

what its priorities should be. Her account also illustrates the ambiguous response of Polish society to the church's public engagement. While still demonstrating considerable mobilizational power, the church has also aroused considerable opposition when it has seemed to be grasping for worldly power or engaging in hypocrisy.

Among the themes of this final section of the book, the one with the clearest and most frequent connections to discussion of earlier historical episodes is collaboration. From expressions of dynastic loyalism during the partition era to various forms of accommodation of the Nazi occupiers and of the communist regime, these examples usefully complicate the mythology of a monolithically and militantly Polish-patriotic Catholic Church. Unfortunately, Ramet's treatment of these episodes often tends to replicate the black-and-white thinking of post-communist lustration, bluntly categorizing individuals as either collaborators or resisters rather than critically examining the spectrum of policies and behaviors in question or the complex motivations behind them. This leads to some unfair characterizations and lost opportunities for deeper analysis. For example, Bishop of Częstochowa Teodor Kubina (misspelled here as "Teodoro") is listed as someone "who chose to collaborate" with the Nazi regime (145–46); a tendentious summary of a wartime record that included some ambiguous forms of partial accommodation but hardly involved endorsement of the Nazi agenda. A more judicious evaluation of Kubina, and of the ambiguities of "collaboration," would reference the fact that he was the only Polish bishop to speak out forcefully against the Kielce pogrom of 1946 and that his cooperation with state officials in condemning anti-Semitic violence was viewed by some as itself a form of "collaboration" with the post-war communist regime.

Despite its title, then, Ramet's most recent book is not best utilized as a historical resource. Its historical coverage is patchy, especially in earlier periods but even in the twentieth century, and limited familiarity with relevant sources means that those events and developments that do get mentioned often lack context. Readers primarily interested in a concise but authoritative and erudite synthesis of the first thousand years of Catholicism in Poland would be better served by Robert Alvis's *White Eagle, Black Madonna: One Thousand Years of the Polish Catholic Tradition* (New York, 2016). But *The Catholic Church in Polish History from 966 to the Present* does, nonetheless, draw some general takeaway points from its survey of earlier centuries that prove productive in considering the complex present and uncertain future of Catholicism in Poland. As Ramet notes, the Catholic Church has defined its agenda against a range of enemies, external and internal, with a mix of successes and failures over the centuries. How its agenda will evolve and whether it will resonate among a broader Polish public remain open questions.

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For the Good of the Nation: Institutions for Jewish Children in Interwar Poland.

A Documentary History. Ed. and Trans. Sean Martin. Jews of Poland. Brighton, Mass.: Academic Studies Press, 2017. xx, 220 pp. Notes. Index. Photographs. \$79.00, hard bound.

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Sean Martin's *For the Good of the Nation: Institutions for Jewish Children in Interwar Poland* is an edition and translation of pre-Holocaust publications of social workers engaged in the development and activities of childcare institutions for Jewish children. From the beginning of the 1920s, these various establishments acted

under an umbrella organization named CENTOS (Polish acronym of Central Union of Associations for Jewish Orphan Care). The collection of publications of psychologists, teachers, and social care organizers is supplemented by separate introductions and a long, general introduction to the volume. The former, written both in Polish and Yiddish, describes various aspects of institutional child care activities, their organizational and economic issues, fundraising, children's psychology, and pedagogical problems.

The long introduction to the volume presents wider political, social, and cultural contexts for tumultuous years of the First World War that created a growing need for modern Jewish institutions and the professionalization of social care, especially concerning children, of whom so many became orphans, refugees, or were raised by drastically-impoorished parents. Here, Sean Martin provides an interesting glimpse into the last stage of emerging modern Jewish society in east central Europe, especially its civil dimension. As such, it serves as an important inspiration for further, much-needed research on deeper aspects of Jewish national subjectivity and socio-cultural autonomy in the last decades before the Holocaust. An important aspect of the introduction and of the whole volume is the transnational nature of Jewish civil society, with the American Jewish Joint Distribution Committee (JDC) as the main sponsor of Jewish children's care in Poland. Readers will surely note the fascinating and controversial story of the home for Jewish children in Helenówek, its famous founder Chaim Rumkowski (during the Holocaust, the head of the Łódź Ghetto *Judenrat*), and the accusations over sexual molestation, violence, other pedagogical misbehaviors, and corruption present in the life of this institution.

