

emphasize “machismo,” often sexually defined. Although Fraser implies that the idea of equality for women and the stress on humanity rather than manliness posed a threat to Soviet masculinity, she nevertheless admits that the default human worker was always male and Bolshevik leadership was preponderantly male, even in its early days.

This collection contains two essays on Poland, both of which emphasize the strength of Polish nationalism among both women and men. In “Life and Fate,” Katherine Jolluck focuses on the persecution of Poles and Jews in former Poland during World War II. She points out that more Polish men than women were conscripted as forced laborers and deported to Germany, whereas most Jewish men and women were killed, whether as slave laborers, in death camps, or elsewhere in Poland. Jolluck is more interested in the plight of Polish women than the fate of Jewish women. Her account is factual, but she somehow leaves the impression that Polish women were victimized to a greater extent than their Jewish counterparts under both the Nazis and the Soviet regime. She concludes that Polish women’s “traditional function of raising patriot children had to be curtailed” (107). For Jolluck, this was apparently a fate worse than death. The second essay on Poland, written by Anna Muller and entitled “Masculinity and Dissidents in Eastern Europe in the 1980s,” analyzes male political prisoners in Poland and their relationship with criminal prisoners, as well as their correspondence with their wives. The author sees political imprisonment as a test of men’s character and devotion to Poland that results in strengthening the value of the traditional division between men and women. The social/private realm remains feminine, while political/public/prison life remains masculine.

Several essays dealing with homosexuality demonstrate that lesbianism never became an issue in eastern Europe, whereas sodomy was rarely decriminalized before the 1990s. In her article on British-Yugoslav lesbian networks during and after World War I, Olga Dimitrijević shows that as was the case back home, Scottish nurses serving on the Balkan front could maintain sexual relationships with one another and with local women without facing condemnation. In Hungary, however, Judit Takác documents that from Habsburg days through the socialist era, the police kept official lists of suspected homosexuals in Budapest, even though they rarely arrested gays or charged them with sodomy.

The last two chapters discussing the aftermath of the Cold War and Communism provide some comparative perspective and prove that the situation in eastern Europe is not so far from the norms in western Europe or the United States with respect to the status of women in the professions, problems of glass ceilings in the workplace, the beginnings of acknowledgement of LGBT rights, and the gradual acceptance of gay pride parades.

Although the essays in this collection are somewhat uneven and sometimes raise more questions than they answer, they nevertheless further our understanding of gender relations in twentieth century eastern Europe and the Soviet Union.

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Arnošt Frischer and the Jewish Politics of Early 20th-Century Europe. By Jan Láníček. London: Bloomsbury Academic, 2017. Xiv, 265 pp. Notes. Bibliography. Index. Illustrations. Maps. \$114.00, hard bound.
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The epilogue of this superbly researched new biography of Arnošt Frischer by Jan Láníček is aptly titled: “Who was Frischer?” Unless you are a scholar of twentieth

century Czech Jews, it is reasonably likely that you do not know. This book does an excellent job of not only answering that question, however, but also making clear why you need to know more about this individual and his political career.

The author's purpose is both to tell Frischer's story and to use the analysis of his life and ideas to explore questions of national, cultural, and political identity for the Jews of the Czech lands in the first half of the twentieth century. Láníček also examines how they reacted to anti-Semitic discrimination and violence and to the regime changes that swept through that country.

Frischer was born in 1887. His father was a merchant, and he was raised in a culturally German environment, a typical background for Bohemian Jews of his day. He embraced Zionism at university, something far less common at that time. In post-1918 Czechoslovakia, Frischer was a general Zionist who sought compromise and unity among various Zionist factions (socialist, religious, right-wing), and emphasized a practical kind of Zionism, focused on the lives of Jews where they lived at the time.

Not much support for Zionism existed among Jews in Czechoslovakia in the first years of the Republic, and Frischer began to focus more on politics in that state, helping the Jewish community fight for its rights and improve the lives of its members. He argued that Jews in the multiethnic states of central and eastern Europe should be recognized by the state as a nationality, essentially continuing the fight of Jewish nationalists in the Habsburg Monarchy to maintain a layered identity (ethnic, cultural, and civic). Frischer and his fellow Zionists sought to strengthen the Jewish cultural and national identity of Czechoslovak Jews, in opposition to those who advocated assimilation and the adoption of a Czech national identity.

