

usage found in his definitions of words including EMPESTER, EMPOISONNER, ERREUR, INFECTER, and SÉDUIRE—Furetière found refuge for his dictionary among the Huguenots of Holland.

One cannot help but remark certain affinities in the positions and practices of Furetière and Rey. Like Furetière, Rey has been silenced by the French government. In 2006 Rey was fired from his radio show by the head of Radio France, Jean-Paul Cluzel, an appointee of French president Nicolas Sarkozy. Like Furetière, Rey promotes an inclusive view of language which causes some elites to shudder; two of his recent titles are *L'Amour du français, contre les puristes et autres censeurs de la langue* (Denoël, 2007) and *Lexik des cités* (Fleuve noir, 2007), a dictionary which grants citizenship to the language of the youth of France's troubled suburbs. Finally, like Furetière, Rey competes against the Académie française and works more productively, updating the *Petit Robert* in new editions year after year, while over seven decades have passed since the last complete edition of the *Dictionnaire de l'Académie française*, its eighth, was published in 1932.

Marion Kobelt-Groch and Cornelia Niekus Moore, eds. *Tod und Jenseits in der Schriftkultur der Frühen Neuzeit* (Wolfenbütteler Forschungen; vol. 119). Wiesbaden: Harrassowitz Verlag, 2008. 243 pp. + 26 illus. 69€. Review by FRANK SOBIECH, UNIVERSITÄT TRIER, GERMANY.

This interdisciplinary and interconfessional volume resulting from a conference held at the Herzog August Bibliothek in Wolfenbüttel, Germany, from 3-5 May 2006 deals with concepts of death, the afterworld, and salvation in Early Modern Western Europe, especially the German-speaking territories. It is characterised by its claim to deal not only with “death,” but to connect it with the hope of an afterworld, which was an integral part of “death” then. The different concepts of that hope are traced here especially for the Lutheran tradition. First, I will sketch the contents of the seven English and six German articles, which are with no exception of high quality:

After the German introduction by the editors, SUSAN C. KARANT-NUNN presents an overview on the relationship between popular belief of the laity and Lutheran clergymen and state authorities concerning

practically eminent theological questions. It anticipates many of the following themes of the volume.

ROBERT KOLB clarifies how the attitude toward death—fear and sorrow, and, as sign of a true Christian, confidence in the victory of Christ over sin—develops in four literary genres of the mature Martin Luther, beginning with his “Sermon on Preparing to Die” (1519).

BRUCE GORDON sketches the Zurich reformator Heinrich Bullinger’s (1504-1575) carefully constructed statements—due to church politics—on the deaths of Huldrych Zwingli and Luther, both of whom had played a coequal role in his own spiritual formation.

MARION KOBELT-GROCH presents Lutheran funeral sermons for unbaptized newborns, which had not only the task of consoling the bereaved, but also to keep clean confessional identity (against the so-called Anabaptists, Papists, and Calvinists) and of “social disciplining” (cf. 74).

On the basis of miracle stories and lawsuits, EVA LABOUVIE shows that the religious folkway of emergency baptism for newborns, which were supposed to have been “reanimated” for a short period of time with the help of the intercession of Mary or special saints, was a widespread use especially in Switzerland, France, and the German territories in Catholic and Lutheran environment since the fifteenth century. Parents did not accept death as a fate, but practised loving care, which provides proves against Philippe Ariès’s opposing thesis (84; cf. 74).

HARALD TERSCH analyses housebooks and family registers, which always stood in the shadow of the mass source “testaments.” Spread more numerous in European cities since the fourteenth century and mostly written by merchant and entrepreneurial families, they also summarized donation letters and were influenced by their confessional background.

BERNHARD LANG shows how William Blake’s (1757-1827) drawing “The meeting of a Family in Heaven,” as part of an illustrated edition (1808) of Robert Blair’s (1699-1746) poem “The Grave” offers a conclusion to the Puritan John Bunyan’s (1628-1688) two-part novel “The Pilgrim’s Progress”: displaced in the poem, it was originally conceived for the novel. Bunyan only hints at heavenly reunion, though his novel’s second part (1684) is more anthropocentric, but

without completely replacing the theocentric image of heaven of the first part (1678).

