

d'Orsay); and Jacques Catteau and Judith Stora-Sandor, the historicity of *The Red Cavalry* of Isaac Babel'.

The French civilian and military historians criticize the basic theses of the British book, namely, that the war was not the "third campaign of the Entente," but was, in fact, waged in spite of the British failure to honor their commitments, and that the French mission under Weygand added little to the Polish victory. Madame Gervais vigorously defends the French contribution to the war effort, and makes better use of the sources than the military men.

The discussion reflects the passions which questions of national honor can still arouse, and shows how historians can use documents to support strongly held positions. It makes a valuable contribution to the controversy surrounding the "Miracle on the Vistula."

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DE LUTHER À MOHILA: LA POLOGNE DANS LA CRISE DE LA CHRÉTIENTÉ, 1517-1648. By *Ambroise Jobert*. Preface by *Karol Górski*. Collection historique de l'Institut d'Études slaves, 21. Paris: Institut d'Études slaves, 1974. 483 pp. Paper.

The prime merit of this book lies in the fact that the author has made exhaustive use of the considerable number of findings and new insights which have accrued to the theme, in Poland, during the last half-century. And he has managed to integrate them perfectly into a well-balanced report. But Mr. Jobert has not confined himself to simply providing information. He has his own views, and they are to be commended. When he reveals to what extent the ruling elite, at the time of Sigismund the Old, regarded the problems of the Church in an Erasmian perspective, or when he includes the Orthodox in a debate which has too often been reduced to a duel between the old Church and the various Protestant upsurges, he is particularly stimulating. Furthermore, Mr. Jobert deserves praise for having favored intellectual questioning rather than moral scruples in his account of anti-Trinitarianism. In fact, these moral scruples—however touching they may be—duplicate, in an assuredly independent though exact manner, the themes and disturbances which are known to us from the history of the Czech Fraternity in the fifteenth century. In the matter of Christology, and with regard to original sin, predestination, and the sacraments, the contribution of the "new Arians" was, on the contrary, original and bold, and has been followed by lasting repercussions throughout world thought.

In a book of nearly five hundred pages crammed with facts and opinions, there are bound to be many inviting discussions. What most directly interests scholars in this great debate today is the demand for, and to a great extent the realization of, tolerance. Consequently, the author has recorded several examples of typically intolerant behavior on the part of Calvinists toward the Catholics. Then, in perhaps the most innovative part of his work, he presents us with the profiles of a few Catholics who were remarkably tolerant at a time when their party had already gained the upper hand. But by exhibiting such fairness with a few trees, he may have partly blurred the color of the forest. Through their obstinate boycott of the "Warsaw Confederation," and through their propaganda and polemic processes, the "new Catholics," in the spirit of the Council of Trent, had managed to make intolerance a freely embraced conviction. In this grand effort, they perverted the consciences and hearts perhaps more deeply than where a single confession was imposed in a dictatorial manner. In so doing, they assumed a responsibility in the face of history with which, it is to be

feared, a reader who becomes acquainted with this tragedy only through Mr. Jobert's book would not be fully aware.

Further, while it is true that the communities which were considered Calvinist in Poland did not adhere to all aspects of Calvin's thought with an even conviction, and that these communities exhibited features altogether different from the Genevan theocratic order, this important and critical problem should have received a detailed analysis. To pretend to solve it by writing that the communities, in effect, professed Zwingli's doctrine (p. 97), is, it seems to me, a gross simplification.

Finally, I cannot subscribe to the notion, even when put forth as cautiously as it is on page 127, that the early appeal of the interrogations, which were to result in anti-Trinitarianism, derived from a revolt of the ministers against the noblemen. I think that here Mr. Jobert has allowed himself to be deluded by a social bias—one which he is not guilty of himself, but one which motivates the greatest authority on the subject at the present time, Henryk Barycz. It is difficult to imagine that a host of men of that earlier time could have come to question the divine nature of Christ under the influence of some plebeian intellectual's acrimony. The debate is, of course, of wider scope, for what underlies this hypothesis is a pejorative judgment on the predominance of the laymen, a characteristic of the organization of the Evangelical church in Poland. Nor does it suffice to say that, *illuc et tunc*, it was bound to happen. This predominance of laymen, on the contrary, appears to me to have been manifestly what is most valuable in the *spiritual* heritage bequeathed by Polish Protestantism, namely, to use K. E. J. Jørgensen's term, its ecumenical—although I would prefer to say "irenical"—vein.

This book is directed toward all readers interested in the religious crisis of the sixteenth century, not to specialists alone. It is, therefore, very fortunate that the author has included in it figures on the extent of Calvinist penetration into the various regions and into different classes of society, maps (those of the school networks [pp. 242–45] are outstanding), family trees, and synoptic lists of the Catholic and Orthodox hierarchs. The aesthetic aspect of the volume is no less attractive, for Mr. Jobert has managed to secure many portraits which have never been published before. He has also rediscovered and quoted from some ancient French translations from Hosius and Łaski, thus giving his report a very attractive patina of the age.

The reader will guess immediately that, on page 4, it is the apocryphal Gospel of Nicodemus which is mentioned, and that 1597 should be read at the beginning of the fourth paragraph on page 187. On the other hand, it may be useful to point out that Jan Łaski the younger died early in 1560 and not in 1561 (p. 120). Also, the locality where the Polish Brothers founded a school is in all probability Beresteczko and not "Beresko" (p. 323).

Despite a few flaws, the volume does make an excellent up-to-date contribution to the knowledge of a fascinating theme.

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A HISTORY OF THE CZECHS. By *A. H. Hermann*. London: Allen Lane, Penguin Books, 1975. x, 324 pp. Maps. \$12.00. £6.00. Dist. by Rowman and Littlefield, 81 Adams Drive, Totowa, N.J. 07512.

This is a synthesis of the history of the Czech people from their appearance on the stage of European history to the present.

In his acknowledgments, the author, who is a Czech exile living in London where he is a member of the staff of the *Financial Times*, states that he originally