

Wisconsin, and some of the customs and traditions associated with Polish Catholics in Wisconsin.

Kowalski's work is valuable because there is insufficient documentation about Polonia outside major metropolises like Chicago and Detroit and a real dearth of information about America's Polish parishes, an impressive religious and cultural achievement built on the sacrifices of poor immigrants and now significantly under assault from local bishops intent on consolidating or even closing parishes. One has the impression that this book may have originally been research as part of the author's studies in history at the University of Rzeszów.

The book's major problem is that it is sometimes incomplete. Tables of pastors are not always complete, and some parishes have them, others do not. There is no discussion of the degree to which these parishes remain Polish in identity. The history of the Polish National Catholic Church is passed over practically in silence (roughly two pages), even though the struggle over national parishes was particularly strong in Wisconsin.¹

Still, as American Polonia's parishes disappear, the necessity of their documentation is ever more pressing, especially outside major urban centers. Kowalski contributes to this task by recording their history in central and northern Wisconsin.

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Felicia W i l c z e n s k i, Emily M u r p h y, *The Polish Community of Salem*, Charleston, SC: Arcadia 2012, ss. 128, ISBN 978-0-73857-563-6.

Wojciech S i e m a s z k i e w i c z, Marta M e s t r o v i ć D e y r u p, *Wallington's Polish Community*, Charleston, SC: Arcadia Publishing 2013, ss. 127, ISBN 978-0-73859-901-4.

Arcadia Publishing Company specializes in picture-book histories of individual American towns and cities and local communities within those places, written by amateur historians. Their format is standard: books run about 128 pages, include approximately 180-200 black-and-white photographs, and have text limited to a maximum of three to four sentences captioning each photograph. In general, photographs are mostly at least 30 years old, usually much older.

¹ See A. K u z n i e w s k i, *Faith and Fatherland: The Polish Church War in Wisconsin, 1896-1918*, Notre Dame: University of Notre Dame Press 1980.

As a way of marketing to people interested in their local towns and of encouraging amateur historians to record those stories, Arcadia has a niche. While perhaps not the work of professional historians, this series is performing an important work for Polonia: it documents at least something about the history of Polish-American communities, especially smaller ones that otherwise get little to no attention. To date, books have appeared about the Polish communities of Gary, Indiana; New Britain, Connecticut; Chicago, Illinois; Kaszubs in southeastern Minnesota; and Worcester and Chicopee, Massachusetts.

The most recent additions to the series present the Polish communities of Salem, Massachusetts and Wallington, New Jersey. Salem is a town of about 41,000 inhabitants approximately 25 kilometers north of Boston; Wallington is a town of 11,000 about 18 kilometers northwest of Manhattan. About 7% of Salem's population has Polish roots; about 48% of Wallington's people claim Polish ancestry.

Americans typically associate Salem with the witchcraft trials that took place in Massachusetts in the 1690s, as well as providing the setting for Nathaniel Hawthorne's classic 19th century American novel, *House of the Seven Gables*.

Poles began arriving in Salem in the late 19th and early 20th centuries. As with the general trend of the *emigracja za chlebem*, Poles were looking for work, which they found in there in textiles and leather goods. They established a parish church and school (St. John the Baptist) and founded self-help societies (the St. Joseph Society). Polonian organizational life in Salem included the Polish Roman Catholic Union, the Polish League of American Veterans Post 55, and the Salem Women's Polish American Citizens Club. 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. All these aspects of Salem Polonia are represented with many historical photographs.

As part of the general Polonian settlement in the New York metropolitan area, Wallington (like nearby towns such as Passaic and Garfield) attracted immigrants to factories and textiles. They established churches (Most Sacred Heart of Jesus and Transfiguration Polish National Catholic churches). Social life included the Hillside Social Athletic Club and Cracovia Manor; businesses include Wawel Building and Loan. Polish Americans play a large role in local politics: the current mayor and majority of the local council are Polish Americans, and Polish Americans have been elected in Wallington for years.

Wallington is particularly active in trying to maintain its Polish roots. Sr. Emilia Zdeb has been instrumental in keeping the Polish Catholic culture of Wallington alive, through the St. Stanislaus Kostka Polish Language School, through annual participation in the New York City Pulaski Day Parade every first Sunday of October, and in the local tradition (much rarer in the United States than Poland, although reviving in recent years) of Corpus Christi processions. The reviewer wishes that the author of the Salem book had discussed just how much of Salem's Polish roots remain. As one of America's oldest towns (Salem was founded in 1626), one would also expect that the history of Polish interaction with the local population might have provided some interesting stories. Wilczenski's book would have benefited from

culling more information from the National Park's Service brochure on Polish Salem (see <http://www.nps.gov/sama/historyculture/upload/SAMA-rpt-small.pdf>).

Arcadia clearly preserves the most basic information about a local community. Clearly, the possibilities for research by professional scholars are large. Apart from Polish ethnic interaction in Salem, a study of Polonian political activity in Wallington would be valuable: Henry Helstoski, the last Polish-American to serve in the U.S. House of Representatives (1965-77) from New Jersey (a leading state in terms of Polish American percentage of the population and destination for Polish immigrants) came from Wallington.

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