PIET VISSER presents an analysis of the manifold metaphor of the Heavenly City in Dutch Mennonite Edifying Literature in the sixteenth and seventeenth centuries. In this context, he comes to speak of the “martyrs’ songs” (148) of the clandestinely published “Offer des Heeren” (before 1562). Not mentioned here, but related are the “Marter-Gesenge” of the “Ausbund” (1570/71), the song book of the South German Anabaptists, still in use with the North American Amish (cf. Peter Burschel: *Sterben und Unsterblichkeit. Zur Kultur des Martyriums in der frühen Neuzeit*, München 2004, 117 f.). Martyrdom is a topic which can be traced also in other articles (25, 51). Finally, Visser brings his analysis into line with the Old Flemish Mennonite Karel van Mander’s (1548-1606) painting “Crossing of the Jordan.”

BERND ULRICH HUCKER discusses the connections between the different traditions of the tomb inscriptions and the burial of the historically ambivalent court jester Thyl Ulenspiegel (+ 1350 in Mölln, North Germany).

MICHAEL PROSSER-SHELL sheds light on the Catholic theological tradition concerning the unbaptized children, who were born dead or died during the parturition in the late Middle Ages and Early Modern times. Still a problem is whether the theory of the “*limbus puerorum*” was known and accepted by mourning parents. Consolatory afterworld concepts and the “*exercitus furiosus*” of popular theology show that parents often panicked.

NORBERT FISCHER deals with the development of sepulchral culture (inscriptions, symbolism) especially in the Protestant North Germany from Early Modern times to the nineteenth century, which underwent a fundamental change in the late eighteenth century.

EILGEEN DUGAN presents Salome Haußmännin, a 23 year old Nördlingen woman who was sentenced to death for infanticide in 1715—a theme which is also mentioned in two other articles (76 f., 92 f.)—and whose edifying story was composed and published by Lutheran pastor Georg Matthäus Beckh (1656-1717). In its centre stood the spiritual regeneration of the condemned—comparable to the New England Puritanist criminal conversion narrative, but with some differences.

CORNELIA NIEKUS MOORE concentrates on the spiritual relationship between the Lutheran Augusta Elisabeth von Posadowsky (1715-1739) and Johann Adam Steinmetz (1689-1762), who wrote her memorial biography and edited her collected poems. Influenced by his sermons as abbot of Cloister Berge in Magdeburg, her poems show the same spirituality of seeking the spiritual happiness in heaven and Christ as waiting bride.

To summarize, this volume, with contributors from Germany, Austria, Switzerland, the Netherlands, Great Britain, and the USA provides a profound outlook on a field which proves promising for future research. Coherent thematic lines (e.g. the status of unbaptized newborns), the well-composed order of the articles, and expressive illustrations make the book highly readable. Everyone interested in the vast fields of cultural history, European ethnology, the history of religious thought and popular religious literature, the relationship between theology and literature, and art historians will read and use this book with profit. A desideratum can be recognized first in the fact that research in the Catholic tradition is under-represented. This is due to the research situation in general, which is dominated by meritorious research in Protestant spirituality—insofar the volume is a true portrayal of actual research activities. Second, and that goes beyond the achievement of the articles of the present volume, I would greet intensified interconfessional dialogue in research. Also the dialogue between theology/history of Christendom and “profane” history should be reinforced. A special emphasis I would lay hereby upon the comparison of the different theological concepts and cultures: Did they have a common origin? Existed mutual influences (cf. e.g. 154)? What were their consequences for individual and social human life? What are their impacts on today’s both religious and “profane” world? These are, from my point of view, some fundamental outlines for future research. Finally, besides the index of persons, the reader would for sure also have welcomed some information about the authors, for research is always embedded in an individual story of a human being’s life.