

go ujęcia bloku zagadnień z duszpasterstwa rodzin oraz treści pedagogicznych. Przy takim niedoprecyzowaniu programowym przekaz ważnych treści, mimo wysokich kompetencji osób prowadzących, może pozostawiać niedobory formacyjne.

Praktyczny wymiar zaprezentowanych treści stanowi największy atut recenzowanej publikacji. Zarówno zaprezentowanie programu szkoleniowego dla doradców, jak również zamieszczenie w publikacji ważnych i oryginalnych treści dotyczących poradnictwa rodzinnego, zasługują na uznanie. Zwłaszcza to drugie ujawnia troskę Autora o przekazanie najważniejszych przemyśleń w zakresie poradnictwa rodzinnego, z uwzględnieniem potrzeb odbiorcy oraz tych, dla których są oni formowani. W treściach tych widoczna jest kompetencja i wiedza, a najbardziej „wyczuwalne” jest doświadczenie Autora.

Poprzez niniejszą publikację Autor uczynił kolejny znaczący krok w swojej wieloletniej trosce o małżeństwo i rodzinę oraz formacji doradców rodzinnych. Krok, tym razem wykraczający poza granice kraju. Wdzięczność wobec Autora skłania do życzenia, aby publikacja szeroko docierała do potrzebujących jej odbiorców i przynosiła zamierzone owoce. Niech inspirować duszpasterzy i świeckich w środowiskach polonijnych do organizowania i posługi poradnictwa rodzinnego na miarę obecnych potrzeb narzeczonych, małżonków i rodziców. Niech pomaga formować kompetentnych i dojrzałych doradców rodzinnych.

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John B. Bartkowiak, *Bardzo Dobry. East Baltimore's Polish Community, 1870-1950 and the Family Bartkowiak*, Baltimore: Historyk Press 2013, ss. 153, ISBN 978-1-887124-47-8.

Baltimore is not usually associated either with immigration or Poles; a city now almost 60% African American, Poles made up but an estimated 2.5% of the city's population in the period 2008-12 (In 1960, they made up about 15%).

But John Bartkowiak, a Maryland lawyer and amateur historian who has written this book detailing in parallel the history of Baltimore Polonia and of his family, contends that Baltimore was among the leading ports-of-entry for 19th century immigrants after New York. Baltimore, he says, offered both local employment opportunities as well as rail transportation (through the Baltimore and Ohio Railroad) into the American Midwest.

Bartkowiak has a point about Baltimore's importance: the city remained among the top five cities in the United States in terms of population until 1870, and among the top ten until 1980.

19th century Baltimore, says Bartkowiak, had a significant number of German immigrants and so many Poles settled nearby. From what we know of the early years of the *emigracja za chlebem*, the first immigrant streams came from Prussian Poland and did often settle near Germans (e.g., Panna Maria, Texas). That story dovetails well with Bartkowiak family history: Józef Bartkowiak came from the Prussian partition via Bremerhaven aboard the SS Nürnberg, bound for Baltimore. There he settled, and the book uses family history to trace the movement of the family around the Canton and Fells Point neighborhoods of Baltimore and, eventually, to use that history to illumine the history of Baltimore Polonia.

One chapter of the book is devoted to the three Catholic parishes to which Baltimore Polonia gave birth: St. Stanislaus Kostka, Holy Rosary, and St. Casimir churches. The book discusses their history and eventual fates. After a prolonged struggle between some parishioners and the Conventual Franciscans, St. Stanislaus was sold. The rectory and school have become townhouses; the church is now a gymnasium and health club. St. Casimir, also under Conventual Franciscan care, has been losing its ethnic identity as gentrification occurs in the Canton neighborhood. Holy Rosary, the Archdiocesan Divine Mercy Shrine under the Society of Christ's care, remains the one Baltimore parish with a clearly Polish identity (though, curiously, Bartkowiak does not discuss this, writing only that Holy Rosary today „serv[es] both the dwindling parishioner base and newly-arrived (non-Polish) immigrants in the area” (p. 26).

Another interesting aspect of the book is Bartkowiak's remarks about Baltimore Polonia and the sea. Baltimore's livelihood has long been intertwined with the Chesapeake Bay on which the city sits. Bartkowiak points out that Poles often found work as stevedores and dockworkers. He also speaks of how Poles found work in Baltimore's canneries, especially because, as he claims, demand for oysters in Europe grew. Together with tobacco and canned food exports, Bartkowiak claims that Maryland's farms and waters had a European market. Polish immigrants generally were not associated with fishing, although Stefan Nesterowicz's *Travel Notes* (dating from ca. 1910) spoke of Polish immigrants in Mississippi and Louisiana fishery canneries. Given that all three states had experiences of slavery and Nesterowicz discusses interracial relations on the Gulf Coast, a good historian might want to explore that aspect of Baltimore Polonian history.

Six chapters and two appendices focus on family history. There is, of course, the danger of extrapolating from the particular to the general, but their lives may also tell us something of the lives and social conditions of assimilating Poles who stayed in Baltimore after the *emigracja za chlebem*. The period is enriched by various historical and contemporary photographs. Special kudos belong to Historyk Press, a Baltimore Polonian's venture that has done yeomen work in documenting the history of the Polish community in that Maryland city: without Historyk Press, one suspects much of the Baltimore Polonia story would not be in print.

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