

combined with the no-less-absurd invention that the town's Jews signaled to Soviet airplanes at night to direct their bombing of the town, although most of the bombing victims were Jews. Lupu, who was replaced as garrison commander on July 2, 1941, was court-martialed in 1942, not for participating in the pogrom, but for allegedly having protected three Jews, with whom he had joint business interests. He was sentenced to one-month imprisonment and a fine. To defend himself, he produced Antonescu's order and called as witnesses other commanders in charge, in particular, Lieutenant-General Gheorghe Stavrescu, who commanded the army's Fourteenth Infantry Division and whose troops played a key role in the massacre. This is why the court's session was held in secret and why Lupu's deposition would not be mentioned in either the postwar trials, in 1948, or indeed in postwar references to the pogrom.

Ance! demonstrates that attempts were already being made under the Antonescu regime to deflect guilt for the events mainly onto German troops, Iron Guardists, and "rabble." While members of the Todt Division stationed in the town did indeed participate in the pogrom in coordination with the Romanian army (but were not in command of it), they were not involved in the death trains carrying survivors of the massacre perpetrated in the courtyard of the police headquarters, where some five thousand Jews are estimated to have been gunned down or beaten to death, that would leave Iași the same evening. The saga of the rest of the authorities involved in the pogrom (above all, the Special Information Service, the Army Headquarters' Second Section, and the Interior Ministry under Acting Premier Mihai Antonescu) is meticulously presented, as is the terrifying story of the two death trains on which some eight thousand Jews died from lack of air and water.

MICHAEL SHAFIR
Babeș-Bolyai University

Jewish Presence in Absence: The Aftermath of the Holocaust in Poland, 1944–2010.

Ed. Feliks Tych and Monika Adamczyk-Garbowska. Trans. Grzegorz Dąbkowski and Jessica Taylor-Kucia. Jerusalem: Yad Vashem, 2014. 1,109 pp. Notes. Index. Tables. \$78.00, hard bound.

This is a collection of scholarly papers presented at an international conference in Jerusalem sponsored by Yad Vashem's Diana Zborowski Center for the Study of the Aftermath of the Shoah. The volume showcases new scholarship on Jewish life in Poland from the Soviet liberation of Polish lands in 1944 to the present. It is also a testament to the legacies of two Polish Jewish Holocaust survivors: the late Eli Zborowski (1925–2012), who conceived and helped fund the conference, and Feliks Tych (1929–2015), the volume's coeditor. Both were giants in the field of Polish Jewish studies—Zborowski as president of American Society for Yad Vashem and creator of the Eli and Diana Zborowski Chair in Interdisciplinary Holocaust Studies at Yeshiva University, and Tych as director of the Jewish Historical Institute in Warsaw from 1996 to 2005 and a scholar of the Holocaust in Poland.

The idea behind the conference was to bring together scholars from Poland to share current research on postwar Polish Jewry. The result is a collection of cutting-edge research by twenty-six scholars, many of whom are being introduced to English-language readers for the first time. They include historians, sociologists, ethnographers, anthropologists, literary historians, and demographers. Taken as a whole, the essays examine controversial issues, focusing on the impact of the Holocaust on Jewish life in Poland and Polish-Jewish relations since World War II. In his preface, Jan T. Gross points out that the authors represented in this volume come from many

universities and research centers located all over Poland. "This is a radically new development auguring well for the future," he writes. "Half a century after the war, the history of the Holocaust in Poland is finally being written according to the highest standards of scholarship by Polish academics, and it is being integrated into the mainstream narrative of Polish history" (12). The essays, all weighty pieces based on extensive documentation by reputable and serious scholars, are divided into four thematic sections: estimates of the losses during and after the war ("Post-War Landscape"), attempts to reestablish Jewish communal life ("Revival and Unfulfilled Hopes"), taboos and erased memory ("Remembering and Forgetting"), and Jewish life in Poland today ("What Remains").

The first part addresses the issue of numbers: How many Polish Jews survived, and how many returned to Poland? How many perished in postwar pogroms and anti-Jewish violence, and what was the impact? For the latest research, we learn from Albert Stankowski and Ewa Koźmińska-Frejlik that in June 1946, on the eve of the Kielce pogrom, the number of Jews registered with the Central Committee of Polish Jews was 240,489. This official number, Stankowski emphasizes, did not include several categories of Jews then in Poland, such as children rescued by Christians, Jews who never registered with the committee, and those who discovered their Jewish origin many years later. The actual number of Jews in Poland immediately after the war is thus estimated by Antony Polonsky at between 300,000 and 350,000. Taking us through the dramatic twists and turns in communist Poland, with several waves of emigration that depleted the Jewish population, Edyta Gawron discusses the phenomenon in postcommunist Poland of a small number of Polish Jewish émigrés who returned to Poland after 1989.

