

that the natural system upon which human societies are dependent is an interrelated whole, the centralized planning system of the Soviets has been no more successful than capitalist systems in recognizing and taking these interrelationships into account. Soviet legislation requires resource users to make "rational" use of resources entrusted to them and to restore lands altered by exploitation to a productive state, and it holds them liable for losses resulting from improper or illegal use of resources or land. But the Soviet system does not recognize resources as having any inherent value and has no mechanism for pricing natural resources. This fact, combined with the imperatives of economic development, has resulted in penalties and enforcement insufficient to deter resource pollution and depletion.

The book is well illustrated with a number of photographs, maps, and tables, although several tables lack any clear indication of the date of the information shown (for example, table 5.2). Another shortcoming is that discrepancies between figures in the text and various tables are ignored. For example, is the arable area affected by water erosion 30–35 million hectares (p. 34) or 80–120 million hectares, as implied by table 3.3? Some questions raised by the discussion go begging. Most important among them is what portions of Soviet budgetary and labor resources are being allocated to natural-resource conservation and pollution abatement. The study would also have benefited from more comparisons with U.S. conservation measures.

Although Pryde visited the Soviet Union in 1967, he never allows himself the luxury of a first-person reference. He is also reluctant to pass strong judgment when it is warranted, as in the case of Soviet whaling policy. His most interesting chapters are those on nature preserves and wildlife preservation, in which his observations do emerge and the narrative comes to life. The book has sixty-eight pages of appendixes, including substantial excerpts from pertinent Soviet legislation, a good index, and bibliographies for each chapter.

In sum, Pryde has succeeded in providing a systematic, albeit generalized, survey of Soviet resource management and conservation. On the other hand, *in depth* case studies, lacking here, are needed to provide real insight into Soviet attitudes toward resource conservation.

JEREMY ANDERSON

Eastern Washington State College

THE JEWS OF POLAND: A SOCIAL AND ECONOMIC HISTORY OF THE JEWISH COMMUNITY IN POLAND FROM 1100 TO 1800. By *Bernard D. Weinryb*. Philadelphia: Jewish Publication Society of America, 1973. xvii, 424 pp. \$10.00.

This remarkable survey of the Jewish saga in prepartitioned Poland updates the first volume of Dubnow's *History of the Jews in Russia and Poland* (1916). The author's goal of "humanizing Jewish history in Poland" is brilliantly accomplished within the tridimensional task of relating the history of Poland to that of world Jewry and Polish Jewry. In his thoroughly researched twelve chapters, supplemented by sixty-six pages of elucidating notes and four appendixes, Dr. Weinryb covers the seven hundred years of what was to become by 1500 the "largest single group in world Jewry." Parallel with the population growth of some ten thousand Polish Jews at the end of the fifteenth century to a million in the Napoleonic era "went strengthening and multiplying of communities, and cultural and social maturation."

Unlike authors such as Bierman, Dimont, Elkins, and Uris, who prefer to magnify the ugly anti-Semitism of recent times, Weinryb fairly presents the brighter background of the Polish Refuge. Though far from sparing the Poles from responsibility for the so-called pogroms (that modern Russian word should not have been applied to medieval wrongdoings in Poland), he amply testifies to the long, happy coexistence of the two nations. In a footnote to a table listing nineteen "Persecutions of Jews in Poland in 14th–15th Centuries" he admits, "Exact information is lacking, and what does exist is not always reliable" (pp. 47, 341).

The author's main emphasis seems to be on the legal status of Polish Jewry, which was "that of freemen, apparently resembling that of the knights and gentry, and in certain respects that of the burghers." He devotes two chapters to that problem, stressing the increasing generosity of numerous princely privileges from 1264 on, with its zenith under the Jagellonian monarchs who believed that "they protected Jews because the principle of tolerance was in accordance with God's laws or because the king's tolerance should also be extended to Jews." In contrast to the dismal state of affairs in the West, Polish Jews "formed a legal group of freemen . . . with self-government in internal matters and the right to be judged according to their customary law." In his discussion of the uniquely Polish *kehilla* system, Weinryb concludes that in Poland the Jewish community organization "acquired wider prerogatives . . . and built up a supercommunity: the *Vaadim*, the Four-Land Council, and the Lithuanian Community Council, which became apparently more important than similar superior councils elsewhere." This proved to some contemporaries that "God's promise, 'the sceptre shall not depart from Judah' (Genesis 49:10), had been kept" (p. 169).

Owing to that legal framework, as brought out by Weinryb's chapter entitled "Poland Through the Eyes of Polish Jews," the sixteenth-century rabbis were able to develop the famous Torah schools under Solomon Luria and Moses Isserles. The latter claimed that in Poland "there is no fierce hatred of us as in Germany . . . , you have here peace of mind. . . . Had not the Lord left us this land as a refuge, the fate of Israel would have been indeed unbearable" (p. 166).

