

among archival records. The total universe of works that Zwingli himself possessed or used reaches 445 titles, of which 205 are still in existence.

A second section analyzes these 445 titles from multiple perspectives, beginning with a series of colored pie charts that track printing locations as well as the distribution of titles among different subject areas. Not surprisingly, 54 percent of Zwingli's library addressed theology, with philology and history making up the next largest categories. The section continues by digging deep into each genre, with sections on different languages, on major theological schools and authors (with both Pico della Mirandola and Erasmus of Rotterdam being especially well represented), and on the historical and scientific works. Zwingli's letters and other sources are adduced to indicate why certain works were important for him and to connect his ownership of certain kinds of books to his activities as both a preacher and teacher. In effect, the section produces an intellectual (and sometimes personal) biography by tracing what Zwingli read, and how his reading connected to his teaching, his theological evolution, and his life in the city.

The book's third section provides an annotated catalogue of all the books that Zwingli owned or used at some point (recalling that more than half of his library is now lost). For the 205 surviving books, each entry contains standard bibliographical material, including full titles, detailed analysis of the surviving books' gatherings and bindings, publication information, references to previous catalogues and literature on Zwingli, and a brief narrative of the book's history in his collection. For the lost books, basic publication information and references are given, as well as a summary of the evidence showing that he owned or made use of each one. The catalogue is completed by indexes to printers, contributors, and dedicators of all the works.

Huldrych Zwingli's Private Library will surely rest close at hand for theological and intellectual historians of the Reformation and humanism in Zurich from the 1510s to 1530s. Beyond that, the masterful command of sources and material in the first two sections provides an oblique but fascinating biographical perspective on one of the pivotal figures who helped unleash religious schism and profound cultural change in German-speaking Europe some five hundred years ago.

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Inventar des Briefwechsels von Johann Valentin Andreae (1586–1654).

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Wolfenbütteler Arbeiten zur Barockforschung 55. Wiesbaden: Harrassowitz, 2018. 574 pp. €82.

Johann Valentin Andreae (1586–1654), main author of the Rosicrucian manifestos and propagator of a "second Christian Reformation," is a central figure in Lutheran

orthodoxy and newer movements of piety. He was a prolific writer throughout his life. His correspondence is an expression of his intellectual relationships as a preacher, author, and advisor of August, Duke of Brunswick-Lüneburg (1579–1666). Today, more than 5,000 letters from and to Andreae are kept in libraries and archives, mainly from the last third of Andreae's life. A city fire at Calw destroyed a large part of the early letters in 1634, during the course of the Thirty Years' War. Because research has been focused on the young Andreae—and thus on the productive author—his letters have not been examined closely so far.

His early biographer Wilhelm Hossbach judged the importance of Andreae's correspondence mainly on the basis of famous authors among the correspondents (*Johann Valentin Andreae und sein Zeitalter* [1819], 220–21)—namely, Johann Michael Moscherosch (1601–69) and Georg Philipp Harsdörffer (1607–58). The recent biography by Martin Brecht depicts the unusual relationship between Andreae and his patron August (*J. V. Andreae und Herzog August zu Braunschweig-Lüneburg: Briefwechsel* [2002]). Andreae served the duke as a book agent as well as a theological and educational advisor, without ever meeting him in person. He exchanged more than 1,200 letters with August. In his study of their correspondence, Brecht explored the rich materials in the Herzog August Bibliothek in Wolfenbüttel.

Other important items in the collection include Andreae's correspondences with the theologians Johannes Saubert from Nuremberg, Johann Schmidt from Strasbourg, Tobias Wagner from Esslingen, and Rupertus Meldenius from Augsburg. Most of these letters have been digitized. Stefania Salvadori has inventoried Andreae's correspondence on the basis of the Wolfenbüttel Collection in a project funded by the Deutsche Forschungsgemeinschaft. About 500 letters have been added to the repertory from other collections, such as the University Library of Basel, the Francke Foundations in Halle, or the Historical Society of Pennsylvania. Salvadori's inventory is comprehensive but not entirely complete. For example, letters to Duke Ernst of Saxe-Gotha (1601–75), which are kept in the Gotha State Archives (QQ XII Nr. 45, Bl. 41r/v), are not included.

Salvadori lists the sender, the recipient, their locations, and the languages used—mostly Latin, about one-third German—for each of the 5,152 letters and describes the accompanying material, such as sketches, engravings, or prints. The register concludes with a list of materials not cataloged, such as notes, family records, occasional poetry, fragments, or book lists, mostly from the Wolfenbüttel Collection. For every letter the persons mentioned are named (about 370 altogether), which allows some insight into their content. Furthermore, the extensive index of names gives a first look into the character of the correspondence as an intellectual network. The length of each lemma illustrates how intense individual correspondences were, or how frequently a person was mentioned. Based on this, many research questions can be drafted. Of course, one cannot draw conclusions about historical importance purely on the basis of counted mentions; for example, the forerunner of Pietism, Johann Arndt, does not

appear particularly often in Andreae's letters, with only forty mentions. The prominence of Arndt for Andreae's oeuvre cannot be overestimated, though.

The mapping of Andreae's correspondence should be followed up with intensive investigations, like Martin Brecht's evaluation of the ducal correspondence. Since an edition and translation of the overall correspondence will probably not be possible soon, further explorations would be beneficial, such as the correspondence with other orthodox theologians engaged in the movement of piety that lead to Pietism. Quantitative network investigations, such as those exemplarily presented by Hubert Steinke and Martin Stuber for the letter network of Albrecht von Haller ("Haller und die Gelehrtenrepublik," in *Haller: Leben-Werk-Epoche*, ed. Steinke et al. [2008], 381–414), could also inspire new research questions concerning Andreae and his learned circles and show where Andreae served the function of a broker in various intellectual constellations, such as theological, aristocratic, and collectors' networks. With the exact description of Andreae's correspondence, Salvadori has opened up a lot of new possibilities for research and presented an important research tool and finding aid.

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Huguenot Networks, 1560–1780: The Interactions and Impact of a Protestant Minority in Europe. Vivienne Larminie, ed.
Politics and Culture in Europe, 1650–1750. London: Routledge, 2018. xiv + 234 pp.
\$155.

The current global refugee crisis has prompted scholars from a wide range of disciplines to consider the many aspects of human migration. Historians have characteristically turned to the past and the exploration of previous displacements. Among the better known, at least among specialists of Europe, is the early modern Huguenot diaspora, commonly referred to as the Refuge. Thus, Vivienne Larminie and a dozen colleagues offer a series of essays that investigate Huguenot refugee networks with particular attention to the British Isles. While the concept of the network is not new, the volume's comprehensive, integrated approach to the myriad elements of the Huguenot refugee experience is refreshing and illuminating. The array of themes stretches from diplomatic, scholarly, and commercial alliances to religious and familial affiliations.

Mark Greengrass initiates the discussion with a largely historiographic essay examining the notion of a Calvinist International and the ways in which it has colored our understanding of Huguenot networks and their place within broader European-wide Reformed networks. Hugues Daussy extends inquiry into this trans-European argument in his assessment of London as the hub of a Huguenot diplomatic network during the Wars of Religion. The volume's editor, Vivienne Larminie, further elucidates the