

Plekhanov, Martov and Dan are referred to, most attention is devoted to the part played by the four French revolutions in the writings of Marx, Lenin, Trotsky and Stalin.

The first section, that on the 1789 revolution, extends from the taking of the Bastille to the Thermidorian Reaction in 1794, when the Jacobins were ousted from power. In it Bergman relates how the Bolsheviks were identified with the Jacobins both by themselves and by their opponents, whom the Bolsheviks in their turn compared to the Girondists. Although Trotsky warned of the dangers of a Soviet Thermidor, Bergman makes the point that Stalin's Second Revolution of rapid industrialization and forced collectivization was intended to preclude the possibility of a Thermidorian reaction in the Soviet Union.

The French revolution in 1830 which replaced Charles X with Louis Philippe, the subject of Bergman's second section, had few Soviet repercussions. More significant was the revolution of 1848, dealt with in the third section of Bergman's book, which ushered in the reign of Louis Napoleon, an episode described in Marx's pamphlet *The Eighteenth Brumaire of Louis Bonaparte*, in which the term 'Bonapartism' was coined. The concept achieved wide currency in the Soviet context, and was applied to Kerensky by Lenin, to Stalin by Trotsky and Marshal Zhukov by Khrushchev. Bergman discusses Trotsky's concept of Bonapartism at some length, but does not believe that it contributed anything towards an understanding of Stalin's regime.

The fourth section of Bergman's book is devoted to the influence of the Paris Commune of 1871 on Bolshevik thinking. This episode too had been written about by Marx, who identified the mistakes which had led to the defeat of the Communards. Lenin drew upon Marx's work in writing his *State and Revolution* and for his policies on taking power. Trotsky criticized the Commune for being insufficiently centralized, and Stalin found it wanting because it had not established a secret police force like the GPU.

Bergman's book is an impressive work embodying an enormous amount of research. It must be the most comprehensive study of the subject to date, and much can be learned from it. To those readers familiar with Russian and Soviet history it offers an alternative perspective on events and personalities. Bergman writes well and his book can be read with pleasure. One need not agree with his central contention that the Bolsheviks saw the four French revolutions as supplying practically everything their Marxism lacked. If one extends the circle of Bolsheviks beyond the examples Bergman discusses, one can think of figures like Alexander Bogdanov who supplemented Marxism very effectively without recourse to French history. In any case, the Russian Marxist who took his Marxism directly and exclusively from Marx was very rare indeed.

Raul Cârstocea and Éva Kovács, eds, *Modern Antisemitisms in the Peripheries: Europe and its Colonies 1880–1945*, New Academic Press: Vienna, 2019; 464 pp.; 9783700320746, €35.00 (pbk)

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The state-sponsored persecution and murder of European Jews by Nazi Germany and its collaborators during the Holocaust undoubtedly became history's most extreme example of antisemitism. As such, the study of Nazi anti-Jewish policies provided definitional standards to the study of antisemitism and has for long eclipsed other concurrent forms and practices of anti-Jewish discrimination elsewhere in Europe and beyond. That said, the volume under review represents a welcome addition to the scholarly study of antisemitism and offers several important historiographical innovations.

This essay collection draws readers' attention to multiple forms and shades of antisemitism and discrimination against Jews across time and space (hence, the plural form – antisemitisms – in the title). Although, as the volume title suggests, the contributions making up this volume mostly focus on modern, secular antisemitism, many of the case studies included reveal the complex entanglement of modern antisemitism with previous religiously inspired anti-Judaism, making a clear-cut chronological distinction practically impossible. Moreover, the broad geographical coverage of the volume helps highlight the important similarities in the manifestations of anti-Jewish stereotypes and prejudices across the continent and beyond, thus reflecting the global dimension of modern antisemitism. In addition, diverse case studies examined in the volume shift the scholarly attention away from 'elite' antisemitism to 'popular' antisemitism and everyday discriminatory practices on the peripheries, geographical or otherwise, making this volume unique in its focus. Furthermore, the methodological breadth of this collection highlights important and often unexplored intersections between the scholarship of antisemitism with those theories of orientalism, colonialism and racism.

