, of more immediate concern, their kin back home.

7. The population in Chinese communities across the country grew tremendously during the 1950s and the 1960s, as a result of the influx of immigrants from Hong Kong and Taiwan, many of whom began their life in America as students. Even more significant than the general growth in population was the growth in the female population in Chinese communities. This was made possible by the repeal of the severe immigration laws that had denied admission to America of the wives of most Chinese immigrant men. Thus came to an end a long-standing policy that had brought about the gradual diminution of America's Chinese population.

8. The Chinese in Rhode Island continue to make efforts to maintain their identity as a community and to meet their group's special needs. These efforts have resulted in the organization of the American Chinese Friendly Aid Club in 1969, the establishment of the Rhode Island Chinese School in 1972, and the founding of the Chinese Christian Church in 1977. According to the 1970 census, the state's Chinese foreign-stock community numbered 1,069 (of which 313 Chinese of mixed parentage listed themselves as "white").

9. Among all the cities and towns of Rhode Island, Providence has always had the largest Chinese population. During the many decades while it existed, Providence's Chinatown was the center of social, political, and economic life for the Chinese in Rhode Island. Family life was not common in Chinese communities, because most Chinese immigrant men were not allowed, or did not have the means, to bring their families to America. Consequently the immigrant men sought to meet their social needs together with each other in Chinatown.

10. Providence's Chinatown originated on Burrill Street. By 1902 Chinese occupied both sides of the street between Broad and Westminster Streets with some also living on Chapel Street. Because houses on Chapel Street were demolished to make room for the building of the Empire Theater, from 1903 to 1904 the Chinese who had lived there moved to the Benno Wolf Block on Empire Street. More construction work on Burrill Street gradually caused the rest of the Chinese residents to move to Empire Street, and it was Empire Street that first became known as the Chinatown of Providence. The buildings there were decorated with banners and streamers. Besides laundries, a few grocery stores, an herb shop, two tongs, and the Chinese Masonic Temple were located on the Benno Wolf Block. There was not much activity in Chinatown except on Sundays and during the Chinese New Year, when Chinese from other sections of the city and areas outside the city converged on this urban village.
11. In 1913 city authorities announced plans to widen Empire Street, and the Chinese were obliged to move once again, this time to Summer Street. There a three-story building

between Pine and Broad Streets was leased by the On Leong Tong, which eventually purchased the structure in 1917. The new Chinatown was thus housed under one roof, with stores on the ground floor, the Masons on the top level, and tenements on the floors in between. Chinatown remained at Summer Street for many years until it was finally demolished in 1977. Today a few Chinese still live in the area around Warner's Lane and Snow Street, where the On Leong Merchants' Association has bought a four-story building at 15 Snow Street.

12. Among the present-day Chinese in Rhode Island, there are many who began their life in America as undergraduate or graduate college students. The revolution in China caused them to choose to remain in the United States, and the change of immigration laws in 1965 has facilitated their residence here. As a result, the occupations of Chinese have become diversified. In addition to laundrymen (who are getting scarce), restaurant workers, and businessmen, there are now Chinese medical doctors, scientists, engineers, professors, teachers, lawyers, artists, and social workers in the state. Recently, a Rhode Island American Chinese Association has been established, whose membership is designed to

encompass both the older Chinese and the newer arrivals. The current leader of this close-knit Chinese community is restaurateur, businessman, and humanitarian Yat K. Tow.

FACT SHEET #5A

The Hispanic Americans of Rhode Island

1. The Latin American or Hispanic community is composed of several diverse Latin nationalities. The largest groups are the Puerto Ricans, Dominicans, Cubans, Columbians and Mexicans. The Columbians are principally located in Pawtucket, Central Falls, and Cumberland, with some in West Warwick; the Dominicans are in South Providence, the West End, and the Smith Hill areas of Providence; the Puerto Ricans are scattered throughout Providence, Pawtucket, and West Warwick; the Mexicans are also widely dispersed; the Cubans are located predominately in Providence with a few on the East Side but most either on Smith Hill or in the West Elmwood Section.
2. There has been an increasing Hispanic migration to Rhode Island since the late 1950s. Cubans arrived at that time, and from 1959 onward they came as refugees from the Castro regime. Many Puerto Ricans came to Rhode Island as migrant farm hands to work at South

County, Barrington, and Newport nurseries. (Some stayed temporarily, while others, with their families here, remained to work in local factories.) Unlike other Latins, Puerto Ricans are U.S. citizens, and therefore they are not subject to immigration restrictions. The 1970 Census showed 1,435 Puerto Ricans in Rhode Island, of which 877 were island-born.

3. The decade of the 1960s saw an increase in other Latin American immigration. Since census data are inconsistent and inaccurate because of the language barrier, illegal aliens, and the great mobility of Hispanics, it is necessary to rely on informal sources associated with the Latin American community itself, which estimate that the Latin population of Rhode Island was between 8,000 and 10,000 in the early 1970s. As of 1980 the state most likely had from 16,000 to 18,000 Latino residents.
4. There are many reasons for Hispanic immigration to the United States. Generally, most come in hopes of economic betterment. But Cubans often come as refugees who are unable to endure the intolerable conditions and communistic character of the Castro regime, which has caused economic deprivation, a decline in the living standard, and the confiscation of

private property. Although there are tens of thousands of Cuban refugees in the United States, only 500 to 600 came to Rhode Island prior to the current wave of migrants. Puerto Rico's "Operation Bootstrap" resulted in rapid industrialization and improved health care, which caused a large-scale increase in the urban population. There was rampant unemployment in that American commonwealth, and many with job skills emigrated to the U.S. mainland to find work. Dominicans leave the Dominican Republic because 50 percent of the rural population is unemployed and poverty-stricken.

