

onslaught on Czechoslovakia. When Jewish sportsmen decided to boycott the 1936 Berlin Olympics, they were immediately accused of lacking patriotism, because the chances of Czechoslovak athletes to bring home medals in certain sports dramatically decreased.

Furthermore, although Jews received the right to declare Jewish nationality in the official census regardless of the language they used, the Jewish nationalists never fully benefited from the minority treaties accepted by the Czechoslovaks at the Paris Peace Conference. Lichtenstein, for example, guides us through all the unsuccessful negotiations of the Jewish activists to receive state subsidies for Jewish national schools, one of the key demands of the nationalists. Despite the sympathies for Zionism in the leading political circles in the country, the Czechoslovak state rarely supported the Jews' nationalist program in cases that were not of a direct benefit to the Czechs' political agenda and that did not support Czech hegemony in the new state. These unsuccessful efforts of the Jewish nationalists to receive any tangible minority rights similar to those enjoyed by members of other national minorities, as well as the constant feeling of insecurity and the need to actively prove their loyalties to the Czechoslovak nation (and state), both shed new light on historical discussions of the Czechoslovak democratic tradition. This analysis would also benefit from insights into "ordinary" Czechs' views of the Jewish nationalists' minority program. How were the ideas put forward by the array of Jewish activists and the public exhibitions of belonging to the Jewish national (or ethnic) group perceived by Gentile neighbors? Were they able to comprehend the Jews' minority nationalism, or did they focus on more easily identifiable attributes, such as the language Jews used in public? Are we even able to answer such questions?

Lichtenstein is to be commended for writing what promises to be a definitive account of Jewish minority nationalism in interwar Czechoslovakia, though more space could be devoted to the situation in Slovakia and Subcarpathian Rus'. The detailed geographic and ideological contextualization of the Czech case study will interest all scholars researching Jewish history in central and eastern Europe, as well as the history of nation-building in modern Europe.

JAN LÁNIČEK

University of New South Wales Sydney

The Holocaust in Croatia. By Ivo Goldstein and Slavko Goldstein. Pittsburgh: University of Pittsburgh Press in association with the United States Holocaust Memorial Museum, 2016. 728 pp. Notes. Bibliography. Index. \$39.95, hard bound. doi: 10.1017/slr.2018.312

This is the English translation of a monumental work that was first published in Croatian in 2001. Despite its formidable length, its subject matter is of sufficiently broad interest, and considerably controversial to justify making it available to an English-language audience. As is to be expected from a book of this size, it provides, on the one hand, a lot of detail on the history of the genocide of the Jews of Croatia during World War II. On the other, it includes chapters on a range of questions that those interested in the subject will want addressed: in particular, on the role of the Catholic Church in the Holocaust in Croatia; on calculations of the numbers of victims; on the Jasenovac death-camp; on the relationship of Jews to the Partisan movement; and on historical revisionism by Croat nationalist historians. The last of these includes a devastating dissection of the revisionist writings of the late Franjo

Tudjman, subsequently the first president of independent Croatia in the 1990s, who sought to relativize Jewish suffering and Ustaša murderousness, among other things, by highlighting what he claimed to be the privileges and abusive behavior of Jewish inmates in Jasenovac. Goldstein and Goldstein thoroughly expose and demolish Tudjman's politically-motivated and dishonest use of extremely dubious sources.

The subject matter is dealt with sensitively and with nuance. The authors describe the role of the Croatian Ustaša regime and the puppet "Independent State of Croatia" in the Holocaust in a less two-dimensional way than was the case with much of the historiography in the Yugoslav era. The Ustašas enthusiastically carried out the genocide of the Jews in conjunction with the Nazis; there were none of the moral reservations or mitigating factors that some revisionists have attributed to them. Yet, antisemitism and biological racism were not as central to Ustaša ideology as they were to Nazism; like Italian Fascism, the movement had included Jewish and partially Jewish supporters, and one of the principal architects of the genocide, Eugen Dido Kvaternik, had a Jewish grandfather—Josip Frank, who was also the political grandfather of the movement as a whole. There was consequently a certain opportunistic flexibility in the Ustaša implementation of the genocide; seventy-six Jewish doctors were spared deportation so they could be sent to Bosnia to deal with a syphilis epidemic. This was not because the regime wished to be merciful to the Jews in question, but simply because the priority of combating disease in Bosnia at a certain moment outweighed the priority of genocide.

Similarly, the authors sensitively discuss the ambiguous role of the controversial Croatian Archbishop Alojzije Stepinac, who was a religious anti-Semite and identified with the Nazi puppet-state right up to the end, but nevertheless increasingly condemned its atrocities and tried to protect and intercede for Jewish and Serb victims, some of whose lives he consequently saved. Stepinac is frequently white-washed by Croat nationalists and demonized by Serb nationalists, but here he is treated with balance and objectivity; the authors portray a man torn between his ideological sympathy for the supposedly "independent" Croatian state on the one hand and his conscience on the other, with his Catholicism pulling him both ways at once. The authors conclude "Alojzije Stepinac was a man who faced many dilemmas during a painful time, when it was not easy to find clear answers, and often he did not find them" (502).

This English edition would have benefited from more careful editing and peer-review. There is no introduction or preface whatsoever, so the book's goals are not explained. It is primarily a book about the land of present-day Croatia with a particular focus on Zagreb, rather than on the puppet-state as a whole (which included Bosnia-Herzegovina), though this is not immediately clear. The authors provide a brief historical introduction to Croatia, then trace the history of the Jews there, the history of antisemitism in Croatia and interwar Yugoslavia, the relationship of the Ustaša movement to antisemitism and the experience of Croatia's Jews with persecution and genocide. This is history that focuses on the victims rather than on the perpetrators. Missing are a proper analysis or description of the organization of the Ustaša movement, the puppet-state, and a broader outline of their history, which could have explained the wider historical context in which the genocide occurred.

These are comparatively minor flaws when set against the book's achievements. Ivo and Slavko Goldstein's impressive work will serve as a solid foundation-stone for all future research into the subject.

MARKO ATTILA HOARE

Sarajevo School of Science and Technology