

## Urban History Review Revue d'histoire urbaine

URBAN HISTORY REVIEW  
REVUE D'HISTOIRE URBAINE

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Volume 13, Number 2, October 1984

URI: <https://id.erudit.org/iderudit/1018131ar>

DOI: <https://doi.org/10.7202/1018131ar>

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Publisher(s)

Urban History Review / Revue d'histoire urbaine

ISSN

0703-0428 (print)

1918-5138 (digital)

[Explore this journal](#)

Cite this review

Blejwas, S. A. (1984). Review of [Parot, Joseph John. *Polish Catholics in Chicago, 1850-1920: A Religious History*. DeKalb, Illinois: Northern Illinois University Press, 1981. Pp. xvii, 298. Illustrations. \$22.50 U.S. / Keil, Helmut and John B. Jentz, eds. *German Workers in Industrial Chicago, 1850-1910: A Comparative Perspective*. DeKalb, Illinois: Northern Illinois University Press, 1983. Pp. viii, 252. Illustrations. \$22.50 U.S.] *Urban History Review / Revue d'histoire urbaine*, 13(2), 178–180. <https://doi.org/10.7202/1018131ar>

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both to public service and to private profit in urban transportation. But the story invites more powerful generalization — about the way the city's spatial divisions complicated and hence deflected for many decades the power of capital, for instance, and why the domination of all aspects of policy by the corporate and banking interests of the CBD came only with the transformation, largely by the automobile, of the politics of urban space.

Similarly in need of more analytic comment is the rich portrait of city government itself. Barrett suggests the deeper tension involved when democracy is supposed to hold economic power in check, but when the state is also expected to rationalize this power, to be the increasingly visible hand doing what business is unable or unwilling to do on its own. In this, the inadequacy of government regulation virtually by definition seems to be the most useful of Barrett's discoveries; there is much to be learned by tracing through the reasons behind his suggestion that either extreme — total deregulation or total government ownership — would have been more likely to produce a viable mass transportation system than the middle ground of regulated private enterprise. On this compromised terrain, the fight against the traction monopolies proved to be a dramatic battle more or less won but to no constructive effect, while elsewhere a more consequential yet barely recognized battle for control of the streets — and for the future of transportation planning — was being lost to the auto by almost invisible degrees.

Citing the urban role in the birth of progressivism has long been one of the mainstays of conventional historiography; Barrett's complex story suggests that the urban context and dynamics may be equally central to the demise as well, in which all that was politically challenging was absorbed by a corporate vision that redefined society, culture, and politics in its own image. Extrapolated to the national level, all this seems strikingly apropos today, when conventional regulatory approaches have come to seem as inadequate to the realities of the modern economy as were the 1907 regulations to the realities facing Chicago's streetcars.

This seems more clearly understood on the contemporary Right, as witness the successful appeal of deregulation, and the frequently strong objective case to be made for it. American liberals, and much of the Left, however, seem often to be riding the streetcars to the end of the line, understanding neither the kinds of economic realities nor the policy-formation dynamics so clearly described here. Barrett's understated and imposing work thus reaches far beyond its carefully-delimited period and topic, ably suggesting the broad promise, for urban studies and history, in the "emerging school of sophisticated transportation history."

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Parot, Joseph John. *Polish Catholics in Chicago, 1850-1920: A Religious History*. DeKalb, Illinois: Northern Illinois University Press, 1981. Pp. xvii, 298. Illustrations. \$22.50 U.S.

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The eruptions of Chicago into an urban metropolis in the late nineteenth and early twentieth centuries coincided with the arrival of hundreds of thousands of European immigrants. Germans and Poles were among the most numerous, each establishing settlements making Chicago, depending upon one's origin, one of the largest German and Polish cities in the world. Nevertheless, both groups, while altering Chicago's urban environment, had, in turn to adapt traditional patterns of individual and communal behaviour into new social, cultural, economic, and political configurations. This dual process is one underlying theme of both books under review.

For the devout, rural Polish peasant immigrants and their priests, adjustment required accommodation with the Americanizing, Irish-dominated Catholic hierarchy. Parot, in his important work, states the dilemma thus: "How is it possible to retain the ethnocentric character of Polish nationality while at the same time giving way to the centrifugal force of Catholic universality?" (p. xii). In Chicago, Bishop George Foley granted a monopoly to the Polish Congregation of the Resurrection of Our Lord, which in turn organized the immigrants in a community-national parish structure imitated elsewhere. This ethnocentric parish-community complex, rooted in Old World patterns of religious and communal behaviour, provided invaluable cradle-to-grave care. When American bishops in the 1920s began to convert national parish-community complexes into territorial parishes to accelerate Americanization, the pastors, to ensure the survival of their parishes erected at such cost, worked even harder to keep them exclusively Polish, which meant keeping the neighbourhood Polish; they succeeded well into the 1950s in the preservation of communal ethnicity.