5. The Hispanic migration to Rhode Island has been small in comparison with Latin migration to other eastern states. The factors that have prompted Hispanic immigration to Rhode Island include word of mouth from already residing relatives describing employment opportunities (which are limited, except for jewelry and textiles). Another factor has been labor recruitment by local textile factories that pay travel fare and motel lodging until immigrants find a place to live. Several hundred Columbian weavers and loom fixers have been brought into Rhode island since 1966. Job recruitment may decrease in the future, since the U.S. secretary of labor must certify that there is not an adequate supply of

domestic workers before aliens are allowed into the U.S. on a work visa; a local Labor Department official said if textile job wages and conditions were improved, many unemployed native born citizens would be attracted to such positions. Still another factor drawing Hispanics to Rhode Island has been the high crime rate and overcrowding in other northeastern cities, such as New York, Newark, Boston, and Philadelphia. Many Hispanics are finding smaller and less slum-ridden Providence and Pawtucket attractive places to resettle.

6. Language barriers and ignorance of unemployment and disability compensation cause Hispanics to be needlessly exploited. Many Hispanics and their older children work for minimum wages in textile and jewelry firms and must supplement this income by holding second jobs. The Hispanic patriarchal family unit is undergoing strain because of mothers working outside their homes and because of the newfound independence experienced by their children in modern American culture.

7. In June 1970 the Providence Diocese, under Bishop Russell J. McVinney, appointed Reverend Raymond Tetreault director of a Latin American Apostolate. His religious duties include providing for Spanish masses, marriage counseling, youth-activity groups, and catechetical programs. Also in that year, a Latin American Community Center was established by the diocese to provide Latinos with information, counseling, language classes, and a place to meet for cultural activities. Other secular agencies that help the Hispanics adjust to life in Rhode Island include Project Persona's English classes and the Latin American Medical Clinic on Broad Street in Providence.
8. The Cubans have made the most successful adjustment to U.S. life because of their attachment to capitalism, a higher socioeconomic level upon arrival, a strong community spirit, and a concern for education, but other Hispanics have had trouble adapting. Many see no urgent need to learn American ways if they work with other Latins, shop in Spanish stores, and speak Spanish at home. Despite English-as-a second-language programs, Spanish children drop out of school at a higher rate than their native counterparts. Hispanic religious affiliations are not strong; only a minority of the local Hispanics attend Spanish

masses held at St. Michael's in South Providence and St. Edward's in Pawtucket. This lack of formal religious observances might be the result of the previous unavailability of priests (1 to every 8,000 parishioners in Latin America) or to anticlerical feeling in Latin countries because of the class differential between clergy and laity.

9. There is a great deal of divisiveness and nationalistic animosity among various Latin groups, especially between Puerto Ricans and Dominicans. The Latin "community" is not really one united community at all, but rather a loose confederation of recently arrived Spanish speaking migrants from more than a dozen separate Hispanic nations.

10. Politically, Hispanics are similar to blacks and other minorities in the lower socioeconomic strata. They strongly support large-scale government spending for social programs and other measures associated with the political left. Unlike the blacks, however, most Hispanics in Rhode Island (Puerto Ricans excepted) are not citizens. Though vocal and visible, Hispanics presently lack political clout, but this will change as their numbers

increase. They are by far the state's fastest growing ethno-cultural group, and their migration to Rhode Island seems destined to enlarge and continue.

POSTSCRIPT:

As I prepared these ethnic profiles, I was also assembling authors to research and write much more detailed accounts of Rhode Island's ethnic groups under my general editorship. This project, the Rhode Island Ethnic Heritage Pamphlet Series, was jointly sponsored by the Rhode Island Publications Society and the Rhode Island Heritage Commission. Its goal was to produce illustrated booklets of approximately 40 to 50 pages in length for Rhode Island's celebration of its

350th anniversary in 1986. Eventually fourteen ethnic pamphlets were published. Their titles and authors are as follows:

The Portuguese in Rhode Island, by M. Rachel Cunha et al. 1985.

The Armenians in Rhode Island, by Ara Arthur Gelenian. 1985.

The Germans in Rhode Island, by Raymond L. Sickinger and John K. Primeau. 1985.

The Jews in Rhode Island, by Geraldine Foster. 1985.

The Irish in Rhode Island, by Patrick T. Conley. 1986.

The Arabic-Speaking People in Rhode Island, by Eleanor A. Doumato, 1986.

The French in Rhode Island, by Albert K. Aubin, 1988.

The Ukrainians in Rhode Island, by Right Reverend John J. Mowatt. 1988.

The Southeast Asians in Rhode Island, by Louise Lind. 1989.

The Italians in Rhode Island, by Carmela E. Santoro. 1990.

The Cape Verdeans in Rhode Island, by Waltraud Berger Coli and Richard A. Lobban. 1990

The Lithuanians in Rhode Island, by Reverend William Wolkovich-Valkavicius. 1992.

The Greeks in Rhode Island, by Stephen Kyriakou and Venetia B. Georas. 1994

A Rhode Island Ethnic Group: Polish Americans, by Stanislaus A. Blejwas.
Published by the Rhode Island American Polish Cultural Exchange Commission, 1995.