



MILWAUKEE ETHNIC NEWS

PUBLISHED BY URBAN ANTHROPOLOGY, INC.

MAY/JUNE 2025

Local ethnic events in May and June

About Milwaukee Ethnic News

Milwaukee Ethnic News is published bimonthly by Urban Anthropology Inc. and is managed by volunteer anthropologists. The purpose of the newsletter is to offer ethnic organizations and individuals the opportunities to share news and information about their cultures. The newsletter does not receive funds from any external source. See more information on last page.

Most \$10 and under; many free

27-part series on Milwaukee ethnic groups

Their histories, practices, ideals, and leadership

Over a 12-year period, anthropologists at Urban Anthropology, Inc. conducted over 1200 in-depth interviews with Milwaukee clusters, including 65 local ethnic groups. This series will feature 27 of these groups, selected randomly for each edition. This issue features the Oneida Nation.

Milwaukee Indians: The Oneida

Today there are 11 federally recognized tribal nations in Wisconsin—most of these have representation in Milwaukee. Among them are the Oneida.

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Ethnic events in May and June

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African American

AMERICA'S BLACK HOLOCAUST MUSEUM

When? Tue.s through Sat.s, see website for hours: www.abhmu-seum.org/visit/. *Where?* 401 W. North Ave. *Description:* A series of history & culture galleries that tell the story of the Black Holocaust in the US from life in Africa before captivity to African American life today. *Admission:* Adults \$7; Kids 3-17 \$5; Kids under 3 free

GROUP TOUR WISCONSIN BLACK HISTORICAL CENTER

When? Mornings beginning at 9am, reserve at website. *Where?* Wisconsin Black Historical Center, 2620 W. Center St. *Description:* Opportunity to see exhibits on African American history in Wisconsin. www.wbhsm.org/Home.htm. *Admission:* 0-\$5.

JUNETEENTH DAY

When? Jun. 19, Thu. daytime. *Where?* Along Martin Luther King Dr. between Center and Burleigh Sts. *Description:* Celebration of the US holiday that commemorates the day in 1865 when the end of slavery was announced in Texas, with everything African American—the food, families, music, clothes, dance, poetry, African drumming, exhibits, crafts, art, and a parade. *Admission:* Free to attend.

JUNETEENTH DAY GOSPEL FEST

When? Jun. 21, Sat. 12 to 7pm. *Where?* Granville Connection, 8635 W. Brown Deer Rd. *Description:* Choirs, vendors, children's culture corner, and much more. *Admission:* Free to attend.

Greek

TOSA GREEK FEST

When? Jun. 6 to 8, Fri./Sat./Sun. *Where?* Saints Constantine and Helen Greek Orthodox Church, 2160 W. Wauwatosa Ave., Wauwatosa. *Description:* Festival of Greek food, dance, concerts, marketplace. *Admission:* Free to attend.

Italian

FESTA ITALIANA FREE DAY

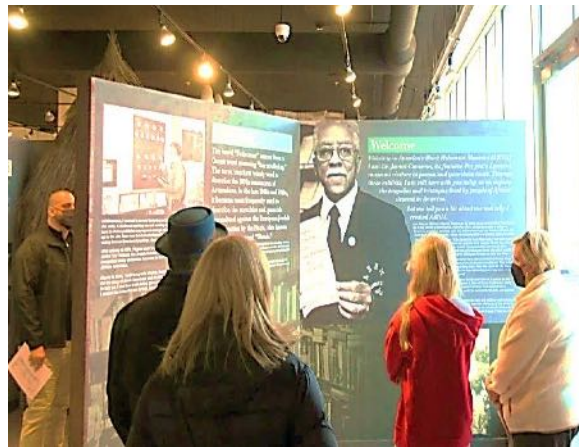
When? Fri. May 30 to Sun., Jun. 1. *Where?* Henry Maier Festival Park, 200 N. Harbor Drive. *Description:* Fireworks, food, music, raffles, Bocce tournament, and much more. *Admission:* Community free day Sun., June 1 with 2 nonperishable food items, 12 to 2pm.

Jewish

COMMUNITY FREE DAY

When? May 20, Tue. 10am to 4pm. *Where?* Jewish Museum Milwaukee, 1360 N. Prospect Ave. *Description:* tour of *Choices of Consequence* exhibition (see full description later in this newsletter) toast to benefactor Helen Daniels Bader with tea and desserts, music, and more. *Admission:* Free to Milwaukee residents.

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Ethnic events in May and June

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Latino

WALK THROUGH MILWAUKEE'S LATINO HISTORY

When? Daily, 10-4pm. *Where?* United Community Center, 1028 S. 9th St. *Description:* Opportunity to learn about Latino history by visiting tannery and foundry exhibits (see below), photos, and art inside the UCC building, and historical murals on two sides of Bruce Guadalupe School next door (see to the right). *Admission:* Free.

LATINO ARTS GALLERY EXHIBIT

When? Jun. 25 to Aug. 15, 10:30 am to 7:30pm. *Where?* United Community Center, 1028 S. 9th St. *Description:* Exhibit: The Big Idea XII: Art is My Superpower. *Admission:* \$1 suggested donation.

Polish

POLISH FEST FREE DAY

When? Sun, Jun. 15, 2 to 5pm. *Where?* Summerfest grounds. *Description:* Festival of Polish culture. *Admission:* Free with donation of 2 or more canned fruits or vegetables.

Scottish

MILWAUKEE HIGHLAND GAMES

When? Jun. 7, Sat. opens 9am. *Where?* Croatian Park, 9100 S. 76th St., Franklin. *Description:* Event with live music, a parade of Tartans, highland dancing, see sheepdogs in action, piping, horse exhibitions. *Admission:* \$15 adults, free for kids <13 and military in uniform.

Does your ethnic group have an event you wish to announce?

Milwaukee Ethnic News is published on the first day of every other month (January, March, May, July, September, and November)

To have it listed, send information on your event to Dr. Jill at JFLanthropologist@currently.com at least one week before the newsletter is published.



Milwaukee ethnic groups: The Oneida

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"My most important practice is staying connected with my creator, and the connection to mother earth. I see that every day we're here is a gift. I am happy every day I get up. I acknowledge that each morning to our grandmothers and our creator."

Quote of Oneida informant from the 12-year Milwaukee ethnic study conducted by Urban Anthropology Inc.

Recent history of American Indians in Milwaukee

During the mid-1700s, villages of the Potawatomi, Ho-Chunk, Menominee, Ottawa, Sauk, and Ojibwe lined the shores of Lake Michigan--most organized by clans and families. Some villagers intermarried with French fur traders. French Canadian trader, Jacques Vieau, who established a trading post in the city, married Angelique Roy, the granddaughter of Potawatomi Indian chief, Anaugesa. Their daughter, Josette Vieau, married Solomon Juneau, Milwaukee's first mayor. The couple later became known in many circles as the Mother and Father of Milwaukee.

"One aspect of Indian practice that has been brought into US government is representative government. Another practice we have is that no one interrupts while we speak. We let people speak. I don't see this in Western society. People interrupt in other cultures."

Oneida informant

Movement from and to Milwaukee

Despite the honored role of Josette Juneau in Milwaukee's history, Native presence in the city was compromised. Several hundred years of European encroachment on the land and treaties broken by the American government resulted in the removal of American Indians to reserved parcels of land far away from the Milwaukee area.



What brought them back? To answer that question, one must look at the combined push/pull factors that the indigenous Wisconsin population faced. As Milwaukee developed into a European-style city, some Natives routinely traveled to Milwaukee for trading and employment opportunities. At times, Milwaukee officials invited Indians back to participate in ceremonies such as the opening of Lincoln Memorial Drive and Bridge in 1929, or for the construction of lakefront villages in partnership with the Milwaukee Public Museum for mid-summer festivals. Save for these makeshift villages and a few isolated families, no discernable Indian settlements remained in the city until the 1920s.

However, the United States government, that had initially maneuvered the Wisconsin Indians onto reservations, gradually reversed its policies. Some agencies began to express written concerns that the Native population had not assimilated into the wider US society. The goals then became the disintegration of these settlement communities, or, as some flatly stated--the "de-Indianizing" of the indigenous people.

"My grandparents moved to Milwaukee when mom was sixteen. The reason why was [because] grandmother still feared that someone would sweep the kids away. They were still taking children away and putting them in boarding schools. . . It used to be that if you knew the [indigenous] culture and the language you would be hurt. So, if they left the reservation they wouldn't be hurt, and they already became Christians; so, a lot had to do with what happened back then. The boarding school made her cold. She was beaten a lot by the Catholics."

"It's different in the city. The kids were raised on the rez to not draw attention to themselves. But teachers see this as inattentiveness. Our kids learn differently. . . This makes us different from other cultures like Jewish and African American and perhaps Greeks and Italians. I think that the families [in the other groups] urge their kids to be a bit more aggressive, not just stand in the background."

