

edge even beyond the corresponding part contained in Bergsen's generally excellent monograph. Together with this work and the ninth chapter of Williams's *Radical Reformation* we can now claim to have a truly complete and convincing picture of this leading figure of the Radical Reformation, whereas until ten years ago we were mainly dependent on Loserth's inadequate work of 1893 (*Dr. Balthasar Hubmaier und die Anfänge der Wiedertaufe in Mähren*). While these contributions have been valuable, Zeman has also made it clear how great a gap existed between Hubmaier and his in some ways most important branch of the Anabaptists, the "Schwertler," of and around Mikulov (Nikolsburg), and the Czech Brethren, in its many places. Zeman is surely right in emphasizing that, even where the two main religious groups met, their relationship was essentially one of "peaceful coexistence," and that even a (probably temporary) intimate contact with the Brethren would have been limited to only one of the many and very different groups of Moravian Anabaptism. Yet the complicated and, in relation to earlier expectations, largely negative results of the two important religious developments have been presented in detailed and many-sided clarification by Zeman in this highly useful work.

FREDERICK G. HEYMANN  
*University of Calgary*

THE KNIGHTS HOSPITALLERS IN POLAND AND LITHUANIA. By  
*Boleslaw B. Szczesniak*. Studies in European History, 19. The Hague and  
 Paris: Mouton, 1969. 106 pp. 28 Dutch guilders.

The tendentiousness of this tract is exceeded only by the technical carelessness demonstrated within it. The brief and scandalously polemical narrative of the Knights covers activities from their founding (ca. 1150) as the Knights of St. John of Jerusalem to their final dissolution as the Knights of Malta following the final partition of the Polish-Lithuanian Commonwealth. In the course of that narrative the author manages systematically to anathematize every non-Polish nationality in Eastern Europe and all non-Catholics save the Jews, whose persecution at the hands of the Catholics in Poland was as conspicuous as their complete absence from this work.

Since this slim volume professes to be a "helpful source for further investigation," and as such directs the reader to various possibly fruitful archival collections as well as published documents, it must be noted that the Lithuanian Registry (*Litovskaia Metrika* or *Metryka Litewska*) is located not "in Leningrad" (p. 83), but in the Central State Archive of Ancient Acts (TsGADA) in Moscow. Other errors, typographical and grammatical in the main, abound on every page—an appalling editorial lapse. The bibliography includes no work published since 1960, ignoring two potentially useful books in particular, those of Jonathan Riley-Smith and Paweł Czerwiński.

This reviewer joins Professor Szczesniak in his call for further investigation of the Knights, for there is clearly a need for a scholarly monograph on this subject which at least strives for some degree of objectivity and which achieves a greater measure of technical accuracy.

KARL VON LOEWE  
*Rutgers University*