

Johann Valentin Andreae. *Rosenkreuzerschriften*. Edited and translated by Roland Edighoffer. Volume 3 of *Gesammelte Schriften*. Wilhelm Schmidt-Biggemann, general editor. Stuttgart-Bad Cannstatt: frommann-holzboog, 2010. 544 pp. €254.

Johann Valentin Andreae. *Schriften zur christlichen Reform*. Edited and translated by Frank Böhling. Volume 6 of *Gesammelte Schriften*. Wilhelm Schmidt-Biggemann, general editor. Stuttgart-Bad Cannstatt: frommann-holzboog, 2010. 404 pp. €103. Review by DONALD R. DICKSON, TEXAS A&M UNIVERSITY.

Two new volumes have now been added to the 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. Four others have already appeared: *Veri Christianismi Solidaeque Philosophiae Libertas* (1618), edited by Frank Böhling in 1994; some biographical works in 1995; the *Theca Gladii Spiritus* (1616), edited by Frank Böhling and Carlos Gilly in 2000; and *Theophilus* edited by Jana Matlová and Jiří Beneš in 2002. The first of the new volumes addresses the issue of the secret brotherhood of the Rosicrucians which has defined the reputation of Andreae ever since 1614 when the anonymous collection of pamphlets, which the editor Roland Edighoffer, professor emeritus of German at the Sorbonne, calls the *Rosenkreuzerschriften*. While they first appeared in print in Kassel in 1614, they had circulated for some years in manuscript, since Adam Haselmayr had seen a copy in the Tyrol by 1610 and published a formal reply in 1612, i.e., the kind of public acknowledgement that the manifestos had requested of their sympathizers. For centuries the only real link between Andreae and these two manifestos was the name Christian Rosenkreutz taken from Andreae's youthful romance, the *Chymische Hochzeit Christiani Rosenkreutz Anno 1459*, 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 simultaneously by Edighoffer and Martin Brecht in the late 1970s. In a commemorative work for his friend Tobias Hess, titled *Theca gladii spiritus, sententias quasdam breves vereque philosophicas continens*, Andreae had

gathered together thoughts and notes from Hess's manuscripts. The *Theca* contained enough citations from Andreae's own published work to make clear that they had worked collaboratively. Most importantly, it also contained quotations from the recently published *Confessio* and *Invitatio fraternitatis Christi*, which was issued in two parts in 1617 and 1618. Andreae, who alone was responsible for these selections, can thus be linked definitively to one of the central Rosicrucian tracts, the *Confessio*. Edighoffer's and Brecht's scholarship 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.

The first of the Rosenkreuzerschriften were printed in 1614, anonymously. Also included was a translation by Christoph Besold (a prominent professor at Tübingen and friend of Andreae's) of the twenty-sixth chapter of Traiano Boccalini's *Ragguagli di Parnaso* (1612-1613), titled the *Allgemeine und General Reformation, der gantzen weiten Welt*, which called for a second reformation and a new society based on Christian charity. With it was the *Fama Fraternitatis, Deß Löblichen Ordens des Rosenkreutzes, an alle Gelehrte und Häupter Europæ geschrieben*, which proclaimed the existence of a secret fraternity in possession of esoteric knowledge that asked for a declaration from those wishing to join their brotherhood of the learned. The following year the other essential tract, the *Confessio fraternitatis R. C.*, was published with the *Fama* (the Boccalini chapter was then abandoned). The furor that ensued from these mysterious proclamations has enveloped Andreae in controversy ever since. Because most of Andreae's life was spent in service to the Lutheran church, some have denied any involvement on his part whatsoever in drafting the manifestos, while, at the other extreme, modern day Rosicrucians have erected a temple in honor of their "founder" at Calw where he spent nineteen years as pastor.

