sive powers, buttressed by scriptural and theological arguments, appear at their best. This is particularly true of the 26th letter, in which Bullinger attempts to overcome the opposition of Anna's mother to their marriage.

More than anything else, one acquires from these Swiss dialect, German and Latin letters a sense and taste for the reform movement and an acquaintance with its principal figures. The first two volumes are excellently done in every respect. Hopefully, a much more accurate portrait of Bullinger will result. The editor and his assistants deserve congratulations for putting their work before the scholarly world. This is wissenschaftliche Forschung at its very best.

P. JOSEPH CAHILL, University of Alberta


This book is already one of the standard works on Anabaptism. While it deals with one subject, it is the most comprehensive book on Anabaptism with the exception of George Williams' Radical Reformation.

Stayer sets out to portray the view of the sword and its functions as held by the various Anabaptist groups, the Swiss, the Upper German sects, and the Melchiorites. The work is introduced by a chapter on the early Protestant context of the teaching on the sword. He gives special attention to Luther, Zwingli, and Müntzer.

Stayer has deliberately left behind some main assumptions of traditional Mennonite and non-Mennonite scholarship. He takes a new look at the old sources and clearly shows that Swiss Anabaptism before Schleitheim was not consistently nonresistant. Although some of his evidence, like Blaurock's usurpation of the pulpit at Zollikon and Hinwil, comes close to nit-picking, his case can be regarded as established. Similar conclusions are reached regarding South German and Dutch Anabaptism. His findings parallel the reviewer's own discovery that Anabaptism in Tyrol in 1526-27 was also ambivalent on the issue.

Stayer comes down hard on much Mennonite scholarship as being determined by the arbitrary category of "evangelical Anabaptism" and his censure is justified. However, he is then himself an example of special pleading when in the case of the Swiss Brethren he asserts without firm evidence that ambivalence on the question of the sword was the majority position. Similarly, evidence he himself adduces should have made him more cautious in asserting that violence was adopted by the "clear majority" of the Melchiorites. He is determined to prove Mennonite historiography wrong—hardly an unbiased position.

However, the author also demonstrates that among the Swiss, as among the majority of the South German Anabaptists, the nonresistant position ultimately became normative. Similarly, although over a longer period of time, the Melchiorites, turned Mennonite, for the most part adopted the Schleitheim position.

The main harvest of this book is its demonstration that Anabaptism was much more acquainted with violence than had been thought, especially by Mennonites. Still, Stayer asserts that it was not, as G. R. Elton said, "a violent phenomenon." "The balance in early Anabaptism is on the side of the peaceful," writes Stayer, "not the revolutionary." Never-
theless, "the mistake of those who say that all 'true' Anabaptists are nonresistant is that they miss the movement's inherent illegitimacy and radicalism, which is in some cases compatible with violence."

Although it is indisputably a useful term, this reviewer is not convinced of Stayer's use of the term "apolitical." For while most Anabaptists refused to participate in government one may ask whether participating is the only way to be engaged in the polis. Most Anabaptists accepted the legitimacy of government and its authority over them. Their refusal to swear oaths and to participate in military service were clearly political acts which bore political consequences. It is entirely legitimate to speak of an Anabaptist political ethic as Hillerbrand does. If one can speak of Realpolitik one could perhaps also speak of Idealpolitik and use that term to describe the Anabaptist political ethic.

Stayer convincingly shows that there were major differences among Anabaptist views of the sword, all the way from Hubmaier's Realpolitik through the apoliticalism of the Swiss after Schleitheim to the revolutionary view of the Melchiorites, and further subdivisions among the main groups. To speak of the Anabaptist view of the sword is therefore to be imprecise. Such a statement needs to be qualified by time, place, theology, and the inner dynamics of the several movements.

The book is clearly and concisely written, a delight to read. It is comprehensive, extremely well documented and reliable. It contains an excellent bibliography and index.

WALTER KLAASSEN, University of Waterloo


In form this is a rather strange book. The first major section is a history written in Polish of Rodecki and Sternacki, the official printers of the Minor Reformed Church (Socinians) in Poland in the sixteenth and seventeenth centuries. The second section is another history of the same printers written in French.

What is odd is that the Polish and French versions are not the same. Even though I know no Polish, this soon became obvious when I compared names, dates, and footnotes in the two versions. Professor Andrew Pernal of Brandon University, who is fluent in Polish, confirmed that Kawecka-Gryczowa has written two parallel histories of the Socinian printers. Sometimes the French section is more detailed and sometimes the Polish; only occasionally do paragraphs simply repeat what was said in the other language. My comments on the history will be limited to the French version.

The history treats the Socinian press from its inception in 1574 in Krakow with Rodecki as the proprietor, through its moving to Rakow around 1600 when it was taken over by Rodecki's son-in-law Sternacki, to its suppression in 1638. As the fortune of the Socinians ebbed and flowed with the political tide, so too did the fortune of the press. Rodecki was imprisoned twice and in many years the climate of repression was so severe that the output of the press was greatly reduced. Kawecka-Gryczowa's study, which is carefully documented