

experienced by Jews who tried to become secularized and Polonized, but were firmly rejected by Polish society. She is at her best when discussing the phenomenon of Polish-Jewish assimilation, a subject to which her "ten in-depth interviews" were devoted and about which she has published several interesting articles. And she certainly succeeds, as correctly claimed on the book's dust jacket, in demonstrating the heterogeneous character of Polish Jewry and the tensions which characterized relations between fathers and sons and among Orthodox, secular, and secularizing Jews.

Professor Heller argues that the Jews were the Negroes of Poland, a rather debatable point given the utterly different economic activities and social status of Polish Jews and American blacks. She ignores the fact that the existence of a huge Jewish minority—which exceeded 30 percent in the largest Polish cities—was a serious problem for the young and economically backward Polish state. She fails to relate the Jewish question in Poland to the broader problem of Poland's attitude toward its national minorities (which constituted over 30 percent of the general population), and she does not make enough of the deep-seated distinctions between the three quite separate Jewries which together constituted the Polish Jewish community—Galician Jewry, Lithuanian Jewry, and the community of "Congress Poland." Nevertheless, her book does bring out the essential tragedy of the Jews in Poland, who were hated either because they had failed to assimilate and were therefore "alien," or because they had succeeded all too well in penetrating the Polish economy and Polish culture. It is not surprising, therefore, that extreme political solutions, whether they called for evacuation of the Jews from Poland or for revolutionary change within Poland, gained so much support from Jewish youths.

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DIE JUDEN DER FREIEN STADT DANZIG UNTER DER HERRSCHAFT DES NATIONALSOZIALISMUS. By *Erwin Lichtenstein*. Schriftenreihe wissenschaftlicher Abhandlungen des Leo Baeck Instituts, 27. Tübingen: J. C. B. Mohr (Paul Siebeck), 1973. xiv, 242 pp. DM 59.

Erwin Lichtenstein was a Syndic of the Jewish community in Danzig and editor of its newspaper from 1933 to 1939. He tells the harrowing story of Nazi persecution of the Jews and their ultimate fate. The book is based on his own extensive documentation, other private documents, and selected published documents.

When the Nazis came to power in the Free City of Danzig in May 1933, the Jews numbered some 10,500 out of a population of 410,000. About two-thirds had come from Poland and Russia in 1919–20 and one-third were German Jews already residing in the city. The Nazification of Danzig aimed to make it "Judenfrei," or free of Jews. It followed the same pattern as Nazi Germany, that is, exclusion of Jews from civil service, liberal professions, and the boycott of Jewish shops and business establishments. The process was somewhat slower in Danzig because the high commissioner of the League of Nations, Sean Lester, opposed the persecution, and because the Polish government defended the rights of its citizens, both Jewish and Christian. However, neither the League nor Poland could effectively stop the process, short of a Polish occupation of Danzig. Lichtenstein does not mention this solution, nor the fact that neither the Western powers which supported the League nor Poland could occupy Danzig without provoking a conflict with Germany. After Lester's resignation in 1936, the persecution of the Jews proceeded unhampered. While some Jews had left Danzig before 1939, the main exodus took place during that year. The Danzig Nazis allowed some groups to leave in 1939–40, but after that, the remaining Jews were deported to Nazi death camps in occupied Poland.

This book is an excellent case study not only of the horror of legalized anti-Semitism but also of the heartless immigration restrictions of the Western nations, especially Britain and the United States. These restrictions virtually passed a death sentence on untold numbers of European Jews.

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BÜRGER ZWEITER KLASSE: ANTISEMITISMUS IN DER VOLKSREPUBLIK POLEN UND DER UdSSR. By *Richard Hammer*. Hamburg: Hoffmann und Campe, 1974. 278 pp. DM 26.

When Jimmy Carter laid a wreath at the Ghetto Memorial in Warsaw at the end of 1977 and stood in silent tribute, few Jews in Poland thrilled to his gesture. There are hardly any left. Amid a population of thirty-four million, their number has dwindled to below six thousand. When World War II broke out, the Jewish community consisted of three and a half million people. More than three million fell prey to the Nazi holocaust. Of those who survived, often by fleeing beyond the reach of Nazi Germany, many trickled back to their home towns in a vain search for family members and a resumption of normal lives.

Hatred of Jews, endemic to large strata of the population, continued to persist. Bureaucratic and popular hostility culminated in the Kielce pogrom in 1946, which provided the impetus for mass migration to D.P. camps in Germany's American zone of occupation. Several hundred thousand, mostly those with strong Jewish affiliations, moved to the West, often with Palestine/Israel as their destination.

Those who did remain in the People's Republic of Poland—some 45,000 in 1951—were veteran Communists or were sympathetic to the new regime. Having severed religious ties with the Jewish community, they considered themselves full-fledged Poles and expected communism to solve the "national question." Their tragic story is the subject of this book, whose pseudonymous author—active in economic and later in scientific affairs—was one of them.

In the beginning, the new rulers welcomed the Jewish-born citizens. Capable people were needed in the bureaucracy, the intellectual community, and the state-controlled economy. Hence, Jews initially did play a certain role among the cadres of the new society. Although few in number, they came to serve, unwillingly and unwittingly, as pawns in factional infighting among the leadership of the ruling PPZR Communist Party.

Nationwide campaigns were waged against "Zionists" and "Revisionists," code words for Jews in party lingo. Top leaders from Moscow resorted to crude Jew-baiting during visits to Poland. General Mieczyslaw Moczar, the ambitious minister of the interior, made himself spokesman and spearhead of the "Partisans," who agitated against the handful of Jews remaining in Poland. Even Wladyslaw Gomulka, a symbol of liberalization in 1956 when popular outrage swept him into power, tried, a dozen years later, to make the Jews the scapegoat for the blunders of his own regime: Edward Gierek, his successor, went along.

Not only were cultural and educational activities liquidated, save for a few showpieces, but Jews were first purged from their positions and then, in effect, expelled from the country. Even Jewish Communists, who had devoted a lifetime to the fight against Zionism, were forced to renounce Polish citizenship and to go through the motions of requesting permission to emigrate to Israel, in order to provide the Polish leadership with an alibi. (In 1969, Denmark and Sweden accepted three thousand of these bewildered people who, though branded as Zionists, were in fact such determined non-Zionists that they refused to set foot in Israel.)