

without looking behind the constitutional façade at the political processes, is not very meaningful. In this particular case, the monograph offers a good deal of factual information derived from secondary Polish sources but little else. This may be valuable to those who want to find out something about the legal status of the Sejm; it is of little or no value to students of Polish and East European politics who are more concerned with what is going on below the surface.

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POLONIA AMERYKAŃSKA: SZKICE HISTORYCZNE I SOCJOLOGICZNE. By *Stefan Włoszczewski*. Warsaw: Ludowa Spółdzielnia Wydawnicza, 1971. 265 pp. 14 zł., paper.

TEXAS PIONEERS FROM POLAND: A STUDY IN THE ETHNIC HISTORY. By *Jacek Przygoda*. San Antonio: Polish American Center (2611 Mission Road), 1971. xi, 161 pp.

ŚLĄZACY W TEKSASIE: RELACJE O NAJSTARSZYCH OSADACH POLSKICH W AMERYCE. By *Andrzej Brożek*. Instytut śląski w Opolu. Warsaw: Państwowe Wydawnictwo Naukowe, 1972. 292 pp. 58 zł.

Dr. Włoszczewski's popular essays indicate Poland's growing interest in some ten million Americans of Polish descent which is parallel to an increased interest by American sociologists and politicians in "ethnics." Though lacking in scholarly apparatus (no index, no bibliography, incomplete footnotes) and slanted in its conclusions, the tediously repetitious book gives Polish readers lots of little-known information, particularly with regard to the organizational activities of the hyphenated clergy and of the Polish-American press in the formative years of the predominantly economic mass immigration between 1870 and 1920.

Using and often paraphrasing outdated Polish secondary sources by Haiman, Kruszką, Nagiel, Nesterowicz, Osada, Szalewski, and Wachtl, the author completely overlooks at least five scholarly monographs in English published during the last twenty years in the United States. For that reason his interpretation of the first century of Polish-American political relations is both incomplete and inaccurate. Włoszczewski's tendentious treatment of the last fifty years may only bring harm to efforts for a better understanding of the United States and its "Polonia" in present-day Poland. Typical of his bias are such false statements as "local government in America is always a servant of big capital" (p. 103n.), or "the twenty-year-long hue and cry against People's Poland reduced the prestige of the Polish American Congress to zero" (p. 196). The author would be surprised to find that the Ninth Convention of that central Polish-American organization recently held in Detroit was attended by a multitude of important candidates and was nationally covered by all media. Paradoxically, one of the most active branches of the Polish American Congress represents the Lone Star State, though according to Włoszczewski, "hardly a trace was left of Texas' Polonia as an organized group in ex-Polish settlements" (p. 57). Perhaps the most objective part of this otherwise inadequate presentation is the intelligent introduction by Mieczysław Fudali.

Two monographic studies of the Polish Texans, the shorter written in English by a Catholic priest, professor of economics at Loyola University, Los Angeles, another in Polish by an economic historian from a Higher School of Pedagogy in

Opole, well complement each other, as is evidenced by courteous cross references in their respective works. Like the popular Swedish movie *The Emigrants* the authors tell about an immense human effort among the poverty-stricken European peasants of the mid-nineteenth century who for a variety of reasons settled on the American frontier. This is primarily a saga of some one thousand tough Poles, exploited by their Prussian masters in Upper Silesia, who in 1854–56 came in four groups from Bremen or Hamburg to Galveston to settle in the San Antonio area in response to the appeal of their countryman Father Leopold Moczygemba, a Franciscan missionary in southern Texas. The first group arrived at their destination on Christmas Eve 1854 to celebrate the traditional mass under an historic oak tree, and because of the Polish devotion to the Virgin Mary they called the site Panna Maria. It became the first Polish-American colony of the mass “after bread” immigration. In 1856 they raised there the first Polish church on American soil (Immaculate Conception) and two years later the first Polish-language school in this hemisphere.

As aptly summarized by Professor Turhollow on the dust jacket of Father Przygoda’s painstaking study, the thesis of the book “disagrees with the concept of a melting pot or the Turner hypothesis that men shed their cultural baggage and their habits of civilization in order to cope with the raw frontier.” As shown by the author, that particular ethnic minority survived the manifold obstacles of Texan turmoil *because* of its Polish-Catholic cultural baggage, which enabled those hard-working Silesian smallholders and artisans “to tame the harsh environment.” They managed to overcome the hardships of a ten-week sea voyage, of years of unexpected drought and famine, rattlesnake bites, some Indian animosity, and the initial xenophobia of Southern WASPS. Father Przygoda is convinced that “had it not been for the Heritage of Faith, there would be today no Polish Americans. . . . The ‘uprooted’ and ‘the children of uprooted’ were somehow at home, thanks to their lives fortified by religious faith” (pp. 44–45). Moreover, their steadfast adherence to the old country’s way of life along with their gradual Americanization helped to contribute to the pluralistic character of this “Nation of Immigrants.”