Andrzej Żbikowski concurs with Gross that the dominant feeling of fear among Polish Jews in 1945–46 led to a wave of emigration, especially after the Kielce pogrom. August Grabski estimates that at least 800 Jews were killed in anti-Jewish violence in the period 1945–47. Grzegorz Berendt maintains that 100,000 Jews had left Poland by February 1947 as a result. Even after the borders were closed in 1950, Berendt shows that from 1951, 20 percent of Jews in Poland applied for emigration papers. This explains why, when emigration was briefly allowed again in 1957, some 51,000 Jews and the non-Jewish members of their families left Poland. "The year 1956," Berendt remarks, "went down in history as the beginning of yet another significant exodus of Jews from Poland." The exodus "considerably weakened Poland's Jewish community" (449). As Tych notes, some 13,000 more Jews emigrated in the wake of the March 1968 events.

Another group of essays addresses the question of how the memory of Polish Jews was systematically suppressed under the communists and then gradually recovered from the end of that era. Emblematic of these chapters are those by Sławomir Kapralski on Auschwitz and Hanna Węgrzynek on the Holocaust in Polish high-school textbooks. Drawing on the work of James E. Young and Michael C. Steinlauf, Kapralski documents the way the memory of Polish Jews was erased from the Auschwitz-Birkenau State Museum after 1968. In the period of the recovery of memory, Kapralski focuses on the way the Holocaust has shaped the Jewish identity of Polish Jews, both survivors and those born after the war. Polish Jews' Jewishness, he found, was often tied to their attitude to the Holocaust. Węgrzynek shows that only two textbooks on the Holocaust written by Polish scholars in Polish have appeared, both published in the twenty-first century. This very fact reflects how little attention was paid to the subject in the school classroom before this century.

Finally, the eight essays in the last section, on contemporary Polish Jewry, discuss issues from property restitution and Holocaust memory to Jewish culture, the Jedwabne controversy, and Polish society's views on Jews and Israel. In her profound

and well-thought-out piece, Helena Datner discusses the responsibility Poland's Jewish community feels today to maintain a viable communal existence. In order not to give Adolf Hitler the posthumous victory of a Poland without Jews, many feel an obligation to remain in Poland and play a vital role in the continuity of Jewish life there: "Questions may be asked not only about the very existence of this community and its chances of survival but also about its 'duty' to live on" (761).

Jewish Presence in Absence will be the standard scholarly work in English on the subject of Jewish life in Poland after the Holocaust for many years to come.

JOSHUA D. ZIMMERMAN
Yeshiva University

Empowering Revolution: America, Poland, and the End of the Cold War. By Gregory F. Domber. The New Cold War History. Chapel Hill: University of North Carolina Press, 2014. xx, 392 pp. Appendix. Notes. Bibliography. Index. Illustrations. \$39.95, hard bound.

Cold War origins—in orthodox, revisionist, and postrevisionist historiographies—have become familiar over the decades; Cold War endings are now receiving scholarly attention. This book provides a subtle and thoroughly researched analysis of the U.S. part in Poland's path to freedom.

Many previous histories by George H. W. Bush's former staff combined experience with expertise. Often written from universities, they tended toward triumphalism: we won the Cold War. Now revision is in order. Facilitated by the Freedom of Information Act, often with applications filed by the Woodrow Wilson International Center's Cold War International History Project and the National Security Archive, more nuanced interpretations have become possible. Gregory F. Domber's book eschews triumphalism and explores a wide range of U.S. and Polish sources to reexamine the Cold War's ending.

He shows how Bush, unlike Ronald Reagan, acted cautiously in relations with the Communist Party. After Solidarity's stunning victory in the June 1989 elections, he backed General Wojciech Jaruzelski, architect of martial law in 1981, as president. His very able ambassador in Warsaw, John R. Davis, Jr., showed Solidarity how they could honor their election pledge not to support Jaruzelski by absenteeism from parliament or abstention. The general won by a whisker. But U.S. political intervention was sporadic, and Domber indicates that much greater influence was exercised by the Soviet Union (under four contrasting leaders) and western Europe, especially West Germany.

U.S. assistance to Poland was primarily financial, allocated by the National Endowment for Democracy, amounting to \$9 million from 1984 to 1989. Much of it was to support Solidarity via its coordinating office in Brussels. Funding was also channeled through the AFL-CIO Free Trade Union Institute, whose program officer Eric Chenoweth has called Solidarity the most important worker uprising of the twentieth century. The money was handled exclusively by Poles, at home and abroad. It also challenged the Communist Party's information monopoly through uncensored journals disseminating independent information and ideas. This was a counterpart to the Polish broadcasts of Radio Free Europe and Radio Liberty, to which Jaruzelski and other party leaders objected strongly.

Other links were philanthropic. The Polish American Congress Charitable Foundation sent material assistance to political prisoners and their families, often distributed through the Catholic Church. In addition to providing much-needed humanitar-