# Symphilosophie

*International Journal of Philosophical Romanticism*


## Therapeutics of the Blue Flower

### On Dietrich von Engelhardt's *Medizin in Romantik und Idealismus*


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**Dietrich von Engelhardt, *Medizin in Romantik und Idealismus: Gesundheit und Krankheit in Leib und Seele, Natur und Kultur* (Stuttgart-Bad Cannstatt: frommann-holzboog, 2023), 4 Vols., LII + 1964 pp. ISBN 978-3-7728-2950-5**



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## 1. The Blue Flower

The blue flower is the poetic symbol of the Romantic Circle par excellence. First appearing in Novalis's unfinished novel *Henrich von Ofterdingen*, the blue flower has come to embody a longing for the infinite, the eternal, and the absolute.[1] This is not surprising, since Novalis was trained in the transcendental philosophies of Kant, Reinhold, and Fichte, where all these ideas play crucial roles.[2]

The botanical motif of the blue flower has well-known empirical roots in a number of real-life blue flora, such as the lotus, gentiana, and heliotrope. Less recognized is how the blue flower and Novalis's method of "romanticizing the world" constitute a unifying thread for his entire metaphysics.[3] Like the chain of magnetized iron rings in Plato's dialogue *Ion*, they permit him to interlink vastly disparate concepts and fields into an encyclopaedic whole. These include i. science: the fields of botany (heliotrope), chromatics (blue, azure, Cyane), mineralogy (a heliotrope is a blood-speckled gemstone), and astronomy (bluish star); ii. art, literature, poetic mythology – heliotrope as a sundial, like the transmuted giant in the fairy tale[4] – and the story of Cyane; with "Edda as the actual blue flower"[5]; iii. religion: the blue lotus at the cosmic birth of Brahma[6]; and iv. biography: where in a parallel with Friedrich von Hardenberg's own pseudonym of 'Novalis', the heliotropic flower's face organically follows the course of the sun.[7] In this sense, the blue flower invites

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1 See Novalis, *Heinrich von Ofterdingen*, in: Novalis, *Schriften, Historisch-kritische Ausgabe* (Stuttgart: Kohlhammer, 1960ff.), vol. I: 195 (= HKA). Unless otherwise noted, all translations into English are mine.

2 Like these philosophers, Novalis also used other symbols, such as the "Nacht" (Night), which can represent an Arcadian image of immortality. See Novalis, *Hymnen an die Nacht 1* (HKA I: 131), and Night 1 of Edward Young's *The Complaint or Night-Thoughts on Life, Death, & Immortality* (1742-1748).

3 Novalis's method is based mathematical exponentiation (cf. HKA II: 545; III: 299-302). The presentation in the first chapter of the *Disciples at Sais* is indebted to Ernst Chladni's sound figures (cf. HKA I: 79-82).

4 Novalis, "Klingsohr's Fairy Tale" in *Heinrich von Ofterdingen* (HKA I: 310); this giant is inspired by the giant in Goethe's *Fairy Tale* and by Plato's Atlantis myth (HKA II: 648-651).

5 On the figures of Cyane (blue) and Edda, see HKA I: 348-351.

6 See Georg Forster's German translation of the tale *Sakontala oder der entscheidende Ring* (Mainz & Leipzig: Fischer, 1791), 264-266, 309-310, 317 (cf. HKA I: 341-343). 'Sakontala' became a nickname for Sophie von Kühn (HKA IV: 422). Forster's genius was recognised early when he continued Lomonosov's history of Russia and published *Voyage Round the World* (1777).

7 When sending *Pollen* to A.W. Schlegel in 1798, Hardenberg wrote: "Novalis is an old family name of mine" (HKA IV: 251). The early Latinate name was *de novali* = tiller of new soil, inversely relating to *nova* (astra), echoed in Novalis's "Astralis" (HKA I: 317-319). Cf. Jeremy Adler, "Higher Light", *Times Literary Supplement*, April 18 (2008): 3-5.

a fourfold anagogical reading of Novalis's work, like we find in the writings of Dante, Petrarch, and Goethe.