Roland Edighoffer's introductory essay, based on his own research and that of Brecht, Richard van Dülmen, and Carlos Gilly, offers a brief sketch of Andreae's life and of his intellectual circle in Tübingen. Edighoffer argues that Andreae, who saw himself as a Christian Hercules capable of rescuing church and state from its moral decline, wrote the *Fama* just after his expulsion from Tübingen (in 1607) as compensation for his disappointments. In his edition Edighoffer

publishes the Boccalini chapter (*Allgemeine und General Reformation*), the *Fama* and the *Confessio*, as well as Andreae's *Chymische Hochzeit Christiani Rosenkreutz: Anno 1459*, a romance that is loosely tied to the two primary Rosicrucian tracts through the imaginary hero Christian Rosencreutz, whose seven day journey to attend a royal wedding is an allegory with spiritual and/or alchemical meanings. For his edition, Edighoffer collates multiple editions of each text (e.g., eight different editions of the *Fama* are used along with four manuscripts) and lists the textual variants, which extend to 160 pages. For example, the place name "Damasco" on page 140 of the *Fama* is used in five other printed editions, but given as "Damcar" in three manuscript sources and the Errata page of the first edition. Since his copy-text is the first edition of each work (including both the Latin and German texts of the *Confessio*), he also provides useful glosses at the foot of each page to help the reader overcome the hurdles posed by the archaic German word forms. A handful of explanatory notes are also included in this important new edition of the *Rosenkreuzerschriften*.

Frank Böhling's edition of *Schriften zur christlichen Reform* presents German translations of Andreae's essential treatises on religious and social reform that were written in part to counter the misappropriation of his ideas in the furor over the *Rosenkreuzerschriften*. These are the *Invitatio Fraternitatis Christi ad Sacri Amoris Candidatos* (parts I and II; 1617-18), *Christianae Societatis Imago* (1620), *Christiani Amoris Dextera Porrecta* (1620), and *Verae Unionis in Christo Jesu Specimen* (1628). Despite the public outcry over the Rosicrucian manifestos, Andreae and his circle continued to advance utopian ideals through these *Schriften zur christlichen Reform* and through his fictional utopia *Christianopolis* (1619). While copies of his two utopian tracts, *Christianae societatis imago*, published anonymously in Strasbourg (1619; Tübingen, 1620), and *Christiani amoris dextera porrecta* (Tübingen, 1620; Strasbourg, 1621), are rare, they did circulate widely as scribal publications, as demonstrated by the manuscript copies discovered by G. H. Turnbull among the papers of Samuel Hartlib, who had them translated by John Hall and published in 1647 at Cambridge as *A Modell of a Christian Society and The Right Hand of Christian Love Offered*. We also know about Andreae's attempt to found a brotherhood through his letters, some of which Böhling includes in an appendix. Andreae's important letter of 27

June 1642 to Duke August of Braunschweig-Lüneburg makes clear that the *Christiani amoris dextra porrecta* and the *Christiana Societatis Imago* were a reaction against that “undignified jest of the fictitious Rosicrucian Fraternity” [Andreae: *informem hanc Societatis alicujus Christianae imaginem, machinatus sum, quam fictitiae Fraternitatis Rosecruciae ludibrio indigno opponeremus*; Böhling: *diese Skizze einer christlichen Gesellschaft dem unwürdigen Scherz der erdichteten Rosenkreuzerbruderschaft entgegenzustellen* (343, 345)]. In his introduction, Böhling aptly describes these works as the “Verchristlichung der Rosenkreuzermythe” and summarizes what is known about this chapter in Andreae’s life story, especially his friendship with Wilhelm Wense, Christoph Besold, and others, with whom Andreae sought to establish the Christian brotherhood he envisioned in his writings. The editor offers a straight forward German translation of Andreae’s more elegant Latin style on facing pages. The few textual variants are given at the bottom of each page. The commentary is helpful and would be even more so had it been placed at the bottom of the page (where the textual apparatus is now).

This new edition of the *Schriften zur christlichen Reform* makes available to readers what ought to be the essential legacy of Johann Valentin Andreae, a legacy that has been unfortunately obscured by the unavailability texts. As such, it is a most welcome addition to Andrea scholarship. 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.

Nabil Matar. *Europe Through Arab Eyes, 1578-1727*. New York: Columbia University Press, 2009. xxviii + 313 pp. Review by TAREK EL-ARISS, UNIVERSITY OF TEXAS AT AUSTIN.

In this erudite and beautifully written book, Nabil Matar tells an untold story about Christian-Muslim relations in the early modern period. Often suppressed or ignored by historians, this period comes to life in Matar’s text as a dynamic stage of cultural and political exchanges between Europe and the Muslim world. Challenging the epistemological paradigm that situates the East-West encounter as