Oneida informant

One implemented policy was the boarding school, where between 1870 and well into

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Milwaukee ethnic groups: The Oneida

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the mid-twentieth century, Indian children were taken from their families and taught the customs of white settlers. Some Wisconsin Indians began to leave the reservations to avoid personal and cultural loss of their children.

In the middle of the twentieth century, the US government instituted new policies—again designed to de-Indianize the native population. One policy, called the Voluntary Relocation Program, was designed to move Indians off the reservation into cities. However, when the Native people arrived in Milwaukee from the rural settlements, they received few services. Additionally, not many migrants had the needed skills or support systems to thrive in an urban environment. At times, the urban Indians also lost access to the educational, health, and social service benefits they had negotiated on the reservations. Most of these government-sponsored benefits were restricted to those on reservations and then only to Native people with a certain blood quantum of that nation. Many of the urban Indians no longer held residency on their reservations and many also had intermarried with non-Indians or with members of other Indian nations and could not meet the blood quantum requirement.

The adaptation of the Milwaukee Indians

But throughout this history, Indians in the city were tightening their networks, and an urban Indian culture was emerging in Milwaukee. The first recorded Indian organization in the city was the Council Fire of American Indians, founded in the late 1920s. By the 1930s, there were a few hundred Indians settled in Milwaukee, mostly in the downtown area. In 1937, Consolidated Tribes of American Indians was formed. Also, many Wisconsin Indians left their rural lands and reservations during World War Two and came to Milwaukee for defense work.



Wisconsin Indian powwow exhibit at Milwaukee Public Museum

By the late 1950s, the growing Indian population in the city began to organize powwows. Initially the songs were of Potawatomi, Ojibwe, Menominee, and Ho-Chunk origins. The powwow grew in popularity. The celebrations themselves were intertribal, but the dancers often embraced the customs and symbols of their own nations. A new organization emerged to organize the innovative activities. United Indians of Milwaukee was founded in 1968 and soon surpassed Consolidated Tribes of American Indians in membership.

The Walker's Point neighborhood became a hub of Indian activity.

The bustle of Walker's Point

With the growth of the Indian community in Milwaukee, new forms of social organization were developing. One form was the "Indian bar." Some of these were located in Walker's Point. One of the taverns, Danford's Bar—informally "Indian John's"—was located at South 5th and Bruce. Operated by John A. and Nancy Danforth (Oneidas), the tavern served as a community gathering place where migrants could locate their relatives, sign up for mail, and find housing (see more on this in the Oneida profile). Another of these Indian bars was the Thunderbird Tap near South 15th and Muskego. Run by non-drinker, Coleman Schwamp, the bar sponsored all-Indian athletic teams. Schwamp's wife, Emily, was a certified Oneida language teacher. The Oneida Schwamps would also refer problem drinkers to places where they could get help.

One of the places where the Schwamps may have referred problem drinkers was the center of the United Indians of Milwaukee, also in the Walker's Point neighborhood. Located at 1554 W. Bruce Street in an old fire station, the center not only held Alcoholics Anonymous meetings, but offered elderly lunch programs, bingo, pool tables, youth activities, card games, basketball, and Indian dance and craft instruction. Over its tenure, the center provided outlets for elderly tribal members to get together to continue to pass on traditions associated with dance, singing, and the protocol of the drum.

Movement toward activism

The Native population continued to grow in Milwaukee. By the 1960s, the Milwaukee In-

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dian community began to organize around issues of sovereignty and autonomy, which would allow them to take control of their own activities, such as education, performances, and powwows.

In 1971 AIM members in Milwaukee took possession of the Coast Guard station on the shores of Lake Michigan. An 1868 treaty between the Lakota Sioux and the federal government gave non-reservation Indians the right to claim government land that was not being used for a specific purpose. The Indian Community School, which had operated out of a church basement, moved into one of the buildings of the Coast Guard station just days after it was occupied. Operating until 1983 at that location, the school served about 75 students at the elementary and high school levels. The school reopened on the grounds of the former Concordia College in 1987. It later formed a partnership with the Forest County Potawatomi which helped stabilize funding, and the school eventually moved to the City of Franklin.

"My daughter goes to the Indian Community School, and they have open and closing ceremonies at the school and a cultural teacher who teaches them how to sing, drum, and develop their own style of dancing. They practice and develop their own moves. They have sweat lodges throughout the year. I haven't been to one yet. They have healing ceremonies."

"There are a lot of tribal heritage cultures like African Americans and Mexicans, and they have the same value system as Indians. Africans say it takes a whole village to raise a child. This is integral to Indian communities—every Indian family believes that. There are so many similarities."

Oneida informants

Another major development was the Potawatomi Hotel & Casino. The Potawatomi, who once occupied the Menomonee Valley in today's Milwaukee, regained some of this territory through the Forest County Potawatomi. The tribe refurbished the land and opened Potawatomi Bingo in 1991. Often exceeding the Milwaukee Brewers in annual attendance, the development grew to become Potawatomi Hotel & Casino, the first off-reservation casino in the country. Now with a hotel, the facility draws over six million guests annually and with its entertainment options has become one of the leading tourist destinations in the country.

During these years, a number of other Milwaukee Native organizations arose. The first Indian Health Center (later the Gerald Ignace Indian Health Center) opened in 1972 on North 27th Street. Today it serves the Indian and general community on West Mitchell Street. The Siggenauk Center blended Christianity and Native traditions as a spiritual, cultural, and service institution. Indian Summer, Inc. was founded in 1986 and held its

first festival the following year (the festival has since been suspended). Spotted Eagle High School operated from 1994 to 2012 on West State Street and served nearly 100 students annually.

In Milwaukee, the urban Indians built successful businesses. They participated in a variety of sports, including bowling, lacrosse, basketball, and boxing. They contributed professionals to domains such as education, healthcare, the legal system, and human services; and developed programs to serve the wider community. In addition, successfully run efforts such as the Potawatomi Casino contributed a vast inventory of resources to the wider community—both in terms of employment opportunities and in terms of direct grants to non-profit and other organizations.

"Lacrosse is a traditional game among our people. It was outlawed for years because someone in government thought it had something to do with paganism."

Oneida informant

The Oneida

American Indians in Milwaukee County are a diverse group. Today the largest number of local Indians come from the Ojibwe, Oneida, Ho-Chunk, Potawatomi, and Stockbridge-Munsee nations.

"I wasn't raised through the Oneida longhouse. I grew up in Chicago and went to the Indian center there. I went to a public school. When I moved to Oneida, I realized first I was Indian. I learned to dance, met other older Oneida people, and learned the longhouse. I was introduced to the sweat lodge, learned the Oneida creation story, and felt a sense of belonging. I chose to take that path. My parents were raised as Christians. I learned about Oneida longhouse and chose this."

"I don't call myself Indian; I call myself Oneida. This has much meaning. The children are a part of the community."

Oneida informants

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Milwaukee ethnic groups: The Oneida

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Members of the Oneida Nation of Wisconsin are descendants of an indigenous Iroquoian-speaking nation originally from the present-day state of New York. They became one of the original Five Nations of the Iroquois Confederacy. Beginning in 1822, waves of Oneida began arriving in Wisconsin from their New York lands. While most settled on a reservation established in 1838 that was located in parts of two counties on the west side of the Green Bay metropolitan area, the proximity to Milwaukee meant that many would migrate for work to their southern neighbor city. By the 1950s, over half of the Indian households in Milwaukee were Oneida.



Meet your past Oneida neighbor

John Arthur and Nancy Ruth Danforth

John and Nancy Danforth ran the tavern known locally as “Indian John’s” in the Walker’s Point neighborhood at a time when many Oneida were migrating to Milwaukee, just prior to and following the Indian Relocation Act of 1956. The tavern served as a community gathering place where migrants could locate their relatives, sign up for mail, and find housing.

Born in 1899 in Wisconsin, John was the son of John Danforth, Jr. and Orphelia King. Nancy was born three years later in Canada and was the daughter of Paterson Cornelius and Rebecca or Nancy Roberta Powless.

By the time that John was 8-years-old, he became a student at the Tomah Indian Industrial School. The school was opened in 1893. The purpose of these boarding schools, according to the Wisconsin Historical Society, was “intended to teach Indian children to shed their cultural background and become more like white, middle-class Americans”—or, in other words—the aim was to de-Indianize them. An article about the school in the *Milwaukee Sentinel* in July 2, the year after it opened, summarizes the attitudes of most European Americans about Indians during these years.

Can Indians be taught the arts, sciences, and higher civilization? This I think is, or has been, a disputed question which our government is happily trying to settle in providing schools devoted to the training and instruction of as many of the boys and girls as are willing, or can be induced into attending such schools.

