

heritage and culture. Helen Watanabe-O'Kelly's work ends by showing how Friedrich August broadened the nature of Dresden society, making it an important European court and a city that belonged among those gleaming jewels: Europe's great cities.

Thomas Bürger, ed. *Verzeichnis der gedruckten Briefe deutscher Autoren des 17. Jahrhunderts. Teil 2: Drucke zwischen 1751 und 1980*. 4 vols. Series: Repertorien zur Erforschung der frühen Neuzeit, Vol. 12.2. Wiesbaden: Harrassowitz Verlag, 2002. 1480 pp. Vol. 1 (paper), □159; Vol. 2 (paper), □138; Vol. 3 (paper), □138; Vol. 4 (paper), □138. Review by SUSAN R. BOETTCHER, UNIVERSITY OF TEXAS AT AUSTIN.

As the title states, this four-volume reference work consists of an alphabetical listing of printed letters written by German authors of the seventeenth century. This second installment of a work begun by Monica Estermann (Part One to 1750 was published in 1992) was funded by the *Deutsche Forschungsgemeinschaft* and completed at the Herzog-August-Bibliothek in Wolfenbüttel under the supervision of Bürger. It concerns reprints made between the middle of the eighteenth century and the fourth fifth of the twentieth century. As in the previous volumes, "seventeenth century" refers to authors born between 1575 and 1675. "German" means those authors occupied in the Holy Roman Empire (including their correspondents outside of it) and includes letters written in other languages by authors who can be considered German according to this definition. Abbreviated biographies of the correspondents are provided where available (many are not), including their presence in the major bibliographical literature. Examination of the entries reveals that the authors are primarily members of the nobility and intelligentsia, as the boundary of "printed" naturally suggests. Entries are derived from approximately 1200 sources. Full bibliographic references for these are provided at the beginning of the first volume; in each individual entry a reference is provided to the library where the original letter can be found along with the signature according to which it is

catalogued in that library—a tool that has the potential to be a major timesaving device. Entries include references to replies to the letters listed when extant and are cross-referenced in the entire work by recipient as well. A minor quibble: no index of the language abbreviations is provided, though most are obvious, and for reasons unclear to me, occasionally an indication of the language of the letter (included throughout in the right margin) is simply omitted.

It would have been well nigh impossible to provide an exhaustive reference to every single print of a German letter dating from the seventeenth century, and the preface by Helwig Schmidt-Glintzer acknowledges the potential for incompleteness. As the Schmidt-Glintzer suggests, even in the absence of the actual letters the work could be used as an aid to social history studies of intellectual networks in Europe following the pioneering work in this regard by Wolfgang Reinhard. The primary utility of this tool, however, appears to be three-fold. First, it has the potential of providing a summary of the miscellanea that appear like weeds following every critical edition of correspondence, hence providing a collective correction and expansion of mistakes and omissions that inevitably occur, although for the sake of completeness, this work also indexes authors like Hugo Grotius whose epistolary production is largely reproduced in reliable and widely available modern critical editions. Second, the tool provides the most important rudiments for research on figures for whom a complete critical edition is unavailable, like August Hermann Francke; in such cases, it has the potential to be a real aid to the researcher. Third, one imagines that in particular this second part of the index will be of greatest value to researchers outside of Germany and Europe or major research libraries elsewhere who may not be able to resort to the manuscript letters or older, original editions of these works, but may be able to put their hands on the more modern reprints catalogued here or order them via library exchange networks. The work thus has the potential to be of use to researchers who are participating in the recent upsurge in interest in research on the German Baroque, Pietism, and history of science and philosophy

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.

Johann Valentin Andreae. *Theophilus*. Edited by Jana Matlová and Jirí Beneš and translated by Viktor Friedrich Oehler and Frank Böhling with commentary and introduction by Jirí Beneš. Volume 16 of *Gesammelte Schriften*, Wilhelm Schmidt-Biggemann, general editor. Stuttgart-Bad Cannstatt: Fromman-Holzboog, 2002. 469 pp. □108. Review by DONALD R. DICKSON, TEXAS A&M UNIVERSITY.

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-