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 apoliticism of the Swiss after Schleithelm 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.

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Alodia Kawecka-Gryczowa. *Les Imprimeurs des antitrinitaires polonais Rodecki et Sternacki: histoire et bibliographie*. Genève: Droz, 1974. Pp. 371, 34 plates. Or *Ariańskie oficyny wydawnicze Rodeckiego i Sternackiego: dzieje i bibliografia*. Wrocław, etc.: Ossolińskich, 1974.

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

from original and the best secondary sources, is an important addition to our knowledge about the political and religious climate of Poland in the time of the Reformation.

Much information from studies in Polish is made available to a wider public in this book. For example, I learned that from around 1600 there was a tendency for the Socinians, the Calvinists, and the Greek Orthodox to band together in common defense against Catholic attacks. Furthermore, I had not been aware that the Socinians, who are noted for their liberalism and tolerance, imposed a very strict censorship upon their printers.

The third section of the book is a bibliography, based on painstaking research in the libraries of Eastern and Western Europe and North America, of all the known items printed by Rodecki and Sternacki. Each item is described fully with a complete transcription of the title page. Anonymous and undated works have generally been identified. The current location of extant copies is also noted and there are even indices of former owners of the individual items and of annotations made in them to the end of the eighteenth century. These last features give very concrete evidence of the extent and rapidity of the dissemination of Socinian literature throughout Europe.

Later translations and editions are also noted. Furthermore, books printed clandestinely outside Poland that were falsely attributed to Rodecki and Sternacki are included along with their proper identification insofar as known. The bibliographical section alone of Kawecka-Gryczowa's study is of tremendous importance. It enables the scholar to find out quickly just what the early Socinians published and to locate the material for further study. This will be an essential tool for anyone working in this field.

The *Racovian Catechism* is generally acknowledged to be the single most important Socinian book as it put the essentials of the faith together in compact form and had the widest circulation of any Socinian publication. Kawecka-Gryczowa notes two editions of the *Racovian Catechism* (90a, 90b) not recorded in earlier standard studies. Both of these were London reprints of the 1609 Racovian edition and appeared around 1614 and 1623. This is extremely important as the earliest London edition had been thought to be that of 1651. It seems clear, then, that the impact of Socinianism in England in the early part of the seventeenth century must be rethought.

The fourth section of this book consists of 34 plates of scenes of modern Rakow, Socinus's tomb, typographical figures, and above all many sample pages of Rodecki's and Sternacki's work. Plates 22 and 23 are of the title pages of the "new" London editions of the *Racovian Catechism* (90a, 90b). The plates are all clearly reproduced on coated paper. Indeed, the entire book is very well printed and pleasant to the eye.

All in all, this is quite a good book, which I expect will become a standard reference volume for anyone doing Socinian studies. It is further evidence of the high quality of scholarly work done in Poland on the Reformation. In fact, I think I might have to learn Polish.

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Johannes Trithemius. *In Praise of Scribes (De Laude Scriptorum)*, ed. Klaus Arnold. Lawrence Kansas: Coronado Press, 1974. Pp. ix, 111. \$6.50.

Johannes Trithemius, who derived his name from the little town of Trittenheim on the Moselle river, is probably best remembered for his interest in witchcraft and the occult which connect-