Among the 100 or so classmates of John Danforth were girls and boys from the Oneida, Cherokee, Ho-Chunk, and Menominee nations. Oneidas included students from the Cornelius and Doxtator families. While at the school, students spent half a day in book learning and the other half working, mainly at local farms.

After leaving the boarding school, John joined the US Army where he rose to the rank of corporal in Company D of the 136th Infantry. He served during World War I. He then returned to Oneida and settled in Keshena, where he married Vera Hill and then Rena White in 1931. The Indian rolls of 1937 report him as widowed.

By 1940, John Danforth moved to Delafield in Waukesha County, now married to Nancy Ruth Cornelius. John was working as a diesel mechanic in a motor factory. By the early 1950s, John and Nancy had relocated to the Walker’s Point area where they ran “Indian Jack’s” bar. They had at least two children.

John died in 1965—still in Milwaukee. Nancy moved to the Oneida Nation in New York State, where she died in Brown County in 2001.

The Oneida established a branch office in Milwaukee that is located today on West Morgan Avenue. South Eastern Oneida Tribal Services works to strengthen cultural connections and provide services and programs that assist Oneida in the city.

Among other activities of the Oneida people in Milwaukee is an annual Oneida Craft Fair that attracts thousands. The event includes singing, dancing, drumming; artisan soups and bakery; processions; and crafts such as traditional beading, cards, clothing and accessories, games, and paintings.

“Beading really reached a high level with Wisconsin Indians. I would say mostly with the Oneida. I’ve seen people spend a year on one piece. Some people get together for beading circles where they bring pot luck dishes and work on their beading. It’s a great way to socialize while you work on your art. I’ve been to some where they play powwow music in the background.”

Oneida informant

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Meet one of your current Oneida neighbors

Antonio J. Doxtator

Interview conducted in 2019

Co-author of "American Indians in Milwaukee," Antonio Doxtator is a citizen of the Oneida Nation of Wisconsin. He credits his Oneida ancestors, who fought in every war as American allies and fought to keep their language and culture alive, but, especially his grandmother, Roberta Doxtator, for his cultural upbringing and all the Oneida teachers who have helped him.

"Survival, resiliency, and adaptability are some characteristics of my ethnic group and I feel I have had to do this as well, but I try to speak my Oneida language with family members and friends every day. I take part in our ceremonies and have participated in local powwows for the past 40 years and I sang on and led a drum the past 10 years. I share our stories in the wintertime, which is our storytelling season, and I eat my Oneida foods whenever possible."

The father of one son, Doxtator holds an M.S. degree in Cultural Foundations of Community Engagement and Education from UW- Milwaukee. He has been employed as a youth worker and community educator. "I have worked

in the American Indian community of Milwaukee for the past 23 years, and as the founder of Tradition Keepers Milwaukee, I have also presented at and collaborated with churches, schools, and non-profits to improve the lives of our community members in the areas of our health, wellness, and cultural and spiritual empowerment."

In his spare time, Antonio Doxtator researches Oneida genealogy and continues his research into the Oneida language, culture and American Indian history.

When asked what he is most proud of in his life, he cites his role as a single father, his many years of sobriety, and being a first-generation college graduate.



Summary

The efforts at de-Indianizing Wisconsin's indigenous people have failed. If anything, cultural practices among Wisconsin's Indian nations increased over the years. Much of this revival has occurred in the City of Milwaukee and its surrounding suburbs. Native people in Milwaukee today demonstrate their commitment to Indian life ways in all aspects of daily living. Practices range from language preservation, to sweat lodges, to music, to dancing, to crafts, to dress, to Indian gaming, to naming ceremonies, to an Indian Community School, to food, to powwows, to traditional vocations.

"Our challenge now is language. . . Only [a small percentage of] Oneida members can speak it fluently. Language should go on to children."

Oneida informant

References

Doxtator, Antonio J. & Zakhar, Renee J. (2011). *American Indians in Milwaukee*. Charleston, SC: Arcadia Publishing.

Website: <https://milwaukeeethnicgroups.com/>

Comparing ethnic dishes and eateries in Milwaukee over decades

From turn of the twentieth century to today

The book, *Milwaukee Fine Dining *2014 *2016: A snapshot of culinary and ethnic preferences over time* (Jill Florence Lackey), compared fine hotel menus a century apart. The book was made possible by an unusual find. During the summer of 2015, a Milwaukeean named Luis Rubio found a very old journal hidden away in the attic of the south side home he'd lived in for over 20 years. He took the faded journal to the Old South Side Settlement Museum on 7th St. and Lincoln Ave. where staff from Urban Anthropology Inc. examined it. The journal turned out to be a record of 471 hand-written, daily menus of the Plankinton House Hotel just before it was razed in 1915.

The Plankinton House Hotel



The Plankinton House Hotel (see above) was built in 1887 on the site of the old American House Hotel, which burned down in 1861. The site of both of these hotels is today the Plankinton Arcade in the Grand Avenue Mall. Owned by prosperous meat packer, John Plankinton, the hotel was one of the finest of its time, with five stories, a restaurant and tea room, and business facilities for conferences.

The opportunity

The journal presented the staff at Urban Anthropology Inc. an opportunity to present historical information on fine dining choices before the First World War, and to compare these choices to those in contemporary hotels in Milwaukee. Looking at the Expedia rating system for today's hotels, it appeared that the Plankinton amenities would have earned the hotel some place between a three- and five-star rating. Hence, in 1916 the staff catalogued the menus of three- to five-star hotels within

blocks of the Plankinton's location. Those selected were the Pfister, Plaza, Hyatt Regency, and Athletic Club hotels.

In addition to culinary contrasts, the staff compared the dishes by ethnic designations. Were there notable differences in the ethnic designations of the foods listed at the two venues? Absolutely. See the table on the following page.

Dominant ethnicities



There were clear differences in the ethnic designations that dominated the food listings at the hotels. At the Plankinton House Hotel, nearly half (49 percent) of all foods with ethnic labels were French. This may have been true of most fine dining establishments early in the 20th century, as French cuisine was often the standard by which all other fine cuisine was judged. Scholars have struggled with why this was the case for generations—some arguing that it's because of the meticulous preparation involved in French cuisine, others pointing to the recipes developed in courts of great French monarchs, and others citing its refined use in placating diplomats from France's border nations.

In America, possibly the most well-known TV chef in the 20th century was Julia Child, author of *Mastering the Art of French Cooking*, (1961). Her syndicated TV shows on French culinary arts aired from the early 1960s to 2000.

The Plankinton listed a wide variety of French dishes. Examples of those recorded more often in the Plankinton House Hotel menus were beef bourguignon, ratatouille, consommés, crepes, moules marinières, and fricassees.

Also not surprising, the ethnic cuisine listed second most often (15 percent) at the Plankinton was German. In 1913 and 1914

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Comparing ethnic dishes and eateries

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<i>Ethnic foods</i>	<i>Percentage of ethnic designations—Milwaukee Plankinton House Hotel</i>	<i>Percentage of ethnic designations—Milwaukee contemporary hotels</i>
German	15%	2%
French	49%	5%
Mexican	2%	34%
Indian (Asian)	1%	2%
Italian	9%	20%
Creole	4%	0
English	6%	2%
Russian	1%	0
Irish	2%	0
Chinese/"Mongol"	1%	7%
Scottish	1%	0
Spanish	3%	0
Polish	1%	0
Portuguese	<1%	0
Greek/Mediterranean	1%	5%
Oceanian	<1%	0
Middle Eastern	1%	9%
African	<1%	0
Hungarian	<1%	0
Turkish	<1%	0
Dutch	1%	3%
SE Asian	<1%	1%
Caribbean	1%	0
Belgian	<1%	0
Philippine	<1%	0
Welsh	<1%	0
Japanese	<1%	9%
South American	0	2%

Milwaukee was still the "German Athens" of the United States. Germans were the largest ethnic group in the city and German pride was still strong before World War I. The war with Germany would later create some backlash against Germans locally and elsewhere.

Examples of German dishes listed frequently on the Plankinton House Hotel menu were spätzle, sauerkraut, bratwurst, sauerbraten, wiener schnitzel, and apfelkrapfen.

And what kind of ethnic cuisine is most often listed at the contemporary Milwaukee hotels? It's Mexican. Mexican offerings comprise just over one-third (34 percent) of all recorded ethnic dishes at the contemporary hotels.

South of the border cuisine has become extremely popular in the United States since the 1970s. In addition to its flavor and piquancy, Mexican food is relatively easy to prepare and there's no shortage of Mexican chefs and cooks in the Milwaukee area. While Mexican cuisine may not carry the prestige that French

once did, most fine dining menus in Milwaukee offer a number of Mexican listings—especially as appetizers or condiments.