Despite its many virtues, the volume also has minor weaknesses that invite cautious criticism. The introduction to the volume is quite chaotic. The historical and sociological analysis of Jewish society in general and its childcare problems specifically is intermingled with biographical information of authors cited in the anthology and periodicals in which they have published. The latter could be easily moved to a separate short introduction preceding each section of source materials. In their place, the authors of the introductions could provide us with diachronically deeper and more sophisticated studies of the main mechanisms of the birth and development of Jewish civil society in east central Europe, and Jewish child care specifically, that were not born out of the blue during the First World War but have important, earlier sources of genesis.

The problematic claim raised in the introduction more than once is the rather crude juxtaposition of CENTOS child care institutions as modern ones in opposition to the purely traditional Jewish communities (*kehillot*) and their forms of social care. The latter, as well as Jewish orthodoxy in general, despite their pre-modern roots, were no less modern than the new secular Jewish institutions. Without research of the *kehillah* and the orthodox systems of social care, which is still needed to be done, these kind of claims seem to be at least problematic.

The reader might also be confused by the selection criteria of texts for the source material part of the volume. While the importance of issues and stories such as that of Helenówek is self-evident for Jewish children's publications in Yiddish, some others, like stories on children who prefer to play instead of study and work, are not. The volume lacks an editor's voice, informing readers about how each of the selected texts contributes to our understanding of the historical epoch, of children and youth culture, of interwar mentality, and of the state of psychological and pedagogical reflection and praxis.

Nevertheless, all of these are minor problems in this otherwise important volume, which provides a worthy read for scholars from various disciplines. We should especially note that Sean Martin had worked here in a field that is full of white spots,

of problems that are still to be researched. *For the Good of the Nation* should be an interesting book and source of references for researchers of interwar Polish-Jewish society, culture, social politics, and education. All readers will have a chance to discover in this volume something relevant to their research. It may serve also as an important inspiration for the next research undertaking.

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Political Catholicism and Euroscepticism: The Deviant Case of Poland in Comparative Perspective. By Bartosz Napieralski. BASEES/Routledge Series on Russian and East European Studies. London: Routledge, 2018. xii, 233. Appendixes. Notes. Index. Bibliography. Tables. \$160.00, hard bound.

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Since its electoral triumph in 2015, Poland's Law and Justice Party has made headlines around the world for, among other things, its advocacy of policies favored by the Catholic Church and its antagonistic stance toward the European Union (EU). For this reason, the volume under review is especially timely. Author Bartosz Napieralski does not address Poland's current government in much detail—it was just getting started as he was in the thick of writing—but his insightful analysis provides an invaluable framework for understanding affairs in contemporary Poland, not to mention political Catholicism and Euroscepticism more generally.

Napieralski introduces his argument by noting the widely-observed affinity between political Catholicism (the effort to bring Catholic teaching and moral values to bear on public life) and European integration. Many of the leading architects of integration have been Catholic politicians whose actions have been motivated to a significant degree by their religious commitments. Napieralski proposes to complicate this connection by examining the “deviant case” of Poland, where political Catholicism and Euroscepticism have proven quite compatible.

Bookended by an introduction and conclusion, Napieralski's argument unfolds over six chapters. Chapters 2 and 3 flesh out the phenomena of Euroscepticism and political Catholicism, respectively. He reviews the history of Euroscepticism from its early stirrings in the 1950s to the Brexit vote in 2016, presenting leading theories concerning its causes. His account of the history of political Catholicism ranges from its origins in the late nineteenth century, interwar alignments with corporatism and authoritarianism, and its postwar affinity for democracy, free-market economies softened by generous welfare provisions, and transnational cooperative agreements—including those that led to the EU—that could lessen the likelihood of a future war. Both chapters are models of clarity and demonstrate a solid command of the relevant literature.

His fourth chapter offers a very fine treatment of political Catholicism in Poland. He begins with a historical overview of church-state relations, focusing on the challenges of the partition and communist eras, which helped forge a tight bond between religious and national identity. He turns next to Catholicism's place in Polish politics after 1989, charting the agendas of the welter of political parties that vied for power. He illustrates the ubiquity of Catholic discourse in the political sphere and argues that Catholicism remains more central to public life and national identity in Poland than in other European countries.

Napieralski focuses on Polish Euroscepticism in Chapters 5 and 6. The phenomenon first emerged in the late 1990s and has grown into a significant feature of