Deciphering the deeper significance of the blue flower becomes an initiatory quest for the young poet Henrich von Ofterdingen.[8] One could say that this pursuit is initially philosophical: Ofterdingen first sees in a dream the calyx of a blue flower metamorphose into the face of his beloved and then he awakens. Elsewhere Novalis had cryptically written:

> One person succeeded in lifting the veil of the Goddess at Sais. – But what did he see? He saw – wonder of wonders – *himself*.[9]

Thus, externally contemplating the blue flower may internally ignite the lamp of self-knowledge. This is none other than a romantic manner of speaking about what is termed in the Fichtean philosophy, the intuition of the I. For in line with the theory of *Anerkennung* (recognition), we learn more objectively about ourselves through encountering the I of others. Novalis reports that this is what his beloved Sophie was to him:

> My favourite study basically shares the same name as my fiancée. She is called Sophie. Philo-Sophie is the soul of my life and the key to my inner self. Since making her acquaintance I've become wholly amalgamated with this study.[10]

The culmination of Heinrich von Ofterdingen's quest for the blue flower is therapeutical. Like a reborn Orpheus[11], he now feels called to be a poet-physician, to wander through the world reviving the health of his hearers.[12] Hence, the blue flower is medicinal in the most civilising sense. In the words of a famous fragment:

> Poetry heals the wounds inflicted by reason.[13]

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8 The opening is set in medieval times in the town of Eisenach on Saint John's eve, near the location of the Wartburg castle (HKA I: 195-202).

9 (HKA I: 110).

10 Novalis to F. Schlegel, 8 July 1796 (HKA IV: 188). Hardenberg compares Sophie's countenance to some of the "most sublime" individuals in the world, like the Renaissance painter Raphael (HKA IV: 222). He calls her his "*Schutzgeist*" (guardian spirit), a designation inscribed on his engagement ring (HKA I: 384-5).

11 Novalis views his relationship to Sophie von Kühn in the katabasis tradition of Orpheus and Eurydice (cf. HKA I: 337-347).

12 Novalis, *Heinrich von Ofterdingen* (HKA I: 337-347). Jacob Böhme was set to return at the end of the novel.

13 Novalis, *Fragmente und Studien, 1799-1800* (HKA III: 653).

This therapeutical thought is not just an isolated poetic expression, but is complemented in Novalis's oeuvre by numerous technical reflections on contemporary medical theories, such as his 1798/99 "Medizinisch-naturwissenschaftliche Studien" (Medical-Natural Scientific Studies) and "Medizinische Bemerkungen" (Medical Observations).[14] Medicine should also be treated philosophically, as he states in the *Brouillon*: "The philosophy of medicine – and its history, are exceedingly large and still utterly unexplored fields."[15]

All these medical, medicinal, and therapeutical references in the writings of Novalis and the other romantics have long fascinated readers and researchers.[16] In a highly welcome and colossal undertaking of nearly 2,000 pages, Dietrich von Engelhardt – Emeritus Professor and Director of the Institute of Medical and Science History at the University of Lübeck in Germany – has published four new volumes on the treatment of medicine in German romanticism and German idealism. They show that the therapeutic inclination of a thinker like Novalis was not unusual for his time, but should be viewed as part of a much larger constellation of scientific philosophies and movements.

Von Engelhardt's project is the fruit of a lifetime of scholarship, and bears the general title: *Medizin in Romantik und Idealismus: Gesundheit und Krankheit in Leib und Seele, Natur und Kultur* (Medicine in Romanticism and Idealism: Health and Illness in Body and Soul, Nature and Culture). It is volume number 17 in the prestigious series: "Medizin und Philosophie / Medicine and Philosophy", published by frommann-holzboog, and edited by Urban Wiesing, Matthias Bormuth, and Giovanni Maio.

The four volumes in brief: Volume 1 is von Engelhardt's comprehensive 600-page monograph interpreting the main medical theories and tendencies of the epoch in question. Volume 2 is a 490-page anthology of primary source texts by the German idealistic and romantic thinkers and physicians, including *inter alia* pieces by Kant, Schelling, Hegel, Ritter, Carus, G.H. Schubert, Troxler, and Windischmann. Volume 3 is essentially a biographical review of the most important physicians and medical practitioners

[14] (HKA III: 179-194; 612-637).