Examples of Mexican listings in the contemporary hotel menus include quesadillas, salsa, jalapeño relish, tortillas, and chipotle aioli.



The second most frequently recorded ethnic cuisine at the contemporary hotels was Italian, comprising one-fifth (20 percent) of all their ethnic listings. Italian dishes were also offered often at the Plankinton. However, at the Plankinton Hotel, most of the listed Italian dishes were pastas and at the contemporary hotels, most of the listed Italian dishes were sandwiches.

Examples of Italian listings at the contemporary Milwaukee hotels included smoked Italian sausage sandwich, polenta, mascarpone arancini, Caesar salad, and a variety of paninis.

Ethnic range

Most readers would think that the greater varieties of ethnic dishes were found in the contemporary hotel menus, but this was not the case. The contemporary hotels list foods of only 12 different ethnicities, while the Plankinton House listed foods of 27 different ethnicities.

What would account for this? The era between 1910 and 1920 was called the "hyphenated decade." This is because immigration was at an all-time high at this time, bringing in mostly central, southern, and eastern Europeans to Milwaukee and to America. New flavors abounded chiefly from countries such as Poland, Hungary, Portugal, Spain, Italy, Greece, and Russia. Foods from these areas were added to those of the Northern and Western European dishes that reflected the

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Comparing ethnic dishes and eateries

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ethnicities of the greater Milwaukee area of the time, including Germans, English, Irish, French, Belgians, Dutch, and Scots.

Jump ahead 100 years and the Milwaukee landscape is quite different. The largest immigrant groups to Milwaukee have become Latinos (mostly Mexicans) and Asians (mostly Hmong and Burmese). Asian and Latino foods comprised over half (55 percent) of all the ethnic dishes in 2016 at the contemporary hotels, compared to about 6 percent of the total at the Plankinton House. But at the contemporary hotels, the European variety was all but lost. There were no listings for recognizable Welsh, Russian, Irish, Belgian, Spanish, Polish, Scottish, or Portuguese dishes.

But how do the menu listings of Milwaukee's contemporary hotels compare with the current non-hotel ethnic eateries in the city?

Milwaukee's ethnic eateries



As of 2025, the city's Yellow Pages and ethnic restaurant sites list 226 non-ethnic restaurants and delis. This compares to 347 ethnic eateries. As with the contemporary hotels, the largest number of ethnic restaurants and delis are Mexican (83). Due no doubt to the late 20th and early 21st century popularity of pizza, Italian eateries are the second most common among ethnic offerings in the city. This also pushes the Western European grouping of ethnic eateries to 109, rivaling the Latino grouping at 105. However, unlike the Plankinton Hotel, French offerings number a mere 5. The third largest overall grouping is Asian.

The book, *Milwaukee Fine Dining *2014 *2016: A snapshot of culinary and ethnic preferences over time* can be purchased at <http://www.mecahmilwaukee.com/>.

Prevalence of ethnic/non-ethnic eateries in Milwaukee in 2025

Non-ethnic	226
Mexican	83
Italian	78
Chinese	23
Greek	19
Japanese	17
Other African	9
German	9
Other Latin	9
Irish	8
Indian	8
Thai	7
American Cajan	7
Vietnamese	6
Other Asian	6
Puerto Rican	6
American Creole	5
French	5
Arab/Middle Eastern	5
Korean	4
Spanish	3
Dutch	3
Somali	3
American Southern	2
Ethiopian	2
Egyptian	2
Argentine	2
Polish	2
English	2
American Jewish	2
Peruvian	1
Brazilian	1
Dominican	1
Salvadoran	1
Serbian	1
Scottish	1
Pakistani	1
Hmong	1
Turkish	1
Brazilian	1

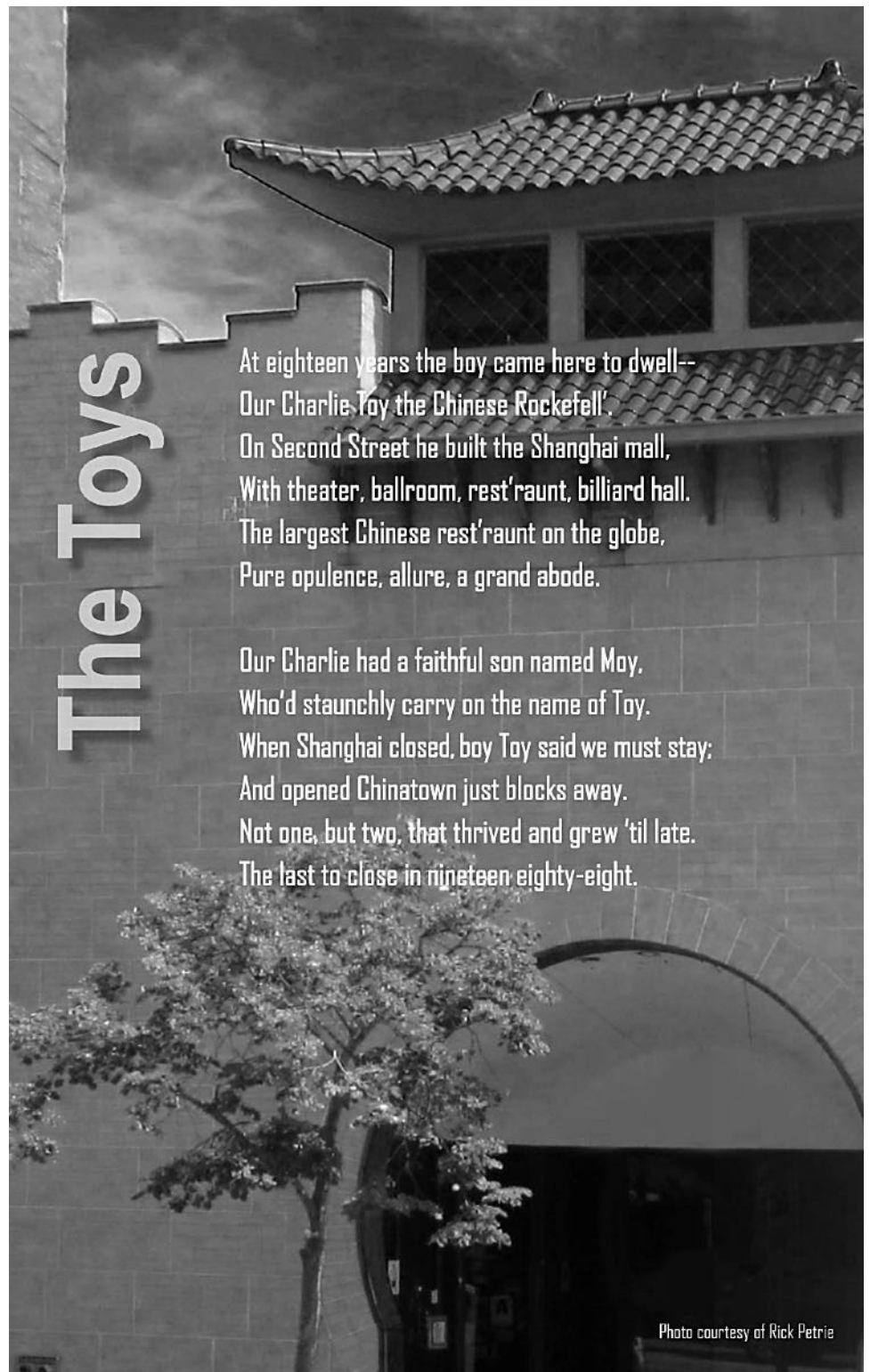
Poetry book on Milwaukee is on the horizon

Work expected to be out in mid-2025

The work will include poetry on topics such as:

- Milwaukee neighborhoods
- Major historical events
- City streets and parks
- Milwaukee heroes and villains
- City “characters”
- Milwaukee special events
- Lost communities
- City businesses, churches, organizations, past and present
- Major sports
- Area ethnic groups

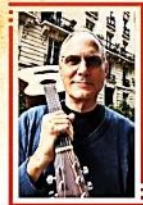
See sample page to the right



af Alliance Française de Milwaukee

KEVIN SOUCIE CHANTE

Un Concert pour le Printemps



This intimate performance by Milwaukee's own Kevin Soucie will transport you to the cafés of Paris with timeless melodies and chansons françaises. You won't be able to help but sing along!

Tickets \$20 in advance • \$25 at the door
All proceeds benefit the Alliance Française de Milwaukee



Enjoy an intimate performance by Milwaukee's own Kevin Soucie, a talented chanteur known for bringing beloved French songs to life. This is a special fundraising concert that will transport the audience to the cafés of Paris with timeless melodies and chansons françaises.

