

Sanchez Korrol, Virginia E. *From Colonia to Community: The History of Puerto Ricans in New York City, 1917-1948*. Westport, Conn.: Greenwood Press, 1983. Pp. xix, 242. Figures, maps, plates, tables, appendix, index. \$29.95

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Volume 13, numéro 3, february 1985

URI : <https://id.erudit.org/iderudit/1018116ar>

DOI : <https://doi.org/10.7202/1018116ar>

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Éditeur(s)

Urban History Review / Revue d'histoire urbaine

ISSN

0703-0428 (imprimé)

1918-5138 (numérique)

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Citer ce compte rendu

Viehe, F. W. (1985). Compte rendu de [Sanchez Korrol, Virginia E. *From Colonia to Community: The History of Puerto Ricans in New York City, 1917-1948*. Westport, Conn.: Greenwood Press, 1983. Pp. xix, 242. Figures, maps, plates, tables, appendix, index. \$29.95]. *Urban History Review / Revue d'histoire urbaine*, 13(3), 259–259. <https://doi.org/10.7202/1018116ar>

minister's account of the "Slavery Chain Done Broke at Last" (1865), offer a dramatic and revealing picture of life in this city during the Civil War. Yet the collection is not an unqualified success from a scholar's perspective. A number of documents focus on isolated events whose broad significance remains unclear. Selections concerning the collapse of the capitol floor in 1870 or the impact of the 1972 hurricane, for example, appear to serve little more than as objects of antiquarian interest. Perhaps the root of the limitations of this collection can be traced to the lack of clarity concerning the criteria according to which the documents were selected. As a result the picture of the city's history that emerges is somewhat spotty and superficial. Duke and Jordan contend that their volume was designed to attract a wide variety of readers ranging from the scholar to the interested layman. Some scholars might find this anthology to be a convenient reference source; most will undoubtedly prefer to seek out the original sources in their complete versions. *A Richmond Reader* will most likely appeal to general readers interested in southern history and, more specifically, to Richmonders themselves. Louis Rubin's introductory remarks about the book are fitting and revealing: it is "a Richmond treasury — writings about Richmond, writings by Richmonders, writings about Richmonders. May those who cherish the old city find in it reminders of things both familiar and felicitous" (p. xxii).

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In *From Colonia to Community*, Virginia E. Sanchez Korrol has placed the Puerto Ricans squarely in the middle of revisionist immigration historiography. By directly attacking the standard interpretation presented by Daniel P. Moynihan and Nathan Glazer in *Beyond the Melting Pot*, Sanchez Korrol provides conclusive evidence that a viable and thriving Puerto Rican community existed in New York City prior to World War II. In addition, she also shows that the residents built and sustained this community with values brought from Puerto Rico. As other revisionist studies of immigrant groups have shown, the work ethic, strong supportive family values and a desire for neighbourhood associations were values brought to America by the newcomers; they were not inculcated by an Americanization assimilation process.

While focusing mainly on the period between the two world wars, Sanchez Korrol illustrates that the *colonias*

(*infants enclaves*) initially appeared prior to the Spanish-American War. Inhabited at first by merchants and students, later by political exiles involved in Caribbean revolutionary movements, and finally by a small working class contingent, the foundation for the future Puerto Rican community took shape. After the war with Spain, the political exiles vanished while working class Puerto Ricans, armed with their new status as American citizens, surged into New York City. This new wave of immigration, in turn, increased the demand for the community's commercial and professional development.

This pattern of immigration continued into the interwar years. According to Sanchez Korrol, it was stimulated by three factors: job opportunities, congressional legislation, and favourable transportation. Among these, the economic attraction of New York City was paramount. Another "pull factor" (p. 28) was the passage of the Johnson Act limiting East European immigration, which increased the demand in New York City for Puerto Rican workers left destitute by the mechanization of the island's agriculture. They, in effect, assumed the jobs previously held by their East European counterparts. The only problem with this description is Sanchez Korrol's argument that Puerto Ricans emigrated to New York because transportation costs were less expensive than to other U. S. cities, especially the Gulf ports. A stronger argument would indicate that economic opportunities were not as great in New Orleans, Miami and other southern cities, and by being less attractive, a competitive transportation system was not developed between these urban centres and Puerto Rico.

While this work can be recommended, other problems exist. The failure to mention the role of the Catholic Church is a great omission, especially since Patricia Cayo Sexton, who belongs to the Moynihan-Glazer school, strongly suggested in *Spanish Harlem* that the church was the community's "main religious tranquilizer." Other revisionist studies of Irish and Italian immigrants have argued the reverse, that the church was cardinal to the development of the immigrant community. On the other hand, one of this work's main contributions is its chapter on women, "The Other Side of the Ocean." Sanchez Korrol's observation, "What has usually been classified as idle female chatter" was, in effect "the family intelligence service," where "women exchanged information on housing, jobs, folk remedies, the best places to shop, their churches, and their children's schools," portrays women as active members in the community building process. It should be elaborated upon in future works.

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