

building infrastructure and implementing the constitution at hand. This third volume, of which only the first sub-volume has been published so far, only covers the first five months of the government of Adolf Auersperg, which remained in office from 25 November 1871 to 15 February 1879. Here the records are much fuller. Out of seventy-two cabinet minutes, there remain the papers of seventy-one, though these too have gaps where the fire and water destroyed some pages and agenda items.

In this third volume we begin to see Cisleithania on track. Neither the adherents of centralism nor federalism were able to push through their concepts of state organization on the other and so Cisleithania's framework hovered somewhere in the middle. The "government of Lasser, named Auersperg" was liberal in spirit, but forced to accept the state that it inherited. It thus turned its attention to reforming the Reichsrat's electoral process, drafting laws that would allow for "emergency elections" when delegates failed to take up their seats in parliament. This would be followed by a law that changed how representatives to the imperial parliament would be elected—implementing direct elections instead of accepting delegates by the provincial assemblies—in 1873. Finally, much of this third volume is taken up by discussions over railroad building. Cisleithania was a great builder of infrastructure under dualism and here we see that activity dominate much of the government's time and discussions.

Finally, in taking these three volumes together, one is reminded of just how active Francis Joseph was in establishing the architecture of dualism, even if Beust and Andrassy did not always let him get his way. The emperor appears again and again to chair the meetings of the cabinet in 1867 in matters relating to the army, but also the important discussions of drafts of the fundamental laws. But he shows up again, even after the Cisleithanian government had been established at the end of 1867. And these matters of centralism and federalism, common monarchy and dualism were not the only ones here that drew the emperor's attention. The relationship to the Catholic Church and what to do with the Concordat, whose provisions stood in direct conflict with some aspects of the new fundamental laws, were also sticky issues that played out in the Ministerrat in these years. These also played out in the sphere of international relations, reminding us that none of these discussions or issues should be taken in isolation. Even so, these volumes, the first of Series III and our first glimpse of this larger project to publish the minutes of the Cisleithanian government, are most welcome. They are worthy successors to the work of the Austrian and Hungarian Academies of Sciences first two series. Historians are indebted to the team producing these volumes, sifting through the ashes, determining what is extant and what is missing, and producing marvellously edited volumes that point out where to go to next.

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Since 1918

Adler, Eliyana R. *Survival on the Margins: Polish Jewish Refugees in the Wartime Soviet Union*

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During World War II, between 280,000 and 290,000 Polish Jews found themselves in the eastern parts of the USSR, fighting for survival for 6–7 years. Compared to other refugees, they were in a worse situation there. The Polish language spoken by these refugees was similar to Russian, but many could not write in

the language. They faced an unfamiliar environment, unemployment, and depression due to the loss of relatives in territories occupied by the Wehrmacht—as well as the hunger, disease, and housing problems from which all refugees suffered. Many of these Polish Jews did not survive.

Eliyana Adler's book, *Survival on the Margins*, sheds light on this experience. Divided into five chronological chapters, the study tells the wartime story of a specific set of Polish Jews. The author pays close attention to the motives behind their decisions to flee to the USSR or remain in the German-occupied part of Poland. She discusses the problem of separated families and describes the deportation to the east of those refugees who were considered disloyal by the Soviet authorities.

Adler divides Polish citizens in the USSR into two categories: deportees and refugees. The Soviet authorities, however, did not utilize “deported” as a category after the amnesty of August 1941, referring to them all as “evacuated former Polish citizens.” Although the author's approach is legitimate, there is a possibility of confusion when distinguishing between these two categories, especially when negotiating the eligibility for diplomatic patronage with representatives of the Polish government in exile. After all, the Supreme Soviet of the USSR retained Polish citizenship only for those who entered the territory of the USSR after 1–2 November 1939. It is also worth adding that the deportees made up about a third of all Polish Jews who later found themselves in the Soviet Rear.

Adler's synthesis of hundreds of memoirs, interviews, and diaries was an enormous undertaking. With the help of these oral histories, the reader is taken on a journey from September 1939 to 1948, with some reflections on the 1950s. She uses the motif that “individual stories become part of a larger history” and collects significant information on details that are still unknown or little studied, such as disputes in families, labor migration, the fate of Polish writers in Yiddish, conversion to Catholicism, recruitment of informants by the NKVD, sexual coercion, prostitution, and fictional marriage with the aim of migrating from the USSR. Turning then to postwar anti-Semitism in Poland, where Jewish refugees returned after their liberation, Adler examines their new encounter with an old dilemma, arising now under new circumstances and at a different time: the choice of whether to stay or emigrate. It is tough to find such information in Soviet documents of that time, and Adler is conscious of the methodological conflicts between collective memory, the selectiveness of individual memory, and historical research.

In the conclusion, the author contextualizes the suffering endured by these refugees in the USSR during World War II and discusses whether they can be considered Holocaust survivors. Considering Nazism guilty of their difficult fate, she suggests they be considered flight survivors. As for the treatment of Polish Jews by the German and Soviet regimes, Adler discusses the reception of Timothy Snyder's *Bloodlands* (New York, 2012). With some reservations, she believes that the concept proposed by Snyder about the similarity of the crimes of Stalin and Hitler deserves recognition.

Adler presents her monograph as a guidebook (12) for the descendants of these Polish refugees, the “flight survivors.” It will also, however, be very useful for students and scholars interested in this issue. Moreover, the book is a remarkable example of the transmission of social history. *Survival on the Margins* fills important gaps in Holocaust scholarship and brings the subject matter closer to a more salient position, as the author intended.

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Aleksiu, Natalia, and Hanna Kubátová, eds. *Places, Spaces, and Voids in the Holocaust. European Holocaust Studies*

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