

Polish Catholics in Chicago, 1850-1920: A Religious History. By Joseph John Parot. (DeKalb: Northern Illinois University Press, 1981. Pp. xvii, 298. Maps, illustrations, table, notes, bibliographical note, index. Clothbound, \$22.50; paperbound, \$10.00.)

Joseph John Parot has written a fascinating account of a major ethnic group and its assimilation into the Catholic church of a major American city before World War I. To the author the central issue is the way in which Polish immigrants struggled to maintain their ethnic heritage when faced with the force of Catholic universality identified with an Irish- or German-American hierarchy. Parot delves into the role played by the Reverend Vincent Barzynski and other Resurrectionist priests, who staffed or approved appointments to all Polish parishes and defended immigrant interests. Dislike of Resurrectionist dominance and personality conflicts contributed to the only permanent schism in American Catholic history, the Polish National Church. Finally, Parot relates events resulting in the consecration of the first Polish-American bishop, Paul Rhode, and discusses the effects of World War I, the reestablishment of Poland, and the strong-willed Archbishop George Mundelein on Chicago's Poles. The study concludes that the national parish phenomenon (worship by ethnic origin) preserved the faith of the immigrant and that religious orders such as the Resurrectionists were indispensable in bridging the gap between the institutional church and the foreign adherent.

Parot is weakest when providing historical background and data on Chicago's Poles. He tends to accept Oskar Halecki's nationalistic interpretation of the Polish partitions and Oscar Handlin's romanticization of the immigrant. He explains the *szlachta-chlopi* rift in Poland but does not directly relate it to the Chicago situation. Why did Poles continue to create a religious problem by coming to Chicago in such great numbers? How did Polish spiritual practices contrast with those of other Catholics? Were national churches actually regionally based, i.e., composed of those from the same town or district in the old country? Did the Resurrectionists gloss over regional differences to strengthen their hand in dealing with the chancery? Were parish societies really family affairs, and how did they function in the national parish? Answers may have to await Parot's sequel on the social development of Chicago's Poles.

Religious and ethnic historians will admire this study for its succinct factual reporting and impressive bibliography of

manuscript and published sources. Indiana readers will seek parallels with Polish religious life in northern Indiana (Parot is from Hammond) and want to learn about the Chicago background of the Polish National phenomenon, which also affected South Bend. Hoosiers may note, however, the author's failure to mention in his survey of Chicago's ecclesiastical development that it was once part of the Vincennes diocese.

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Ethnic Chicago. Edited by Peter d'A. Jones and Melvin G. Holli. (Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1981. Pp. viii, 384. Tables, figures, illustrations, maps, notes, index. Paperbound, \$12.95.)

Ethnic Chicago extends the search for a better understanding of ethnic democracy that editors Peter d'A. Jones and Melvin G. Holli began several years ago with their collection of essays entitled *The Ethnic Frontier*. In this new study the editors present eight essays that explore the meanings of cultural pluralism and the "melting pot" over time. The history of America's ethnic groups has been, in large measure, an urban experience. As the major urban center of the nation's heartland, Chicago, with its rich diversity of ethnic groups, provides abundant material for study and analysis.

Seven of the city's ethnic groups are considered: Germans, Italians, Greeks, Jews, Ukrainians, Japanese, and Irish. While Germans and native-born Americans outnumbered the Irish, the success of this group warrants the inclusion of two essays. Michael Funchion reviews "Irish Chicago" in the late nineteenth century while Paul Green examines the twentieth century's "multiethnic road to machine success" (p. 212). From humble beginnings as laborers digging the Illinois and Michigan Canal, the "Irish trinity" of priest, policeman, and politician came to positions of power. In his insightful contribution, Green argues convincingly that it took a Bohemian, Anton J. "Tony" Cermak, to bring unity to the Irish Democrats. The result was an Irish-led political machine composed of Poles, Jews, Bohemians, Italians, blacks, and Irish. From 1933, the year of Cermak's assassination, this machine controlled Chicago politics through the mayoral administrations of Edward J. Kelly, Martin Kennelly, and Richard J. Daley.

While the editors have not attempted to present comparative analyses, a number of themes do emerge. One of the most significant patterns in ethnic history is the general improve-