Saturday, May 3rd • Doors at 2:30 PM, concert begins at 3:00
Urban Ecology Center Menomonee Valley
3700 W. Pierce Street, Milwaukee
Tickets: \$25 at the door

All proceeds support the Alliance Française de Milwaukee, promoting French language and culture in our community.

Enjoy Casse-croule: Meets every Wednesday on Zoom and in person at the AF on the first Wednesday of the month from 12pm to 2pm.

Catholic Mass in French: Sundays at 12:30pm at Holy Family Parish in Whitefish Bay.

French Conversation Group in Mequon meets on the 2nd and 4th Thursdays of the month at Panera in Mequon from 11:30am to 1pm.

Rive Gauche Radio Show: The Alliance's own radio show every Tuesday from 6 to 6:30pm on 104.1 FM or online.

Enjoy a French Mass at the St. Joan of Arc Chapel, 1415 W. Wisconsin Ave., Thursday, May 1 at 3pm.



Bastille Days 2025. L'Alliance Française will be back at Bastille Days this July 17-20 with delicious beignets, used book sale, French mini lessons, and French-inspired market.

Choices of consequence: Denmark and the Holocaust

**Jewish
Museum Milwaukee**



February 14 to mid-May, 2025



During WWII countries, policies, and populations across Europe were complicit in aiding the Nazis' 'Final Solution' plan for ridding the continent of Jews. While the world was aware of the Jewish plight, refusals to expand immigration quotas and antisemitism severely limited the options and odds of escape and survival. Denmark's response served as an exception. The events and actions that saved roughly 95% of Danish Jewry will be brought to light through artifacts, personal accounts, and an anchoring photographic series, *Resistance and Rescue*.

Resistance and Rescue includes 37 photographs by Judy Glickman Lauder, who spent years using her camera to witness the sites, stories, and people who experienced the Holocaust. Glickman Lauder recounted her 1990s photography project:

"I was asked to go to Denmark to locate and photograph many Danish World War II rescuers and survivors and to record their stories visually. It was a privilege and honor having contact with these heroic, courageous, and modest human beings."

Designed to highlight the choices available to governments to be upstanders in the face of prejudice and discrimination, this exhibit demonstrates the importance of governmental policy in the protection of its people. Additionally, it spotlights a history of allyship and advocacy for the Jewish people by non-Jews, and explore the power of photography to record and reveal historical truths.

Choices of Consequence also includes a selection of images from the Danish Rescue Museum archives, documents and artifacts from the United States Holocaust Memorial Museum, and will highlight the narratives of specific Danish individuals and events.

Get tickets at [Jewish Museum Milwaukee Online Registration System](#)

Jewish Museum Milwaukee

**1316 N. Prospect Avenue
Milwaukee, WI 53202**

HOURS:
Monday through Thursday,
10am to 5pm
Closed Saturday

Sunday 12pm to 4pm

Ethnic activities for families to do at home

Ethnic stories/games/meals

This featured website delivers stories for the entire family on ethnic groups across space and time. Spend a day (or ten) with any of the offerings summarized in the following pages. Each story (appropriate for children 8 to 14), is accompanied by a recipe of the featured group and a game and art project associated with the story. The narratives were created over a 20-year period by the cultural anthropologists at Urban Anthropology Inc. and are based on scholarly research. Families can learn while being entertained.

Go to <http://teacheraidsforkidsmilwaukee.com/> then click on Kids Across Time & Space or Holidays Across the Globe

The Stories: Summaries

Africa

Berbers of Morocco: A tale of a Berber girl living in the Atlas Mountains of Morocco, how her family members worked to support the household, and the near crisis that developed when her brother wanted to move permanently to Spain.

South Africa: A fictionalized account of the decade when the segregated system of apartheid ended in South Africa and how the time is commemorated by the nation's Day of Reconciliation (story presents much food for discussion and is designed for more mature children).

African Turkana: The tribulations of an African boy reaching manhood who needed to acquire sufficient bride wealth in order to marry in the future, the pastoralist society he lived in, and the unexpected ways that his education came to his aid. A story about the benefits of learning.

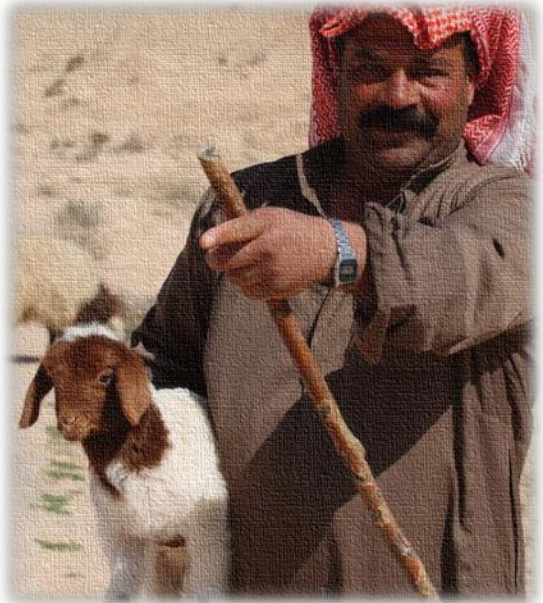
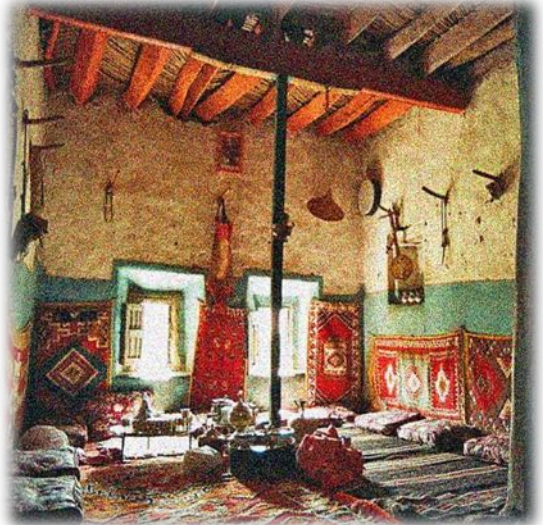
African Ibo: A story of a ten-year-old boy living in Africa around 1800, his vibrant village life, his age grade activity, and the constant threat he faced of being kidnapped into slavery.

Nubia/Kush: The tale of a fifteen-year-old girl living in the black African Kingdom of Kush in the 8th century BC, her trip into Egypt, her cultural shock in seeing the Egyptian transformation of an old friend, and her eventual acceptance of difference.

Europe

Greece: A story of a spoiled teenage boy living in Greece in ancient times, his Olympian experiences, and how a performance of the great Greek drama *Antigone* helped him come to his senses.

Continued on page sixteen



Ethnic stories (summaries)

Continued from page fifteen.

Wales: A fictionalized account of a self-involved American youth who goes to witness the youth national cultural festival in Wales and comes away thinking he might be able to use his gifts in more community-serving ways.

Germany: A tale of a German family struggling to keep the Christmas spirit and German Christmas customs while the family children misbehave. German Christmas customs solve the family problem. A good story for the very young.

Spain: A fictionalized account of a Romani (“gypsy”) girl living in Madrid, Spain, the cultural values and problems she faced, and her secret life as a criminal with her older brothers. A story that asks when or if the ends justify the means.

Rome: The experience of a teenage boy living in a Roman province in 64 AD, his ancestors’ enslavement, the introduction of Christianity to the area, and the deeds of Emperor Nero.

Jews of Poland: The account of a young Jewish girl on the eve of the Holocaust, her daily life in the shtetl, the family’s religious traditions, and their eventual demise.

England: The tribulations of a young boy in Medieval England from a mixed ethnic family who must leave his home at an early age to be trained for the knighthood.

Italy: A story of a teenage orphan girl living in Florence Italy at the height of the Renaissance, her experiences growing up in a humane orphanage, and the choice (among three options) she must make for her future. (Very interactive.)

Eurasia

Soviet: A fictionalized account of a teenage girl living under Communism in the USSR in the 1930s, her daily life, and the conflict she faced over loyalty to her family vis-a-vis loyalty to the Communist government.

Ottoman: A tale a teenage boy living in the Ottoman Empire in the late seventeenth century, his cultural environment, his opportunities, his yearnings, and how he achieved balance between his own desires and helping his family.

Asia/Oceania

Hmong: A story about a young Hmong boy in a refugee camp in the 1970s, his people’s involvement in the Vietnam War and its aftermath, how he and his people recorded their history on story cloths, and his eventual immigration to the US.

Continued on page seventeen



Ethnic stories (summaries)

Continued from page sixteen

Siberia: A tale of a college-bound girl living in a reindeer-herding family in Siberia, the changes that took place when her environment was no longer under Soviet control, the options that the girl was considering for her future career, and the ways that each of these options might impact her traditional people.