The bulk of the Jewry established permanent urban residence so that "the absolute number of all Jews in the cities and towns apparently surpassed the total non-Jewish urban population in Poland by the second half of the eighteenth century." Subsequently, more than three quarters of Polish exports were handled by Jews. No wonder some rabbis "seem to have taken pride in the prosperity in Poland, stressing the opportunities to Jews to rise on the economic ladder." Thus Rabbi Moses of Narol praised "Poland the admirable, devoted to Torah and high purposes," and Heshel Zoref, a cabalist, predicted that the "Messiah will come first to Poland and Lithuania" (p. 173).

The last three chapters are dedicated to the Jewish sectarian rebellion against the orthodox establishment after the "catastrophe" of the Cossack massacres and the Swedish deluge. Although the impact of the Sabbatical Zevi Messianic Upheaval was insignificant, its Podolian aftereffect, the Frankist heresy, culminated in the dramatic conversion of some one thousand Jews. However, it was Hassidism, born in the southeastern corner of the commonwealth, which acquired world importance. Weinryb gives a clear explanation of that optimistic pietist movement founded by the delightful revivalist Zaddik Israel Baal Shem Tov.

Weinryb's literary elegance is unfortunately marred by such "butchering" of Slavic names as Kozenitz, Lanzut, Liady, Lzhajsk, Medzhibozh, Mezeritch, Neiszawa, Sherbershin, Shklov, and Tiktin. Also, consistency is lacking in the treat-

ment of the names of Western Polish towns. In line with the proper spelling of Gniezno and Poznań, there is no reason for the use of the German names Breslau, Danzig, Glogau, Goerlitz, Lissa, or Schweidnitz.

Finally, as a Polish-American historian aware of the sensitivity of this crucial chapter of Jewish history, this reviewer wished to express his admiration for Dr. Weinryb's impartiality, through which he substantially contributes to a better understanding of the subject.

GEORGE J. LERSKI
University of San Francisco

DIE NATIONALPOLNISCHE BEWEGUNG IN WESTPREUSSEN, 1815–1871: EIN BEITRAG ZUM INTEGRATIONSPROZESS DER POLNISCHEN NATION. By *Peter Böhning*. Marburger Ostforschungen, vol. 33. Marburg/Lahn: J. G. Herder-Institut, 1973. x, 254 pp. Paper.

Two facts immediately strike the student interested in recent Western historiography of that portion of Poland ruled by Prussia/Germany since 1795: the heavy concentration of academic attention on the Wielkopolska and Silesian areas, and an equally pronounced tendency to focus on the period 1871–1914. Peter Böhning's efforts should thus be hailed enthusiastically as providing a modern study of the Polish national revival in West Prussia in the pre-Bismarckian years. Although the author failed to use the rich sources of the Merseburg and Potsdam collections in the German Democratic Republic, nonetheless he has succeeded in producing a book that is noteworthy for its conceptual framework, scholarly content, source base, and general overall competence as both an informative and analytical exercise.

The author emphasizes the social, economic, and even psychological elements of the situation facing the West Prussian Poles which influenced decisively the development of the Polish national movement in this area. In expanding this theme, Böhning underscores several important differences between West Prussia and Wielkopolska and Silesia in light of the population's ethnic, religious, and occupational profile. Thus he demonstrates why, in contrast with the latter two regions, the Polish landowning nobility in West Prussia inspired, shaped, and directed the national movement, while the clergy played a secondary role. The same comparative approach prevails throughout the book, and illuminates the willingness of the West Prussian Poles to seek a positive working relationship based on "peaceful coexistence" with their Prussian neighbors/rulers whenever possible. This largely pacific approach of the Poles explains the adoption of an "organic work" positivist movement in this partition zone long before it became acceptable elsewhere in Poland, and also accounts for the unusual form that the 1848 revolt assumed there. None of Böhning's theses, arguments, or conclusions are particularly novel. Indeed, it seems that his greatest achievement has been to assemble all previous discussions on the subject, sift and analyze them, and then present them in a clear, coherent form that states openly what others have only hinted at or mentioned vaguely. The impressive array of statistical material appended as tables, together with brief biographical sketches and genealogical charts of the key families in West Prussian Polish history, supports well the effort of the writer and should prove an excellent source of primary material for the reader. Finally, the book is quite well written and logically organized—features which greatly facilitate its use. For the serious historian specializing in German-Polish history or the scholar concerned with national integration and ethnicity in a colonial-imperialist or de-