

In the event of total or partial stoppage of work due to disturbances, shortage of customers or other reasons, the affected workers have no claim (*Anspruch*) to wages. However, if such a stoppage lasts three or more consecutive days then the affected workers can claim (*beanspruchen*) immediate dismissal. (translated from p. 101).

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VICTOR R. GREENE. — *For God and Country: the Rise of Polish and Lithuanian Ethnic Consciousness in America, 1860-1910*. Madison: State Historical Society of Wisconsin, 1975.

HELENA ZNANIECKI LOPATA. — *Polish Americans: Status Competition in an Ethnic Community*. Englewood Cliffs, New Jersey: Prentice-Hall, 1976.

HENRY RADECKI with BENEDYKT HEYDENKORN. — *A Member of a Distinguished Family: The Polish Group in Canada*: Toronto: McClelland & Stewart, and Ottawa: Department of the Secretary of State, 1976.

The ethnic revival that swept the United States and Canada in the 1960's produced not only group tensions and anxieties in society but also a new awareness of people's roots and a revived interest in the history of minorities. Scholars and governments, who had ignored non-Anglo-Saxon peoples for decades, all of a sudden began to write or commission monographs about them. The result has been a rapid succession of books on some of these groups, notably the Poles, which reveal both the strengths and weaknesses of such motivations.

Victor Greene's *For God and Country*, for instance, is quite a departure from his earlier *Slavic Community on Strike* (1968). In the previous work he set out to analyse the role of East European workers in the American labour movement. Now, because he considers the story of the rise of ethnic consciousness to be "more exciting, challenging and potentially rewarding" (p. vii) he has forsaken the labour struggle to portray another phenomenon. His statement of purpose is a disappointment to those of us who find labour history as exciting, challenging and rewarding as any other branch of historical enquiry.

In the Introduction Greene enunciates the essence of his book. He states that in Polish and Lithuanian communities of America national self-awareness developed from strife within the community rather than from conflict with other ethnic groups (p. 10). This theme, he freely admits, was first suggested by other scholars, notably Oscar Handlin and Milton Gordon.

To prove his point he utilizes eight chapters to trace the history of two Polish communities in Chicago and one to cover the Lithuanians. This breakdown will undoubtedly anger Lithuanian readers and one wonders why Greene did not confine his story to the Poles. In any event, he points out that American Poles were divided from the start over the issue of identity. The nationalists defined Polishness by language and culture while the religiously-oriented defined it by adherence to Roman Catholicism. It was the struggle of these two factions in Chicago and elsewhere that forced all Poles to ask themselves the question "who am I" and the result was the spread of Polish national consciousness in America. The same held true for the Lithuanians and, hence, Greene concludes, Polish and Lithuanian national identity evolved not from outside pressure and bigotry but from inner conflict.

Had Greene utilized more reliable sources and a better style of English his book might have been more convincing. As it is, one looks in vain for references to Archdiocesan or parish archives. William Galush and I, for example, having used the records of the Archdioceses of St. Paul, Philadelphia and the Diocese of Cleveland, have discovered in official correspondence a great deal of hostility by the largely Irish-Catholic hierarchy of the United States towards Eastern Europeans in general and Poles in particular. Had Victor Greene delved into the records of the Archdiocese of Chicago he might also have found this kind of prejudice. Similarly, although Green read the Polish press and various memoirs and jubilee books, he did not utilize parish records, especially the minute-books of parish committees. It is in these ledger books that one will find the fullest account of the struggles of parishioners with their priests and bishops, as William Galush and I have pointed out on numerous occasions. Indeed, one is puzzled by Greene's failure seriously to discuss the widely-prevalent practice of "lay trusteeism" at this time. This is a serious omission. Meanwhile, one is also annoyed by a generally awkward style of writing that results in sentences such as the following: "These religious leaders more responded to congregational and nationalist sentiment than initiated it for independentism was essentially induced by the Polish laity." (p. 98) A wider use of sources by the author, plus better editing, would have greatly improved this book.

While Greene's work, although flawed, is still a significant contribution to Polish historiography, one cannot say the same for Helena Lopata's *Polish Americans*. In the Preface she admits that her sociology professors nudged her into the study of her people because she is the daughter of Florian Znaniecki, co-author of the famous *Polish Peasant in Europe and America*. To make matters worse, she adds that she is a poor writer (pp. xvi-xvii). Such admissions of purpose hardly serve to whet one's appetite for the rest of the book.

