inconsistent: it is possible, for instance, to find out that Anna Walters' work appears in *Frontiers* but not that it is in *The Man To Send Rain Clouds*. The important anthology of Southwest writing, *The South Corner of Time*, appears in the acknowledgments but not the bibliography. On the plus side, it includes audio and videotapes, presses and journals relevant to Native American women. As with any anthology, every reader will lament some omissions; my choices—Ofelia Zepeda, Marnie Walsh and Irene Nakai—might at least be mentioned in the bibliography. And, texts should be dated. These, however, are minor problems, to be addressed in forthcoming works. Rayna Green has taken an important and much-needed first step in this anthology, and we are all in her debt.

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David Greenslade. *Welsh Fever*. (Cowbridge, Wales, U.K.: D. Brown and Sons, 1986) 258 pp., $16.95.

Greenslade's rather mod title underlines his main thesis—namely, that ethnic consciousness among Welsh descendants in North America is very high indeed. Both his own evidence and my own observations convince me that he is perfectly justified in his assertion. The one thing he does not really address is "why?"

Greenslade documents the revival of many clubs and sponsors of hymn-singing sessions which had lapsed in the 1940s and 1950s, and is particularly clear in showing the degree to which Welsh-language learning classes throughout the continent are flourishing.

At the center of Welsh affairs in North America is the Welsh National Gymanfa Ganu Association which sponsors a national meeting at which hymn singing in Welsh and English is featured. The group, despite rather ineffectual efforts to encourage younger Welsh-Americans to take an active part, still attracts some two to three thousand people to its yearly meetings. Local groups are equally vital.

Based on over a year of traveling throughout North America to get first hand accounts of the over eighty local Welsh societies as well as the relatively few national organizations, his book is fully detailed. At times it is too detailed, mentioning as it does the existence of the American Daffodil Association and the fact that Elizabeth Taylor and Richard Burton were married in Toronto and that when she sent congratulations to them, a Welsh *grand dame* there received an autographed picture from the stars.

I am not sure how many students of ethnicity would be likely to read

this very detailed account about the present conditions of Welsh-Americans in North America from cover to cover, but surely it deserves a place in any serious ethnic-studies library. Probably its main interest to general ethnic scholars is the fact that it well could be a model—both in its general strength as well as its occasional trivia—to a similar study of any other ethnic group in the country—whether it be one, like the Welsh, which is rather well acculturated and successful, or to a group which has to a lesser degree become accepted and has not "made it."

A similar study of other groups would have to deal with the newspapers and magazines, if any, the local and national societies and their activities, the degree of vitality of the native language, and the relevant ethnic overtones of any related religious sects. Greenslade does this very comprehensively for this group, and I feel that similar studies would be greatly welcomed.

As mentioned earlier, there still is the question of why there seems to be a revival of interest among Americans with Welsh roots. The two major Welsh activities, celebrating the birth of St. David, the principality's patron saint, and singing hymns under the direction of a trained musician, both of them with a long history in North America, although both are becoming more numerous, in themselves offer not much in the way of a solution. Perhaps the revival of interest in the language, a definitely modern development, does. Although Welsh was once used in this country more than most ethnicians are aware of, it virtually dropped out of the churches and the newspapers in the 1920s.

The degree of interest in the language certainly should not be overestimated, nor does Greenslade do this. There are, he notes, two people studying the language under the direction of a native speaker in Chicago, and the number actively working in this country or in Wales in a fairly formal way may very well be fewer than a thousand. Nevertheless, Greenslade shows that there are about two thousand people active in Welsh-American circles in North America and believes that their numbers are growing.

Finally the book is not exclusively devoted to Welsh matters. Its author studied Zen Buddhism in Japan and visited one of their communities in California as well as a Cajun settlement in Louisiana and Navajo areas in Arizona.

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