Frischer was elected as chair of the nationalist Jewish Party and served from 1935 until fall 1938, after the Munich agreement essentially ended democracy in Czechoslovakia. He tried to escape when Nazi troops took the rest of the Czech lands in March 1939, but was captured and turned over to the Gestapo, and held for three months. Finally, on December 27, 1939, he was able to leave Nazi-occupied Prague for Trieste and then Palestine. In November 1941, Frischer was appointed by Czechoslovak President Edvard Beneš to the government-in-exile, the State Council. He was not an official representative of the Jewish community, but he was generally described as such by the Jewish press. He advocated for Czechoslovak Jews in that capacity throughout the war. Frischer also attempted to organize relief for Jews who were in concentration camps and otherwise under Nazi control.

Láníček's research led him to push back against what he cited as the false, yet prevailing historical interpretation that the Czechoslovak government-in-exile had strongly pushed the Allies to bomb the camps and the railroad tracks that led to them. Frischer returned to his home country in March 1945, and essentially became the head of the Czechoslovak Jewish community, as the rest of the leadership had died or been killed. One goal of the author is to ensure that historians properly acknowledge the work Frischer and others did in reconstructing Jewish life in post-1945 Czechoslovakia. Frischer was purged from political life after the Communist takeover of the government in 1948, and in June, emigrated with his family to London, where he lived until his death in 1954.

This book aims to fill a gap in the historiography, and put the life and career of Frischer back into the historical record. The author has conducted wide-ranging archival research in the Czech Republic, Canada, Israel, Switzerland, Britain, and the US. The book goes beyond Frischer's biography to offer a life and times history of the Jews in the Czechoslovak lands during the war, albeit from the perspective of the political leadership. This highly informative and well-executed monograph is certainly required reading for anyone studying twentieth century Czech Jews, and is

strongly recommended for scholars and students of central and east European Jews, Jewish nationalism, national identity, and Czech politics.

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Milk Sauce and Paprika: Migration, Childhood and Memories of the Interwar Belgian-Hungarian Child Relief Project. By Vera Hajtó. Leuven: Leuven University Press, 2016. 298 pp. Appendix. Notes. Bibliography. Index. Illustrations. \$55.00, hard bound.

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This book examines different facets of a Belgian-Hungarian project, which saw around twenty thousand Hungarian children come to Belgium for “holidays” between 1923 and 1927. There is a focus on the thousand or so who stayed on and became migrants in the more traditional sense. This was one of many examples of child migration in the interwar period, often in the guise of child “rescue” projects, which can be placed along a spectrum from benign to abusive. The author’s research framework looks at how social identities, particularly childhood or “being a child,” are affected by migration. The author argues that processes of migration strongly influence individual and collective social identities.

The book is divided into three parts. The first looks at “States, Institutions, and the Welfare of Children,” examining the macro-level migratory regime and the meso-level institutions involved in the socio-historical context. The Belgian Catholic Church took the lead role in the program as it felt it could increase its role in Belgian society through visible participation in popular child-centered international humanitarianism. It also wanted to improve Belgium’s international image, tarnished by its occupation of the Ruhr in 1923. The involvement of the Hungarian state, social organizations, and churches was also motivated by national concerns, as they hoped to use these international child schemes to win sympathy and support for the revision of the “unjust” 1920 Treaty of Trianon, when Hungary was forced to cede 71% of its pre-war territory and 64% of its pre-war population.

The second part of the book, “The Family Network—the Best Interests of the Child,” examines how the families involved were affected and how they maintained and negotiated transnational practices and facilitated the children’s integration. The author skillfully shows how important the Hungarian children—“Walking Red Tulips” working to create “the International of Love”—were to Hungarian nationalists (Jewish Hungarian children were not allowed onto the project). They were also important, however, to the families who made the decision to send them away and to those who took them in to stay. For many of the Belgian families, joining the child relief project was a highly visible way of demonstrating a Catholic identity, not only in the sense of offering charity but also in possessing many children in a multi-generational family structure. Hungarian families were motivated by poverty and this created some power imbalance with feelings of shame and gratitude. The author argues, however, that the organizers of the child relief project successfully created a transnational humanitarian community linking Belgian and Hungarian families, which was strengthened by family correspondence and the circulation of photographs. For many, this link continued through further generations.

The third part, “Children-Migrants-Identities: Between Motherland and Home,” is about remembering and imagining childhood, based on interviews with surviving participants, now in their late nineties. The author has tried to uncover what the