Predictably enough, the following seven chapters are a disappointment. First she teases the reader by grandiosely declaring that she will disprove her father's (and other sociologists') contentions that ethnic neighbourhoods breed social problems and disorganization. Instead, she argues, they promote strong community ties through status competition. Nowhere does she prove it.

Lopata's major problem is that she does not understand how one goes about documenting historical or sociological hypotheses. It is not enough to state, as she does, that intellectuals fostered Polish nationalism in America (p. 22), that "D.P.'s" produced both conflict and a new awareness of Polish culture in the community (p. 27) or that "most of the major organizations did not start out as insurance fraternal, but originated as idealistic religious or patriotic groups." (p. 58) She merely cites other scholars to "prove" these controversial statements. The only original research to be found is this book appears in a discussion of the U.S. census records. One looks in vain for references to significant runs of the Polish press, Almanacs, jubilee and minute-books, oral interviews and questionnaire surveys. Almost everywhere she relies on the work of other sociologists, especially on Thomas and Znaniecki's *Polish Peasant*, which leaves one wondering why she wrote the book. She certainly did not present us with any new or significant synthesis. I strongly suspect that she and her editors are taking advantage of the revived interest in ethnicity to produce another in a long line of "popular" monographs that have little worth but might sell well. This is one of the unfortunate results of the ethnic revival.

A better result is Henry Radecki and Benedykt Heydenkorn's *A Member of a Distinguished Family*. This is one in a series of twenty-five monographs on Canada's ethnic groups that have been commissioned by the Department of the

Secretary of State. Jean Burnet and Howard Palmer, general editors of the series, charged the authors with covering the following topics: the Polish historical background, settlement patterns, ethnic identity and assimilation, ethnic associations, population trends, religious values, occupations and social class, the family, the ethnic press, language patterns, political behaviour, education, inter-ethnic relations and the arts and recreation.

While the above list may appear to be exhaustive it can also lead to unfortunate results. Since the authors had to cover these specific topics they could not focus on any one in particular and, therefore, the book reads like an encyclopaedia. Hence, one can find a lot of information about Canadian Poles in this work but, at the same time, one can be annoyed by the absence of a unifying theme and the presence of too much repetition. The authors, for instance, tell us on three separate occasions (pp. 65, 111 and 147) that Polish Oblates established their people's first newspaper in Canada. Furthermore, by treating each topic in isolation, the authors inadvertently contradict themselves as when they assert on page 48 that the Poles suffered greatly from the Depression and then, on page 175 that they survived the economic crisis quite well. The editors would have served the public better if they had instructed their contributors to cover a certain number of topics but to do so in their own way, rather than having to follow a rigid format.

On the other hand the book is well-documented and handsomely illustrated. Henry Radecki, trained by his Ph. D. dissertation on Canadian Poles, uses a great variety of evidence for his statements. Benedykt Heydenkorn, a representative of the Polish community and an expert on its dynamics, adds colour, authenticity and a personal touch to the story. Excellent photographs portray the evolution of Polish settlements from the late 19th century to the present, and well-organized tables add weight to the presentation. In spite of its organizational faults, this book will serve the general public and scholars quite well.

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JOHN P. MCKAY. — *Tramways and Trolleys: The Rise of Urban Mass Transport in Europe*. Princeton, New Jersey: Princeton University Press, 1976.

One of the least likely vehicles of revolution would seem to be the electric trolley car. Yet this slender volume argues convincingly that in Europe (perhaps unlike the United States) the unprepossessing "tram" changed the face of cities and society at the turn of the century.

The impact of the new technology was revolutionary, the author argues, in two respects. First, the new development created sharp, discontinuous and fundamental change in the nature and volume of the clientele of urban transit, in urban living patterns, and in some urban living styles. And second, the changes wrought by the trolley car were "once and for all". Subsequent variants in urban mass transportation (including perhaps the automobile) only altered in detail, but not in substance the patterns imposed by the humble "street car".

The revolutionary impact of the "trolley" flowed from its ability to meet environmental aesthetic, cultural, technical, economic requirements of British and European urban society. These requirements had not been met by the horse