Burma/Myanmar: A fictionalized account of a young boy of the Mon ethnic group living in war-torn Burma (now Myanmar) in the late 1940s, the school that villagers organized to teach Mon culture, ethnic strife, the boy's attempts to convince his uncle to return from his refugee status in Thailand, and what eventually happened to his village and school. A story about ethnic intolerance.

China: A poignant story about the life of a young girl in China in the early Middle Ages, Confucian values, and the role of filial piety in the household.

India: A tale of an eight-year-old girl living in India in the 17th century, her world under the Mughals, her family's involvement with the British East India Company, and her dread of being married off at a very young age.

Iran: A fictionalized account of a young Iranian man in a Shi'a Muslim family who is about to learn the spirit of Ramadan.

Japan: The story of a Japanese teenager in the 1920s whose life is charted out for him as a family heir within his lineage—an "other-oriented" role that creates a family link between the past and the future. He experiences culture shock when he visits the United States with his father and makes friends with an American sailor who takes him out for a night of 1920s frolicking and questions the young man's Japanese values.

Bali: A fictionalized account of a Balinese boy in the early 1950s, his struggle with hyperactivity, the Balinese culture of performance, and the way the boy's mother helped her son by involving him in performance art.

Trobriand Islands: The tale of a teenage girl living in the Trobriand Islands in 1918, her islands' culture, and how she attempted to attract the man of her dreams through "beauty magic."

Latin America

Brazil: A story of a Brazilian teenager, his slave ancestry, life in a Rio *favela*, and the sacrifices he made to restore his mother's pride. A story about poverty, pride, and family love.

Costa Rica: A fictionalized account of a young boy in the 1820s whose family had immigrated to Costa Rica from Spain, the

Continued on page eighteen



Ethnic stories (summaries)

Continued from page seventeen

family's adoption of a young Indian/African orphan, the boys' adventures visiting the rainforest, and their ultimate adventure in search of purported treasures left behind by (now extinct) indigenous people.

Maya: The story of a Maya boy living in the seventh century, his trip into a forbidden cave, the myth of the Hero Twins, and the boy's eventual rite of passage into manhood.

Mexico: A tale of a teenage Nahua Indian girl living in Tepoztlan, Mexico in 1948, the expectations placed on her by her culture, her dreams of living in the United States, and how all this changed when she was befriended by young woman archaeologist from the Great Plains of America. This is a story of "the grass is always greener" turned on its head.

Puerto Rico: A fictionalized account of twin girls living in Puerto Rico, the circular migration of their family between their village in Puerto Rico and New York City, and the ultimate decision the family would have to make about permanent residence in New York or their home village. A story of tension between upward mobility and home and family.

North America

Muskogee Creeks: A tale of a teenage Muskogee Creek girl living through the era of Indian Removal, her village life and matrilineage, Creek spirituality, and her family's decision to avoid the Trail of Tears by emigrating to Texas.

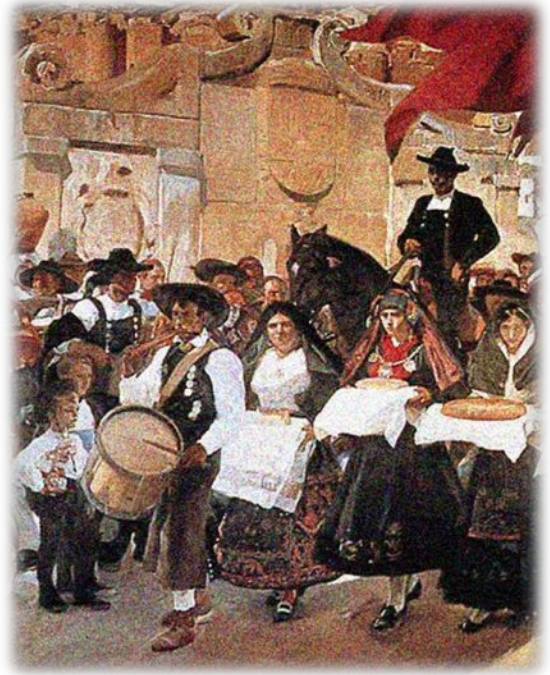
Appalachia: The story of a ten-year-old girl living in the Appalachian Mountains in 1790, the migration of populations following the Revolutionary War, the plight of mixed-race populations, and a look back at the colonial experience.

U.S. Slavery: The fictional account of a young girl born into slavery, how she and her family members made themselves too valuable to their slave overseers to be separated by a slave auction, the Emancipation Proclamation, and the girl's later career as a free woman.

Acadia: A tale of a teenage Metis girl living in Acadia, her community's expulsion from their land, and her family's second home.

Inuit: A fictionalized account of a young Inuit girl living a nomadic life with her family in the Arctic Circle in the 1970s, her life at seasonal sites, the cultural expectations she lived with, and how she overcame jealousy of a younger sibling.

Continued on page nineteen



Ethnic stories (summaries)

Continued from page eighteen

U.S. Great Depression: A story of a young girl living in Nebraska during the dust bowl years of the Great Depression, her steadfast support for her poor family, her daily work load, and an older brother who'd left home for world travel in the abundant 1920s and his reaction to finding his family in dire circumstances.

Hopi: A fictionalized account of a Hopi boy who welcomes his ancestral spirits back to his reservation town.

American Puritans: A story of a boy living in a strict 17th century Puritan household, how he overcame his idleness in order to use Puritan reason to fight slavery in the Colonies.

Northwest Coast: The tale of a twelve-year-old Native boy living in the Northwest Coast of North America in the 16th century, his world of art, the cultural tradition of the potlatch, and his antics trying to outsmart his ceremonial roles.

Milwaukee

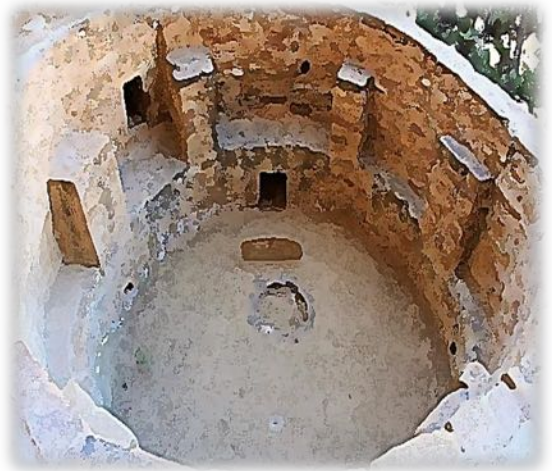
African America Milwaukee: A fictionalized account of an African American girl living in Milwaukee, the loss of her Bronzeville community, her migration to and from Milwaukee, her movement into the Civil Rights Movement and local fair housing marches, and her struggles to keep her new home in Sherman Park.

Irish in Milwaukee: A fictionalized account of a young Irish boy whose family settled in the Third Ward in the late 1800s, his aspirations to become a fireman, the scorn he faced from friends for setting his hopes too low, and his ultimate redemption when a fireman from the Ward saves the city of Milwaukee from burning down.

1950s Milwaukee: A story of a girl living in Milwaukee in the prosperous 1950s and how she and her age mates were influenced by the growing material culture of the day. A story about the influences of popular culture on gender roles.

Polish Milwaukee: A fictionalized account of a young Polish boy living on Milwaukee's south side in the early 1940s, his daily life in a Polish flat, his faith community at the Basilica of St. Josaphat, and what he learned one month about how his meals were prepared.

Go to <http://teacheraidsforkidsmilwaukee.com/> then click on Kids Across Time & Space or Holidays Across the Globe



Kids across Time & Space (KaTS)
**Online cultural stories for
youth**



Over 30 stories, written by cultural anthropologists, of less than 15 minutes each in length, are featured in the KaTS program, and are written for children aged 8 to 14. The stories take place between 700 BC to current times and span all global areas. Each story includes notes for parents or teachers, a game, art projects, recipes, and pre/post test questions. The free website is at www.teacheraidsforkidsmilwaukee.com/KaTS_main.html

List of stories (presented chronologically)

Nubia/Kush: The cultural pride of Khikhy. **Greece: Kyros' love of power.** Roman Empire (Lazicum): Rufus and world of change. **China: The dilemma of Pang.** Maya classical: Can Pacal become a man? **England Medieval: The tribulations of William.** North-west Coast: The foolishness of Sa'laLEla. **India: The dread of Elina.** Italy Renaissance: Francesca's difficult decision. **American Puritans: The reason of Jeremiah.** Ottoman Empire: The Yearning of Yusuf. Acadians: **The relocation of Alma.** Appalachian Melungeons: Martha's family secret. **African Igbo: The dangerous life of Ngozi.** Costa Rica: The great adventure of Tomas. **Creek Indians: Sehoy's fate.** US slaves: The education of Dori. **Milwaukee Irish: Patrick's dream.** Trobriand Islands: Ilabova's transformation. **Japan: The culture shock of Ichiro.** Soviet Union: Natasha's predicament. **US Depression: The devotion of Barbara.** Poland Jews: Rachel's last days. **Milwaukee Polish America: Stefan's goose.** Mexico (Tepoztlan): The dissatisfaction of Zaniyah. **Bali: The hyperactivity of Nyoman.** US Milwaukee: Beverly, the first "material girl." **Burmese Mon: Zeya's school.** Inuit: Allaq's jealousy. **Milwaukee African American: Ruby's lost childhood.** Hmong: Moua Lia's assignment. **Brazil: The dignity of Manoel.** Siberia: Tonya's future. **Gitanos/Spain: Nina's secret life.** Puerto Rico: The twins must decide. **Moroccan Berbers: Aisha's household.** African Turkana: Ekwee's transaction.