Father Przygoda’s meticulously researched and well-conceived seven chapters, though not devoid of sarcastic polemical fervor, deal mainly with religious and economic stories of Polish parishes in the Lone Star State. They are, however, overloaded with indiscriminate details—for example, the rosters of Polish and Polish-sounding names sometimes give the book rather the character of a directory of parochial genealogies. For many years Father Przygoda did research in the U.S. Census Bureau, in the tax and deed records of numerous Texas counties, and in parish registers or archdiocesan archives seldom tapped by social historians. In doing so he gathered impressive though often tedious statistical evidence to show the success story of his heroes and their descendants.

Dr. Brożek’s 78-page introduction to his anthology of twenty-one individual accounts spanning 115 years of the fast-growing Polish-Texan colonies could serve as a model of dispassionate and sophisticated scholarship. The same applies to his comprehensive editorial commentary to the book’s 200-page part 2. Particularly valuable are his contributions dealing with the multiple causes of the earliest exodus from Upper Silesia and his extensive explanations concerning the writers of the respective reports. The author’s less sure grasp of American history is shown by his cursory treatment of the impact of the Civil War, Reconstruction, Great Depression, and New Deal eras on Polish-American communities in Texas.

His otherwise impressive bibliography does not include the Kościuszko Foundation's monographs in the Poland's Millennium Series dealing with pertinent Polish chapters of America's crucial historical periods. Both Father Przygoda and Professor Brożek overlooked the parallel experiences of other ethnic groups in the area (particularly the Czech, Jewish, and German ones), the most important source being perhaps Terry G. Jordan's *German Seed in Texas Soil: Immigrant Farmers in Nineteenth-Century Texas* (1967).

Brożek emphasizes the patriotic distinctness of the Silesian emigrants who not only chose to be *citizens* of the United States rather than *subjects* of the kings of Prussia but remained loyal to Poland, as is evident from their involvement during the crucial post-World War I plebiscite back home in Upper Silesia. In contrast to the scholarly account of an anthropologist, Dr. Rosiński, and thorough reports of two prewar diplomats, Orłowski and Szczepański, the journalistic impressions of the semiofficial reporters from postwar Poland (Budrewicz, Wańkiewicz, and Berezowski) are marred by smug superficiality.

Both works greatly enhance our understanding of that hitherto little-known contribution of Silesian-Polish pioneers to the economic growth of the American South. By coincidence, in 1972 the Institute of Texan Cultures at the University of Texas in San Antonio recognized the regional importance of that fascinating topic by publishing a well-illustrated pamphlet entitled *The Polish Texans*.

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MODERNIZATION AND POLITICAL-TENSION MANAGEMENT: A SOCIALIST SOCIETY IN PERSPECTIVE: CASE STUDY OF POLAND.

By Dennis Clark Pirages. Foreword by Jan F. Triska. Praeger Special Studies in International Politics and Public Affairs. New York, Washington, London: Praeger Publishers, 1972. xvi, 261 pp. \$16.50.

One sets down this book with mixed feelings. Although it represents a serious though frequently muddled attempt to apply contemporary social science theories and techniques of analysis to the study of an East European and Communist society, it falls woefully short in the area of substance and deeper knowledge about the society under investigation—in this case, Poland. Mistakes which one initially assumes are the result of sloppy editing or bad proofreading in a hastily produced volume (no accent marks, no index, inexpensive photo-offset but high price, and so forth) are so numerous and persistent that one must attribute them to some more substantive deficiency. Names of well-known persons (such as Leszek Kołakowski) are consistently misspelled, as are titles of popular dailies and journals (*Życie Warszawy*, for example, appears constantly as *Życie Warszawa*, and *Prawo i Życie* as *Pravo i Zycie*). On a more serious level, Stronnictwo Demokratyczne, the organization within the Front of National Unity purporting to represent politically and functionally the formal economic middle class, the strata of private (nonagricultural) entrepreneurs, is referred to in tables and text as "Social Democrats." Confused by the initials (SD), the author is perhaps not aware that Polish "Social Democrats" if residing in Poland—those identified with the old Polish Socialist Party (PPS)—are (with the "old" Communists) in the Polish United Workers' Party, owing to the merger of 1948.