

Poles began coming to Salem in the late 19th 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.

John M. Grondelski
Perth Amboy, NJ, USA

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 19th/early 20th 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

Pomorze came together in places like Chicago, Detroit, and New York, did those immigrants begin to realize they had a lot in common because they were "Poles". One of the important regional immigrations that make up American Polonia, which arrived during the *emigracja za chlebem* (1880-1920), were southern Poland's mountain people, the *górale*. In contrast to other regional Polish groups, the *górale*, both in Poland and in America, have managed to maintain and preserve that identity. They primarily settled in Chicago, with other key pockets in western Pennsylvania and northern New Jersey.

Professor Ted Gromada's new book provides an introduction to the culture of the Highlanders, both in Poland and in the United States. The book is actually an anthology of Gromada's columns in the New Jersey - based quarterly, the *Tatra Eagle* (*Tatrzański Orzeł*), that Gromada founded and has published since 1947.

The 54 essays in this book (each about 3-4 pages long) provide an overview of *góral* life and culture. Only in the 19th century did Polish "high" culture discover Podhale, the region of the Highlanders. Chałubiński "discovered" Podhale as a tourist and recuperative area; Witkiewicz popularized the distinctive Highlander architecture; and Witkiewicz and Przerwa-Tetmajer introduced *góral* dialect into Polish literature. As Gromada points out, in the late 19th and early 20th centuries, when Poland was partitioned and its great cities lay in competing empires – Warsaw in Russia, Poznań in Prussia and Kraków in Austria-Hungary – Zakopane became a neutral territory, a piece of Poland where intellectuals from the three partitions could meet, talk and promote Polish culture, somewhat removed from the eyes of imperial overlords. This was Zakopane's "Golden Age".

The essays are divided into four sections, which include: a general introduction to Podhale, the Highlanders and American Polonia, short biographies of major Polish figures associated with Podhale, and a personal set of reflections on the Gromada family and its role in promoting Highlander culture in America.

Professor Gromada, emeritus professor of history at Jersey City State College, established a distinguished place for himself in American Polonia through his leadership over many decades of the Polish Institute of Arts and Sciences in New York (PIASA). PIASA carried on its work in large part because Professor Gromada contributed countless years to its work. Not until the reviewer read this book, however, did he learn how much Gromada also invested in promoting the culture of the Polish Highlanders in America. Gromada's father formed a *goral* dance group in Passaic, New Jersey, which performed regularly for more than fifty years. So authentic was its repertoire that the Smithsonian tapped it to represent Polish Highlander folk culture during the 1976 Bicentennial celebrations in Washington. Gromada began the journal in which these essays were originally published back when he was a teenager, and has kept it going until today, years after he retired.

John M. Grondelski
Perth Amboy, NJ, USA