Milwaukee's Cultural Connect online
**Ethnic education for
youth**



The Cultural Connect program (CC) began as a series of documentaries based on the 12-year ethnic study conducted by 70 cultural anthropologists in Milwaukee. The documentaries appeared locally on television on PBS and and/or on the MATA channel.

Later these documentaries were included in an 8-unit youth program in over 20 schools and each unit was conducted by anthropologists of the same ethnic background as the unit being presented. Over the years, more components of this program were developed.

Now the program is available at no charge at
www.teacheraidsforkidsmilwaukee.com/CC_main.html

Program description

Cultural Connect is designed for middle and high school age youth and their teachers (or program coordinators) who want to learn more about Milwaukee ethnic groups. The units include documentaries of approximately a half-hour in duration, teachers' guides, games, pre/post surveys, and talking point resources. Groups featured include Milwaukee (1) African Americans, (2) Puerto Ricans, (3) Irish, (4) Germans, (5) Hmong, (6) American Indians, (7) Mexicans, and (8) Poles. Each video documentary is hosted by an anthropologist of the ethnic group featured and includes the voices of key informants of each group.

A bonus unit is provided on the Milwaukee homeless population.

Now live
Website on 190 Milwaukee neighborhoods



Links on each neighborhood include:

- 6 to 35 pages of information
- Brief neighborhood description
- Population-focused history (including ethnic roots)
- Snapshots of commercial districts of the past
- Quotes from residents
- Quotes from oral histories (where available)
- Low cost nearby outings for families
- Demographics of current neighborhood
- Photos of neighborhood

The website currently includes ALL 191 of the neighborhoods. Each week two new information will be added.
<http://neighborhoodsinmilwaukee.org/>

**The website is
 participatory inviting you
 to add more information
 on your own neighborhood**

**Website on over 50
 Milwaukee ethnic
 groups
 has launched**



Between 2000 and 2012, anthropologists at Urban Anthropology Inc. conducted a rigorous study of over 65 ethnic groups in the Greater Milwaukee area. This study resulted in two books—one academic and one for lay audiences. Now it has become a website.

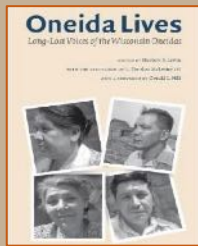
Links on most ethnic groups includes:

- Local history in the Greater Milwaukee area
- Major practices
- Quotes from the 2012 ethnic study
- “Meet your ethnic neighbors” feature
- Ethnic businesses
- Ethnic events and holidays

www.ethnicmilwaukee.com

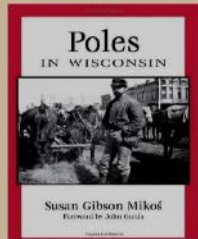
Ethnic Wisconsin in books

NON-FICTION



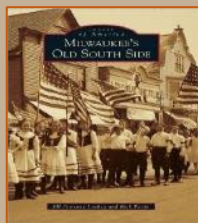
In this intimate volume edited by Herbert Lewis, the long-lost voices of Wisconsin Oneida men and women speak of all aspects of life: growing up, work and economic struggles, family relations, belief and religious practice, boarding-school life, love, sex, sports, and politics. These voices are drawn from a collection of handwritten accounts recently rediscovered after more than fifty years, the result of a WPA Federal Writers' Project undertaking called the Oneida Ethnological Study (1940–42) in which a dozen Oneida men and women were hired to interview their families and friends and record their own experiences and observations.

www.nebraskapress.unl.edu



In this all-new addition to the People of Wisconsin series, author Susan Mikos traces the history of Polish immigrants as they settled in America's northern heartland. The second largest immigrant population after Germans, Poles put down roots in all corners of the state, from the industrial center of Milwaukee to the farmland around Stevens Point, in the Cutover, and beyond. In each locale, they brought with them a hunger to own land, a willingness to work hard, and a passion for building churches.

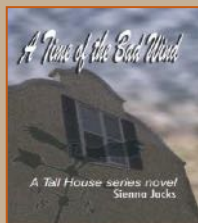
www.wisconsinhistory.org/whspress



The Old South Side has always welcomed ethnic groups. In the late 1800s, the area was developed by immigrant Poles who became the dominant population for over 100 years. While other Milwaukee ethnic neighborhoods gradually dissipated in the mid-20th century because of assimilation pressures, freeway building, or urban renewal, the Old South Side remained solidly Polish. A survey nearly a half century later revealed that people of 110 national backgrounds now lived in the area.

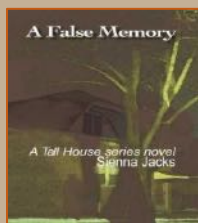
www.arcadiapublishing.com

FICTION

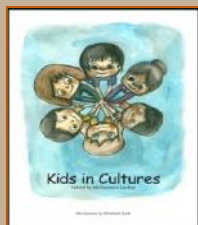


"My dear Meyer," chided the old historian, "why should anyone be surprised by shootings at the Tall House? Have you looked into its past?"

The young anthropology intern was more than willing to look. Meyer Hoffmann's voracious curiosity led him on a course of inquiry about the Tall House, those who'd lived there, and the neighborhood itself. As zealous Meyer uncovered information about the Tall House's history, he blundered to false conclusions as often as he stumbled onto correct ones. The only thing Meyer knew for certain was that everything about these shootings connected to forced ethnic migrations of the past. Yet no one—not the guests, not the neighbors—acted very concerned about these shootings. After all, weren't they designed to be victimless? Perhaps, initially. But that changed. www.MECAHMilwaukee.com

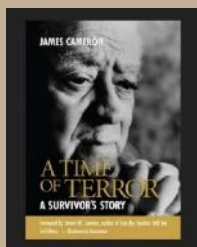


When the family of Leroy Cyrus decided to board him at the sumptuous Tall House, the resident social justice workers didn't know how to respond. Cyrus, now demented, was once a person of interest in the murder of the best friend of the Tall House's proprietor, Sherilyn Riddle. She questioned whether it was ethical to interrogate a man with Alzheimer's disease. One boarder that had no problems with the ethics of this investigation was anthropology student, Meyer Hoffmann. He'd do whatever was necessary to solve this and possibly related murders. But the question was—how can he know if the information he gleaned from Cyrus was true, fabricated, or based on false memories? www.MECAHMilwaukee.com

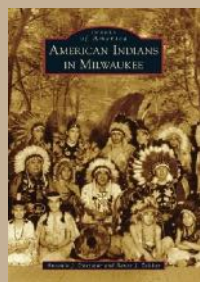


Kids in Cultures educates (while entertaining) children on key concepts of diversity, including culture, ethnicity, and multicultural societies. Kids learn about these concepts through stories of children in various eras and cultural settings in SE Wisconsin. The authors are authorities in their fields. Stories include "Mammoth meat," "Barbara Smith is German?" "Showing up is important: A Hmong virtue," "Firefly nights: An urban Oneida story," "Snow falls in Bronzeville," and "The Braves take the World Series: A Polish and Mexican story." www.MECAHmilwaukee.com

Ethnic Wisconsin in books, continued

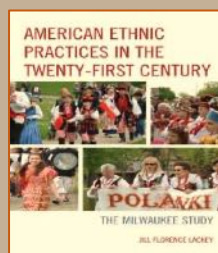


A Time of Terror: A Survivor's Story by James Cameron is the *only* account ever written by a survivor of a lynching. Thanks to America's Black Holocaust Museum and its parent organization, the Dr. James Cameron Legacy Foundation, the book is now available again to a general audience. This new edition includes five never-before-published chapters, photographs, and information for students and teachers. The Foundation will also properly preserve and store Dr. Cameron's original manuscript. www.atimeofterror.info; get book at <https://tinyurl.com/timeofterror>



