

KOMUNISTYCZNA PARTIA ZACHODNIEJ UKRAINY 1919–1929: WEZŁOWE PROBLEMY IDEOLOGICZNE. By *Janusz Radziejowski*. Cracow: Wydawnictwo Literackie, 1976. 267 pp. 35 zł., paper.

This is the first book-length study of the Communist Party of Western Ukraine (KPZU) published outside the Soviet Union; it is also the first serious and objective treatment of an important but heretofore neglected aspect of the Communist movement in interwar Poland. That such a work has not appeared earlier is in itself indicative of the party's unusual history.

The KPZU, as well as the Communist Party of Western Byelorussia (KPZB), formed an autonomous unit within the Communist Party of Poland (KPP) until all three were dissolved by the Comintern in the summer of 1938 under the pretext of having been infiltrated by "enemy agents." For the next two decades the KPZU was an "unparty" and no research was conducted into its history. Partial rehabilitation came in the aftermath of the Twentieth Congress of the CPSU in 1956 and full exoneration only in 1963. Since then several monographs dealing with various aspects of the KPZU's history have been published in Kiev and L'viv. None of them, however, provide the thorough and insightful analysis offered by Dr. Radziejowski's study.

The author focuses his attention on precisely those thorny ideological issues which presented such problems for the Comintern leadership: the organizational relationships between the KPZU, KPP, and Communist Party (bolsheviks) of the Ukraine (KP[b]U) and the Ukrainian question in Poland and the USSR. He discusses in detail the first split in the KPZU (1921–23) caused by disagreements between the Western Ukrainian party and its overseer on the organizational question and the partisan movement in Western Ukraine, the conflict over the KPP's sponsorship of autonomy for Western Ukraine (instead of independence and unification with the Ukrainian SSR), the KPZU's role in the "Majority-Minority" split within the KPP, and the emergence of the Ukrainian Peasants-Workers Socialist Union (*Sel'rob*) in 1926.

The final two chapters are concerned with the KPZU's relationship to the KP(b)U, the emergence of the conflict between the two parties over the national question in the Ukraine, the resulting split in the KPZU, and the eventual expulsion of the "deviationists" from the Comintern in 1928.

Dr. Radziejowski's book is a significant contribution not only to the history of the Communist movement in interwar Poland, but also to the history of the Comintern, the KP(b)U, and the Ukrainian question in East Central Europe.

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LA GUERRE POLONO-SOVIÉTIQUE DE 1919–1920. Compiled by *Céline Gervais*. Collection historique de l'Institut d'Etudes Slaves, 22. Paris and Lausanne: Institut d'Etudes Slaves and Editions l'Age d'Homme, 1975. 150 pp. 25 F.

This book is a transcription of a colloquium held on May 4, 1973, at the Institut d'Etudes Slaves in Paris, on the highly acclaimed *White Eagle-Red Star* (London and New York, 1972), with its author, British scholar Norman Davies, as principal discussant. In the four papers, Davies and Colonel Le Goyet, a French military historian, discuss the role of Weygand and Pilsudski; Nicholas Kovalsky and Francis Conte, the Ukrainian aspect; Céline Gervais, the French diplomatic view (with a valuable annex of French diplomatic documents from the Archives of the Quai

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