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Nicolas Mariot and Claire Zalc. *Face à la persécution: 991 Juifs dans la guerre.*
Face à la persécution: 991 Juifs dans la guerre by Nicolas Mariot; Claire Zalc
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less deployment of *revanche* to explain the lead-up to the Great War (p. 162, n. 24), but she throws the baby out with the bathwater. She overemphasizes the monarchist argument that “the GDN continued a fruitless, destructive war” and thus concludes that republican patriotism was unpopular (p. 39; cf. pp. 26, 43). Rural voters in the 1870s, to be sure, feared the resumption of war, but they still shared the widespread desire to regain the “lost provinces”; *revanche* was only the tip of the patriotic iceberg. Chrastil does mention that General Chanzy was popular because he had “saved the honor of France” (p. 95) but overlooks the significance of his popularity as she overlooks that of Gambetta, which derived from the same cause.

Chrastil navigates skilfully between politics and associative life at the regional level, but less effectively at the national level. Paul Déroulède, she notes, refused to attend the inauguration of the Chanzy monument at Le Mans because “he had not been invited to speak” (p. 97), but she fails to explain further. The monument was inaugurated in 1885, just as the split between republican and authoritarian nationalists in the Ligue des Patriotes was becoming public. We need to know how events like the inauguration played out in relation to national struggles.

Chrastil concludes that “these organizations fostered the ‘self-persuasion’ that played a key role in the cultural mobilization of France” during World War I, that “civil society’s claim to shape the nation’s preparation for war sustained France’s ability to hold on” (p. 157) and “helped the French consent to and prolong” the war. France would have been better off to “renounce war” (pp. 157–158). Her study is, understandably, limited to three departments and to organizations that originated in response to the Franco-Prussian War; it excludes political groups and organizations that existed before that war. Her broad conclusions, however, require a study of civil society as a whole. She herself suggests that civil society includes “charitable, political, and religious organizations” (p. 7). Would it not therefore include the Ligue des Patriotes, the Roman Catholic Church, the Masonic Lodges, and even the many republican local committees?

That said, Chrastil has given us a rich and insightful work, particularly in its emphasis on the extent of Third Republic associative life before the 1901 Law on Associations. Let us hope that she will turn to a broader canvas with the same flair for research and the same lucid insight she brought to this valuable study.

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NICOLAS MARIOT and CLAIRE ZALC. *Face à la persécution: 991 Juifs dans la guerre*. Paris: Odile Jacob. 2010. Pp. 302. €23.90.

We learn that the “991 Jews in the war” of the book’s subtitle formed an immigrant community in Lens, a small mining town in the Pas de Calais that, during

World War II, was in the “Forbidden Zone” of northern France, an area administered by the Germans from headquarters in Belgium. The fact that almost half of the Jews from Lens perished in the Holocaust (versus twenty-five percent for France as a whole) reflects in part this unique occupation status with persecution coming from three different power centers: Paris, Vichy, and Brussels.

Nicolas Mariot and Claire Zalc trace the experiences of the 991, many of whom had been driven to seek refuge from a rising tide of antisemitism in Poland and elsewhere in central Europe, and had arrived in France in the late 1920s or the 1930s. Different itineraries brought them to Lens, but the fact that more than two-thirds of the immigrants came from Poland and most spoke Polish in addition to Yiddish meant that an earlier massive immigration of Catholic Poles to the mining fields of northern France provided a natural environment for these immigrant Jews. Already familiar with the Polish miners’ favorite clothing and other products, the newcomers used their language facility in selling textiles and other consumer goods in the mining communities that surrounded Lens. When World War II began, a significant number of the Jewish immigrants volunteered for service in the French army, and, joining the general exodus from northern France at the time of the German invasion of May 1940, between twenty-one and forty-four percent of the Jews of Lens left the area forever, many of them establishing residence in southern France. This did not lead to permanent safety for all of them, as some would be trapped in later roundups and deportations, but the chances of survival were much greater for those who made it to the original Vichy zone.

The Jews who stayed in or returned to Lens were soon confronted with an ever-growing list of discriminatory measures. Mariot and Zalc do an excellent job of describing the process the authorities used to identify, isolate, reduce to misery, and ultimately arrest and send to their deaths at Auschwitz-Birkenau half of the Jews who were living in Lens before the German invasion. Their general conclusions are compatible with most of the best writing on these issues, but their presentation is original in several respects that help the reader to understand in precise detail the impact of the Holocaust. For example, detailed lists of all of the carrots, beets, potatoes, and leeks taken from the gardens of Jews who had been arrested and deported, and lists of all of the goods taken from their apartments, starkly demonstrate the extent to which persecution had reduced most of Lens’s Jews to destitution. The authors’ intent is to explain how the social circumstances of the 991 Jews of Lens weighed on the individual choices they made in response to persecution. They demonstrate that those with larger families were less likely to leave Lens to seek safety in the south of France or in Switzerland. The wealthy and those with family connections elsewhere were more likely to survive than those with fewer resources.