American Indians in Milwaukee tells the story of tribes in Milwaukee from the time of its 'founding mother' through Indian removal in the 1830s through Indian return through years of activism and the development of the Indian Community School, Potawatomi Bingo and Casino, and Indian Summer Festival. *American Indians in Milwaukee* by Antonio J. Doxtator and Renee J. Zakhar | Arcadia Publishing Books

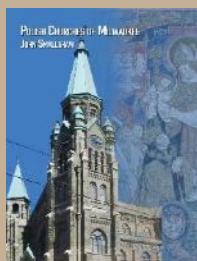
RECOMMENDED BY CHOICE JOURNAL! _____



American Ethnic Practices in the Early Twenty-first Century: The Milwaukee Study is a work based on a twelve-year research project conducted by Urban Anthropology, Inc. The qualitative study examined current strength of ethnicity and the contributions that ethnic practices have made to the wider society. The work takes a new approach by focusing on ethnic practices. The most prominent findings in the book were the ways that community-building activities of ethnic groups contributed to the wider society, and how this, in turn can help restore a needed balance between individualism and collectivism in the United States. www.lexingtonbooks.com

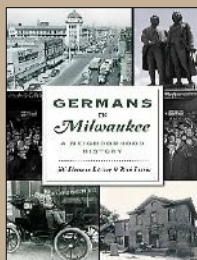
[ingtonbooks.com](http://www.lexingtonbooks.com)

NEWEST _____



Polish Churches in Milwaukee by John Smallshaw Polish immigrants, through incredible personal sacrifice, built magnificent churches and schools in Milwaukee to preserve their Catholic culture. These churches still stand today; this is their story.

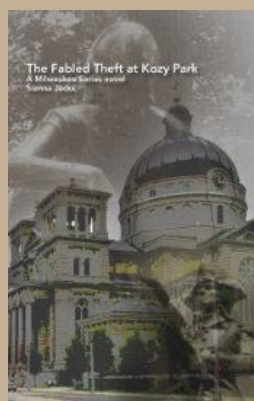
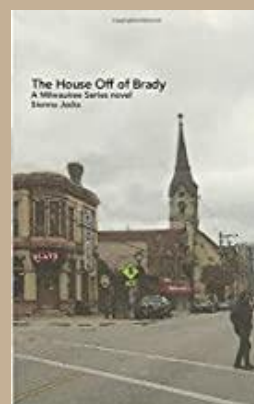
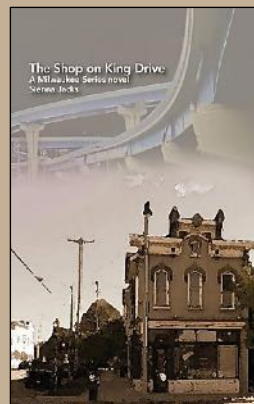
<http://mecahmilwaukee.com/>



Germans in Milwaukee: A neighborhood history, by Jill Florence Lackey and Rick Petrie documents the German presence that still exists in Milwaukee neighborhoods, including place names to parklands to statuary, and through the memories of local residents—some 1,200 who contributed interviews to the authors' organization, Urban Anthropology, Inc.

www.arcadiapublishing.com/Products/9781467147286

Mystery novels to support ongoing work of Urban Anthropology Inc.



The author of the Tall House mystery series, Sienna Jacks, has created a series of novels that take place in Milwaukee neighborhoods. The first offering takes place on Brady Street, the second in the original Bronzeville neighborhood, and the third in Lincoln Village.

As a former resident in numerous Milwaukee neighborhoods, Dr. Jacks will be donating most of her royalties for the ongoing work of Urban Anthropology Inc.

Order at

<http://mecahmilwaukee.com/Fiction.html>

Work of Urban Anthropology (UrbAn):

Milwaukee neighborhood website
Milwaukee ethnic website
Milwaukee educational website
Milwaukee Ethnic News
Milwaukee Neighborhood Forum
15 Milwaukee documentaries

UrbAn is an all-volunteer organization

Publisher focuses on ethnic Milwaukee

Presents opportunities for local writers



Milwaukee Ethnic Collection of Arts and Humanities (MECAH Publishing) recently opened in Milwaukee. Its goals are to:

- Interest readers in the cultural diversity of Milwaukee and its surrounding communities.
- Produce products that fit one or more of these arts and humanities: history, anthropology/archaeology, folk art, art history, museums, literature (including poetry and fiction), language, architecture, and religion.
- Target the products to lay audiences of all ages (e.g., non academic).

Products that relate to urban centers of southeast Wisconsin and highlight cultural diversity will be considered, and can include any of the following:

- Nonfiction books (e.g., small museums in southeastern Wisconsin, the history of Pentecostal churches in Milwaukee).
- Fiction books (e.g., a mystery set in Milwaukee, a book for young people with a local immigration theme).
- Documentaries (e.g., the Irish of southeastern Wisconsin; a reproduction of a play with a Milwaukee theme).

MECAH Publishing

*Milwaukee Ethnic Collection of
Arts and Humanities*

MECAHMilwaukee.com

The work of Urban Anthropology



Urban Anthropology Inc. (UrbAn), the publisher of this newsletter, is an organization of cultural anthropologists dedicated to the celebration of cultural diversity and developing assets in Milwaukee neighborhoods. Among its accomplishments in the past 2.5 decades are the following:

- 12-year study of 65 ethnic groups in the Greater Milwaukee area, resulting in multiple youth and adult programs and two books.
- Oral history covering over 100 Milwaukee neighborhoods, resulting in website, multiple programs, and three books.
- 14 documentaries, based on the above studies.
- 100 life histories of the Milwaukee homeless, resulting in Marquette curriculum and documentaries
- Over 30 programs to beautify and improve Milwaukee neighborhoods
- Training of over 120 anthropology interns in grassroots research
- Publication of bimonthly, *Milwaukee Ethnic News*.
- Website of 190 Milwaukee neighborhoods (see page 11).
- Website of aids for teaching cultural diversity to students, based on past UrbAn youth programs.
- Publication of bimonthly *Milwaukee Neighborhood Forum*.
- Three plays on Milwaukee history
- Study on immigration and work ethics.

Milwaukee Ethnic News

Milwaukee Ethnic News is published bimonthly by Urban Anthropology Inc. and is managed by volunteer anthropologists. The purpose of the newsletter is to offer ethnic organizations and individuals opportunities to share news and information about their cultures. The newsletter does not receive funds from any external source. The editor is Dr. Jill Florence Lackey.

Subscriptions

The newsletter is emailed to anyone wishing to receive it. People subscribing themselves and their friends went from 48 in June, 2012 to over 1,000 currently. If you wish your email or that of a friend to be added to the subscriber list, send the email addresses to JFLanthropologist@currently.com.

Submitting stories

Milwaukee Ethnic News is interested in stories from individuals, businesses, and organizations that have an ethnic appeal. These can be stories about an immigrant family, special ethnic events, or ethnic issues that need to be aired as guest editorials. Stories that show interethnic cooperation are most welcome.

Stories must be between 100 and 400 words. Some editing will be done to match our style guidelines and spatial constraints. We will write the stories for you if you simply send us a list of the information that you want included. A photo of less than 2 MBs is always required for a story to be published. Please do not refer us to websites to collect information or photos. If we write your story from the general information you send, we do not send proofs for approval.

Stories are always due on the 25th of the month preceding a publication month. At times later submissions may be allowed (ask first). Publication months are July, September, November, January, March, and May. Please send your stories to JFLanthropologist@currently.com.

Editorials

Milwaukee Ethnic News occasionally prints editorials or opinion pieces that deal with ethnic topics. Guest editorials are also welcome, but need prior approval to be published.



Ethnic Documentaries from Urban Anthropology Inc.

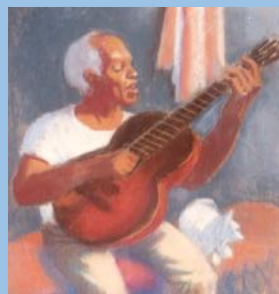
The Kaszubs of Jones Island: The People That Nobody Knew

Story of a fishing community that once thrived in the middle of an urban center, and then disappeared.

Urban Indians and the Culture of Collective Action

The cultural practices and local contributions of North American Indians in Milwaukee.

African Americans and the Culture of Contribution



The fall of Bronzeville and the contributions of African Americans in the city of Milwaukee.

The Amazing Adaptation of the Urban Hmong

When thousands of Hmong came to the United States, they made an incredible adaptation to a complex society, while keeping their own cultural practices alive.

The Varieties of Latino Experience



This documentary focuses on the diversity (as well as similarities) among various Latino groups in Milwaukee.

DVDs are \$25.00 each. All are based on studies done by cultural anthropologists. To order go to www.urban-anthropology.org/Paypalorders.html