

stawał on dotychczas w zapomnieniu. Jest zupełnie nieobecny w świadomości Polaków.

Dobrze się stało, że prof. Andrzej Jan Chodubski, gdański uczony o szerokich horyzontach, z pochodzenia Mazowszanin, ujawnił i upowszechnił zasługi swojego krajana, którego słusznie można uważać za współtwórcę „cudzego światła”, w tym przypadku azerbejdżańskiego. Polacy są bardzo twórczy, również poza własnym krajem. Jeżeli przymusowo lub dobrowolnie (jak było w przypadku Witolda Zglenickiego) znaleźli się na terenie Rosji, wszędzie szerzyli cywilizację i postęp.

Dzieło w całości jest ogromnie interesujące. Dla Azerbejdżanu niezwykle istotny jest rozdział III, zatytułowany *Urzeczywistnienie pasji stricte geologicznych przez Witolda Zglenickiego na Kaukazie* (s. 71-97). Ze względu na poruszaną problematykę i duże walory poznawcze recenzowana praca powinna być przetłumaczona na język azerski. Sprzyja temu obecne stanowisko przedstawicieli Ambasady Azerbejdżanu, którzy są wyraźnie zainteresowani naukowymi badaniami stosunków polsko-azerbejdżańskich, a zwłaszcza wkładem Polaków w rozwój kraju Azerów.

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Felicia W i l c z e n s k i and Emily M u r p h y, *The Polish Community of Salem*, Charleston, SC: Arcadia 2012, pp. 128, paperbound.

Salem is a city of approximately 41,000 people lying on the Massachusetts coast northeast of Boston. Founded in 1626, it is one of America's oldest towns. An important port especially in the 19<sup>th</sup> century and a manufacturing center in the 19<sup>th</sup> and 20<sup>th</sup> centuries, the city is known to Americans because of its associations with the Salem Witchcraft Trials of the 1690s (not all of which occurred in Salem). Salem today benefits from tourism connected with those trials. Salem is where American author Nathaniel Hawthorne's set his novel, *The House of the Seven Gables*, and that house can still be visited. Recent census data indicates that approximately 7% of the city's population has Polish roots.

Arcadia is a publisher of local picture history books, usually focusing on one town and often written by amateur historians. The format is standard: approximately 128 pages containing 200+ black and white photographs, not more than 20 of which can be contemporary (less than thirty years old). The "text" consists of a maximum three to five sentence captions beneath each photograph and a two or three page preface introduction. Arcadia has already produced several such books on Polish communities such as Worcester and Chicopee, Massachusetts; New Britain, Connecticut; Polish Chicago and Polish Detroit.

Writing local history within those parameters can be challenging, but at least it is one way that American Polonia's history, especially in smaller places like Salem, is recorded.

Poles began coming to Salem in the late 19<sup>th</sup> and early 20 centuries. As in other Polonias deriving from the *emigracja za chlebem*, they settled where work was to be found; in New England, that often meant textiles. In Salem, that meant Pequot Mills and leather goods work. Where Poles settled, a parish church soon followed: in Salem, that meant St. John the Baptist Church and School. When Poles of those times came to America, they often set up self-help societies: in Salem, that meant the St. Joseph Society. They also organized a rich organizational life: in Salem, that meant the Polish Roman Catholic Union and the Polish League of American Veterans Post 55. With Polish organizational life also came Polish and Polonian traditions: in Salem, that meant the annual *Święconka* dinner as well as "Litwin's Polka Variety" radio show. It also meant political activity: in Salem, that meant the Salem Women's Polish American Citizens Club. It also meant all kinds of sports: baseball, basketball, and bowling. All these aspects of Salem Polonia are represented with many historical photographs.

While well-written, the reviewer wishes that that author had added some more historical perspective. Reading this book, one gets the distinct impression it speaks of a day gone by. The book needs some information about what remains of Salem Polonia. Although Polish Mass is still celebrated in Salem on Sundays, but no mention is made of how the parish fared during the massive closing of churches in the Archdiocese of Boston during the mid-2000s. The book mentions Americanization programs for Poles organized by the House of the Seven Gables Settlement Association, but could say more about the interface of Catholic Poles with Protestant New England Yankees. The National Park's Service brochure on Polish Salem (see <http://www.nps.gov/sama/historyculture/upload/SAMA-rpt-small.pdf>) offers some interesting facts not in the book.

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Thaddeus V. G r o m a d a, *Tatra Highlander Folk Culture in Poland and America: Selected Essays from "The Tatra Eagle"*. Hasbrouck Heights, NJ: Tatra Eagle Press 2012, pp. 173, PB.

Speaking about "Polish" immigration, especially immigration in the late 19<sup>th</sup>/early 20<sup>th</sup> centuries, can be very misleading if one does not take account of the regions from which immigrants came. Legally, there was no Poland. Polish speaking immigrants often identified themselves with their regions: Małopolska, Wielkopolska, Kresy, etc. Even the earliest mass immigrants who came to America from Poland – in 1854 to Panna Maria, Texas – called themselves "Silesians". Many historians have pointed out that only when people from Małopolska, Wielkopolska, the Kresy, and