Parot's recounting of the religious history of Chicago's Polish Catholics in their formative period is a well-documented account of rural immigrant adaptation and community self-organization in urban, industrial America. Parot writes with affection, and in great detail explains the central role of the parish in the Polish immigrant community; the activities of Rev. Vincent Barzynski and the Resurrectionists; the inter-community clashes between the nationalist and clerical factions; how the Resurrectionists' monopoly (which was eventually broken) provoked independent, ultimately schismatic currents; the successful

struggle to obtain the first Polish bishop in America; and the unsuccessful, dramatic battle of Chicago's Polish clergy with Archbishop George Mundelein and the American Catholic hierarchy for greater Polish representation in that hierarchy.

This important addition to ethnic scholarship, however, is marred by severe defects in the first two chapters, which explore the relationship between Catholicism and nationality in Poland and the carry over of elements of that relationship to the New World. Like other ethnic historians, Parot's knowledge of the home country, drawn primarily from English language works (judging from the bibliography and footnotes), is secondary, casual, and, at times sloppy and erroneous. Some events in Poland are mistitled (the Warsaw Insurrection of 1794 should be the Kosciuszko Insurrection [p. 4]); dates are wrong (ex. Mieszko married Dabrowka in 965, not 966, [p. 6], serfs in Russian Poland were emancipated in 1864 and not 1863 [p. 32]; and there are erroneous assertions (the Papacy did *not* "invariably" plead Poland's case before "the courts of Europe" when the state's stability was threatened [p. 7]). Parot's presentation of the terms of emancipation is imprecise, while he (perhaps relying too much upon Kieniewicz) overdramatizes the very real gap between peasant and gentry (the gentry did *not* vow "to even the score for the *chopi* class" for its lack of support for the January 1863 Insurrection [p. 33]) and tries, without evidence, to inject class conflict from Poland as an explanation for local conflicts in Chicago (p. 36).

Finally, Parot's style can be awkward ("an element of separatism rolled over the captive land" [p. 5]) or mawkish (use of such terms: "the *kościół*" for "the church," "in *kraju*" for "in the country," or "the shores of the *Nowy Świat*" for "the shores of the New World"). Better historical and professional editing could have substantially improved a significant ethnic study.

In contrast to Parot's monographic religious history of Chicago's Polish Catholics, the collected essays in the Keil-Jentz volume, which grew out of The Chicago Project of the American Institute of the University of Munich (FRG), focus on how German workers, primarily in Chicago, helped to shape the American working class. The editors consider some essays examples of the "new urban" or the "new political" history, which utilize social science techniques to study local communities, while others reflect the "new labour" history — community studies of small to medium manufacturing towns.

Keil ("Chicago's German Working Class in 1900"), using U.S. Census statistics, finds a shrinking unskilled and increasingly skilled and white-collar work force on its way towards discarding its traditions and cultural identity. Faires ("Occupational Patterns of German-Americans in Nineteenth-Century Cities"), reporting on her research for Pittsburgh and Allegheny City, discovers that "the German occupational profiles in these cities conformed in some

respects to the overall pattern described in other scholarly works" (p. 47) while differences can be understood by looking at the evolving national and local economies as well as the size and nature of the immigrant group. Oestreicher ("Industrialization, Class, and Competing Cultural Systems: Detroit Workers 1875-1900"), examines a series of strikes in 1891 and concludes that workers functioned in competing cultural systems which offered alternative strategies for solving problems in the workplace. These competing systems encouraged both working-class solidarity and fragmentation, and a working class culture had to be forged to overcome ethnic differences.

Such results are not particularly startling, and are reiterated, with variations, by Suhrburz ("Ethnicity in the Formation of the Chicago Carpenters Unions: 1885-1890") and Barrett ("Immigrant Workers in Early Mass Production Industry: Work Rationalization and Job Control Conflicts in Chicago's Packinghouses, 1900-1904") who report that workers, "given the right situation," despite different labour status or ethnic background, could agree upon common strategies.

Economic changes affected immigrants as Jentz ("Skilled Workers and Industrialization: Chicago's German Cabinet Makers and Machinists, 1880-1900") demonstrates, tracing a shift, under the impact of industrialization, from cabinet makers among first generation Germans to machinists in the second. The "new" history, however, can tend to cultural anthropology, as with the essays of Harzig ("Chicago's German North Side, 1880-1900: The Structure of a Gilded Age Ethnic Neighborhood") and Schneider ("For Whom Are All the Good Things in Life? German-American Housewives Discuss Their Budgets").

