

JOHANN AMOS COMENIUS AND JOHANN VALENTIN  
ANDREAE: THEIR PERSONAL TIES AND REFORMIST  
ASPIRATIONS

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Andreae of Württemberg and the Moravian Comenius were among the most revealing personalities of the early 17th century. Both combined reli-

giousness with the scientific spirit and a serious aspiration to a Christian reform of the whole society. The relationship between the two theologians has already been studied, but for the most part under the aspect of an alleged dependency of Comenius on Andreae, whose writings strongly influenced the Moravian's pansophy.

To be sure, there are many points of contact in the views of the two, who were both part of the same Humanist tradition, but clear differences emerge in their respective reform ideas. In Comenius' uniform world conception the sciences are wholly incorporated into a pansophist theology. In accord with the Christian view of salvation through redemption and grace, Comenius' pansophist pedagogy maintains that man can achieve self-perfection through that method which is in harmony with nature, i. e. by becoming a Christian. Andreae, on the other hand, lacks any uniform basic conception — he was basically a critic of his times — but is likewise interested in a reform and in pointing to a path for modern man. He seeks this reform, however, not in any method, but rather in exemplariness. Man can be transformed only by Christ, the example and model for the Christian. Following from these differing views were divergences in the pedagogical programs of the two men, and above all in their attitudes toward the natural sciences (with which this study mainly deals). For Comenius, the sciences are part of his pansophy and, as such, fully Christianized. There was no place in his conception for the exact sciences and mathematics. Andreae, on the other hand, was far more receptive to the sciences and indeed became a propagator of mathematics. He did, however, maintain that only a Christian could successfully conduct scientific research. The moralizing theologian Andreae focused entirely on man and on changing his inner outlook, while Comenius wished to reform man by means of a spiritual transformation of the world around him.