Eighteen original contributions to this two-language volume are organized into five thematic sections. Part I examines conceptual approaches to the study of antisemitism highlighting its entanglements with other ideologies, such as colonialism, communism and misogyny. Part II offers diverse examples of the radicalized 'racial' thinking characteristic of many fascist regimes and the radical right in Europe after the First World War. Part III shows how Europe's colonial encounters shaped its perception of Jews as the Other, thus defining the language and popular tropes of antisemitism. Part IV challenges the conventional view on the centre/periphery dynamic with regard to the travel of antisemitic ideas and the shaping of antisemitic practices. Finally, Part V investigates socio-economic aspects of modern antisemitism, suggesting that antisemitism was often linked to the social and economic role that Jews came to play under capitalism.

The volume opens with an extensive introduction, in which the editors use the individual chapters as a point of departure to conceptualize the most important recurring approaches and themes in the study of modern antisemitism, thus firmly positioning this volume in the vast scholarship already existing on the subject.

While the contributions to this volume draw on a wide range of examples across Europe and beyond, one cannot help noticing at least two important gaps in the volume's geographical and thematic scope. First, there is hardly any discussion of antisemitic practices and sentiments in the Pale of Settlement in the western region of the Russian Empire that included the territory of present-day Lithuania, Poland, Belarus

and Ukraine. A substantial discussion of the historic patterns, intellectual origin and popular practices of antisemitism in this region could help in understanding the recurring cases of collaboration of the local population during the Holocaust, or still persistent anti-semitic sentiment among the general populace. In particular, it is a shame not to see a separate chapter on Poland, an imperial periphery at the time which became a centre of the Nazi Jewish genocide. Instead, the contribution by Grzegorz Rossoliński-Liebe, the only chapter dealing indirectly with the region, provides a very schematic and analytically poor overview of the racial ideas developed by minority radical right-wing thinkers on the territory of present-day Ukraine.

The discussion of antisemitic ideas and practices within the Soviet borders is yet another important gap in the book's narrative. Unfortunately, the contribution by Tamás Kende, examining the representation of Stalin's antisemitism in the Soviet memoirs, does not do justice to the breadth of themes and experiences of the Jewish population on Soviet territory. The editors, however, partially resolved this issue by adding a substantial section on the manifestations of Soviet antisemitism to their introduction, in which they also discussed how the 'Judeo-Bolshevik' myth led to further consolidation of the antisemitic stereotypes elsewhere in Europe.

Regardless of these exclusions, the range of historical scholarship, its geographical scope, theoretical breadth and methodological variety distinguishes *Modern Antisemitisms in the Peripheries* as essential reading for anybody wishing to develop a more nuanced understanding of the nature and multiple manifestations of antisemitism in the modern world.

Jack Fairweather, *The Volunteer: The True Story of the Resistance Hero Who Infiltrated Auschwitz*, W. H. Allen: London, 2020; 528 pp.; 9780753545188, £7.99 (pbk)

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This book is the result of several years of research by Jack Fairweather, a British journalist and a former *Washington Post* war correspondent, into the life of Polish Home Army's perhaps most prominent resistance fighter, Witold Pilecki.

Pilecki's story is still relatively unknown outside Poland, which at first may seem rather surprising, given that his claim to fame rests on volunteering to infiltrate the Auschwitz concentration camp and subsequently organizing a resistance movement on the inside. This can be mostly explained by the fact that Pilecki was also an active opponent of the post-war communist regime in Poland, effectively a spy for the Polish government-in-exile in London, and subsequently was arrested and executed by the communist authorities shortly after the war. Unsurprisingly, for the next few decades, said authorities were hardly interested in popularizing the story of someone they executed as a traitor. While some details of his story were known to activists and scholars affiliated with the London exiles, for reasons that are still not fully understood, perhaps involving the desire to protect remaining or former operatives – and friends – associated with