before the eighteenth century. Its scope means that it will not be of much aid in supplementing research relating to the rapidly expanding interest in the genre of Selbstzeugnis in this era, but that was not its intent, and the conception of the work clearly predates our contemporary scholarly preoccupations. Because of the narrow utility of the tool and its cost, as with the first installment, this second portion will primarily be of interest for librarians of special collections with a focus on early modern literature and history or bibliographers at high-level research libraries. One hopes that the Herzog-August-Bibliothek will someday make available an electronic version of both parts of the work for use from its website.


This is the fourth of a projected twenty volume edition of the collected works of Johann Valentin Andreae (1586-1654), under the general editorship of Wilhelm Schmidt-Biggemann of the Free University of Berlin. Three others volumes have appeared: Veri Christianismi Solidaeque Philosophiae Libertas (1618), edited by Frank Böhling in 1994; some biographical works in 1995; and most recently Theca Gladii Spiritus (1616), edited by Frank Böhling and Carlos Gilly. The legends surrounding the secret brotherhood of the Rosicrucians has obscured the reputation of Andreae, ever since 1614 when the anonymous collection of pamphlets known as the Rosicrucian manifestos first appeared in print in Kassel. For centuries the only real link between Andreae and these two manifestoes was the name Christian Rosenkreutz taken from Andreae’s youthful romance, the Chymische Hochzeit Christiani Rosenkreutz, which was written in 1605. Evidence of Andreae’s direct involvement in the composition of the Fama fraternitatis and the Confessio fraternitatis, though, was discovered independently and nearly si-
multaneously by Roland Edighoffer and Martin Brecht. This led to a renewal of interest in Andreae as an intellectual figure in the early seventeenth century and gave a certain momentum for this massive collected works edition. With each new volume of the Gesammelte Schriften that appears, the portrait of this educational and social reformer, who so embodied the Protestant culture of Germany in the transition from Renaissance to Baroque, becomes more complete.

Andreae wrote his Theophilus about 1623, though it existed only in manuscript for circulation among his friends. He believed that it had been lost in the fire at Calw, until Jan Amos Comenius sent him a copy in 1648, which Andreae then had published the next year. The subtitle of the work indicates its contents: Theophilus: Sive de Christiana religione sanctius colenda, vita temperantius instituenda, et literatura rationabilius docenda consilium (advise for a more spiritual cultivation of the Christian religion, for instituting a more temperate life, and for teaching more rationally). This work sets forth some of Andreae’s key ideas, which likely originated in Johann Arndt’s True Christianity, about improving the inner life of the church as well as educating youth according to Christian principles. Andreae’s Theophilus articulates his views on the need for a second reformation of the Lutheran church directed toward the inner life that ultimately led to the development of Pietism later in the seventeenth century. Given the harsh realities of the Thirty Years’ War, Andreae did not favor setting up another theocracy and warned against the regimentation of the church if it took on the authority of the state. He advocated instead a church free from worldly influences that placed a premium on the individual. As a proponent and promoter of a new Christian philosophy, Andreae recognized that reforming education was crucial. Not only was the person of the educator an important role model, but the teaching methodology needed to be geared to the pupil. Accordingly he put forward some principles (237-43) advocating that instruction take place in the vernacular, that abstract philosophizing be avoided, and that texts be age appropriate. This new edition of Theophilus makes this interesting work available again.
The 1649 edition of *Theophilus* also included his “Planctus Jeremiae renovatus” (166-85), “Vir bonus ad lapidem Lydium examinatus” (186-200); “Medium Christiani” (201 ff.). These three short works appeared in 1667 under the title *Vox Libera* and were translated into German in 1678. The works published with *Theophilus* are also attacks on the morals of the time: “The Wailing of Jeremiah Renewed” uses allegory to condemn the “boar” of a vulgar people, the “wolf” of riches and might, the “ape” of hypocrisy, the “lion” of tyranny, etc. Always under his attack is the Antichrist who would mix church and state, thereby perverting both Law and Gospel.

As with many intellectuals of his time, Andreae aspired to an elegant Latinity based on humanist models and so his style is often difficult to negotiate. His translators have wisely rendered his prose in a more straightforward German in the translations that face the original text. The commentary is helpful, though it may have been more useful had it been placed at the bottom of the page. While readers will have to wait for a comprehensive index of people and places for all of the volumes, we are much indebted to Professor Schmidt-Biggemann and his colleagues. When complete, Andreae’s *Gesammelte Schriften* will be yet another monument to German scholarship.


*Becoming Criminal* sets out to reconceptualize the criminal subculture of early modern England while stressing that this can help us likewise understand the strange affective appeal of contemporary configurations of criminality. How well it succeeds will depend on the extent to which the reader is convinced by Reynolds’s argument for a theory of transversal power. And this is a book heavy on theory.