The authors demonstrate clearly that all of the an-

tisemitic measures were enforced vigorously by the authorities at Lens. Leading police officials were aggressive and thorough in carrying out censuses of the Jewish population, enforcing economic and financial discrimination, imposing the yellow star, and rounding up and arresting Jews for deportation. Moreover, there was virtually no evidence of Jews finding sympathy or support from the non-Jewish population of Lens, possibly because they were seen as foreigners and economic rivals. The book's final two sections are particularly noteworthy in describing what happened to Lens Jews from their arrival at Auschwitz until their deaths there, and the experiences of those of the 991 who were lucky enough to survive and attempt to resume their lives in Lens after the war. As we were reminded some years ago by Michel Deville's poignant film, *Almost Peaceful* (2002), the Jews of Lens found that the French Provisional Government's pronouncing all Vichy antisemitic legislation null and void did not mean that everything would return to normal. Some found it difficult to have their property returned, or, in applying for naturalization, found their path delayed by the same French police officials who had arrested and deported them. Mariot and Zalc have written a fine book that makes an important contribution to the growing literature on the Holocaust in France.

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CRAIG D. ATWOOD. *The Theology of the Czech Brethren from Hus to Comenius*. University Park: Pennsylvania State University Press. 2009. Pp. xix, 457. \$80.00.

Craig D. Atwood's substantial study defines itself as both a work of historical theology and a cultural history. It is also in part the social history of a community that sought peace as well as justice in times of passionate partisan religious feeling, warfare, and persecution. Part one begins by describing the "Czech Reformation," with an emphasis on its late medieval roots and the respects in which it was distinctive rather than simply an early manifestation of the Reformation of the sixteenth century. Part two is concerned with the early history of the Brethren themselves, while part three focuses on "the Brethren among the Protestants": the history of the Brethren during the wider European Reformation and their later development.

Who were the Brethren or Moravians? They were believers who settled at the Anabaptist end of the reforming spectrum. They had a complicated heritage. They emphasized community in their Latin name: *unitas fratrum*. They had common cause and shared ideals with some of the lay brotherhoods and sisterhoods that emerged around the year 1200, such as the Beghards and Beguines. But because they were heirs of Hussite controversies about the ministry and communion in both kinds, they had their own focus. Some of them warmed to the idea of the *perfecti* that had come down from Manichaeism to the Cathars and Bogomils. They were also heirs of the popular preachers of the later

Middle Ages and the older Waldensian tradition. They were focused on Scripture, but did not go so far as Martin Luther's cry of *sola scriptura*. They tended to hold strong views on such matters as avoiding oaths. They sympathized with millennial ideas. Their prophetic preachers warned that the age of the Antichrist was coming to an end, the end of the world was at hand, and it was urgent to reform in preparation to meet the returning Christ. Mount Tabor, where some said the Transfiguration of Christ took place, became both a holy place and a fortress for the Brethren. They were characterized by a strong strand of asceticism and a conception of the apostolic life that called believers to live as Jesus taught his apostles to do, simply and without possessions, trusting in the hospitality of the people they encountered on their travels.

What held this hotchpotch together as a movement? Atwood suggests that it was partly the experience of communal living that held the Brethren together. They might have said that "love," in the communal sense that they used the term, bound them together. But it was also in part the consequence of the influence of notable individuals such as Petr Chelčický and Luke of Prague. Although they stressed unity, the Brethren proved as fissiparous as reforming and dissident movements commonly did.

With the coming of the Reformation the Brethren ceased to be quite so definitively Czech and encountered Lutherans, Calvinists, and a new intellectual humanist style. The movement maintained a good deal of its vigor into the seventeenth century, but in places it ended with the Thirty Years' War. The last bishop of the Moravians, and perhaps the outstanding figure of the movement, was John Amos Comenius. His pansophy and his work as an educator and theologian were influential far beyond his Brethren community, as many of his ideas were disseminated throughout Europe.

Atwood's important study contributes a great deal to our understanding of the complex Brethren community. It helps to disentangle the important elements of transmission across the line that notionally divides the medieval from the Reformation era. It characterizes the thought of what was in many respects a non-intellectual movement, giving the influence of Marsilius of Padua its proper place. The Brethren were in the vanguard of the discussion of the difference between essentials and adiaphora. Though they had a Taborite confession, the Brethren were in a sense non-confessional, even arguably ecumenical in their approach to the Christian life. And it was the Christian life that mattered to them, with orthopraxis as well as orthodox faith important. All this is set out in Atwood's balanced, readable, and scholarly treatment.

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HOWARD LOUTHAN. *Converting Bohemia: Force and Persuasion in the Catholic Reformation*. (New Studies in European History.) New York: Cambridge University Press. 2009. Pp. xiii, 351. \$120.00.