The final essays explore how Old World political and cultural forms were both used and transformed in Chicago. Levine ("Free Soil, Free Labor, and Freimanner: German Chicago in the Civil War Era") sees a clear connection between German anti-slavery agitation and 1848-ers, both the intellectuals and artisans who would look upon the Civil War as an integral part of the struggle for a just society. Schneirov ("Class Conflict, Municipal Politics and Governmental Reform in Gilded Age Chicago 1871-1875") discusses the organization of the Citizens Association by businessmen who believed that local government was increasingly slipping from their control to new forces, such as the immigrants in Chicago. Two essays on radicalism among German workers in America (Heiss, "German Radicals in Industrial America: The Lehr- und Wehr-Verein in Gilded Age Chicago" and Buhle, "German Socialists and the Roots of American Working-Class Radicalism") demonstrates its European roots and suggest its impact upon subsequent American labour radicalism. Buhle, however, tends to approach his subject from the ideological perspectives of the social revolutionaries he writes about. Finally, Ensslen and Ickstadt ("German Working-Class Culture in

Chicago: Continuity and Change in the Decade from 1900 to 1910") see the decline of a specifically German radical working class movement and the concomitant rise of the Socialist Party as the new radical force. The working-class movement was no longer German at its core.

These precise, carefully researched and written essays add to our understanding of infrastructure of urban-ethnic history, while Parot both erects the infrastructure and lays the brick and mortar.

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Boyer, M. Christine. *Dreaming the Rational City: The Myth of American City Planning*. Cambridge, Massachusetts: The MIT Press, 1983. Pp. xii, 330. Tables. \$27.50 U.S.

Boyer presents a much needed overview of the evolution of urban planning thought in the United States from the 1890s through the 1940s. Less a history of the realities of city planning (Mel Scott, *American City Planning Since 1890* (1971) remains the standard work) than an attempt to understand the planning mentality, *Dreaming* is sharply critical of most planning concepts and concludes that because of the failures of urban planning to date "the formation of a humanistic order to the American city still lies in the future" (p. 290).

In the first two of her study's four sections, Boyer examines the development of planning thought before the First World War. While pointing out the diverse origins of planning thought, she finds that in the early 1900s it was directed at two major, interrelated goals: imposing social discipline upon an unruly urban populace and providing city services needed for private commercial and industrial growth. Both aims, Boyer finds, served the needs of private capital more than those of the rest of society. Thus, the park and playground movement, international expositions, municipal art, and comprehensive city beautiful plans were parts of the same movement, as "side by side with the creation of a disciplinary order and ceremonial harmony . . . improvers gave heed to the creation of an infrastructural framework and a regulatory land order" (p. 7). The failure of these early efforts to solve urban problems led, Boyer shows in the second half of her work, to a transformation in planning thought during the 1920s, 1930s, and 1940s, to "a splintering into zoning ordinances, regional plans, and finally a new alliance between economic programs and state welfare programs" (p. 82). Comprehensive planning died. With the growth of suburbs made possible by the automobile, planners neglected the city core as they sought to create a new blend of urban and rural living. As fears of social disorder lessened with the decrease

in immigration, the cultural and social issues that had so concerned early city improvers were lost sight of, and "physical planning in the American city was reduced to functional metropolitan planning" (p. 196). Finally, during the crises of the Great Depression and the Second World War, Boyer writes, urban planning was subordinated to regional planning projects, (such as the T.V.A.), leading to chaotic urban developments: "skyscrapers on spatial platforms floating above the tangled streets and strangled by city highways, isolated blocks of public housing and civic or cultural centers cordoned off within their own sectors" (p. 207).

*Dreaming* is an important book. Its subject deserves more attention than it has received, and Boyer is to be commended for trying to relate her observations on planning thought to social and economic trends in the United States. Yet, *Dreaming* is also a frustrating book, for so much more could have been done. Deeply influenced by the work of Michael Foucault, Boyer too often fails to point out casual connections and writes in abstractions, examining planning thought without looking at what was actually being accomplished. Her study would have been much improved by some consideration of the findings of urban planning by such historians as Gunther Barth, Bill Wilson, and Mark Foster. By the same token, Boyer frequently lapses into social science jargon (as in "Disciplinary control proceeded by distributing bodies in space, allocating each individual to a cellular partition, creating a functional space out of this analytical spatial arrangement" [p. 70]) which obscures the meaning of what she is trying to say. Nonetheless, *Dreaming* is a valuable work which should be of interest to scholars concerned with the development of planning thought or the evolution of city planning in America.

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Dannenbaum, Jed. *Drink and Disorder: Temperance Reform in Cincinnati from the Washington Revival to the WCTU*. Champaign, Ill.: University of Illinois Press, 1984. Pp. xii, 236. \$22.50 U.S.

Noel, Thomas J. *The City and the Saloon: Denver, 1858-1916*. Lincoln: University of Nebraska Press, 1982. Pp. xiii, 131. Illustrated, bibliography, index. \$16.50 U.S.

Professors Dannenbaum and Noel approach the subject of alcohol from very different perspectives and time periods, but both provide valuable insights into the importance of liquor in nineteenth century America. Dannenbaum focuses on temperance reformers in the two decades before the Civil War. He is concerned with the grass roots appeal of the temperance movement in Cincinnati, its structure, tactics, goals,