[15] Novalis, *Das allgemeine Brouillon*, no. 142 (HKA III: 267); *Notes for a Romantic Encyclopaedia*, 25.

[16] For instance, see Dietrich von Engelhardt's earlier chapter: "Novalis im medizinhistorischen Kontext" in Herbert Uerlings (ed.), *Novalis und die Wissenschaften* (Tübingen: Max Niemeyer, 1997), 65-85; and Laure Cahen-Maurel, "Novalis's Magical Idealism: A Threefold Philosophy of the Imagination, Love, and Medicine", *Symphilosophie* 1 (2019): 129-165.

from around 1800 (480 pages). Volume 4 contains an exhaustive research bibliography, listing over 6,400 titles (390 pages).

I will now provide a more detailed overview of this quartet of volumes, drawing attention to some of their more philosophical aspects.

## 2. Monograph

Dietrich von Engelhart's substantial monograph – titled *Darstellung und Interpretation* (Presentation and Interpretation) – consists of an introduction (I, 1-8); a section on the historical and philosophical background to the period (I, 9-88); a long discussion of the medical principles of the time (II, 89-303); a section on the "dialogue with the medical past and present" (II, 305-444); a section on the reception of romantic physicians in journals, papers, and periodicals (II, 445-531); and finishes with a summary of future perspectives, and a bibliography (II, 533-599).

A main thesis of von Engelhardt is that a "more metaphysical form of natural science and medicine" developed in Germany as an offshoot of the works of thinkers like Paracelsus, Jacob Böhme, Hemsterhuis, and Schelling, which then impacted numerous other sciences and arts (I, 1). Even though we now designate the period from 1800-1830 in Germany as the period of "romanticism" or rather "late romanticism", von Engelhardt is careful to point out that *romantic* natural science or medicine is in many ways not a unified group or movement, but often constitutes a complex nexus of writers and researchers who react in the most disparate ways to the leading philosophical systems (I, 3). Not everyone at the time belongs under the umbrella of romantic philosophers and physicians, with Franz Anton Mesmer, J.C. Reil, Johannes Müller, Jan Evangelista Purkyne as borderline cases, while Madame de Staël even includes Schiller and Goethe (I, 4).

Despite the many divergences among the romantic and idealist philosophers, von Engelhardt argues that the romantic physicians of the period share a number of key ideas and methods in common. Some of these are:

- The identity of nature and spirit, in which the laws of nature correspond to the laws of the spirit.
- Deployment of the methods of analogy, potencies, and metamorphosis in the cognition of bodily processes, including health and illness.
- Nature and culture are viewed as a unity, and hence humanity has a responsibility in its dealings with nature.

- Natural science and medicine are reciprocally interlinked; with the human being the primary focus.
- An interest in combining empiricism, metaphysics, and encyclopaedism.
- An inner nexus between the biography and work, or the personality and science. (I, 5-6, 89-99)

And just as the Jena Romantic Circle preferred fragments, von Engelhardt draws a parallel with the literary style of the romantic physicians:

> Der Überzeugung romantischer Naturforscher und Mediziner vom begrenzten menschlichen Erkennen entspricht die bewusst gewählte literarische Gestalt; ihre Beiträge erscheinen oft in unsystematischer, fragmentarischer, aphoristischer, auch poetischer Form, die widerspiegeln soll, wozu die menschliche Vernunft im Studium der Natur, auch der Gesundheit und Krankheit in der Lage ist. (I, 4)
>
> (The conscious choice of their literary format corresponds to the conviction of romantic natural scientists and physicians that there are limits to human cognition; their contributions often appear in unsystematic, fragmentary, aphoristic, and even poetic forms, which were to mirror what human reason was capable of in its study of nature, health, and illness.)

After the Introduction, von Engelhardt presents an overview of the historical and philosophical background to this period. There is first a brief excursus back to the epochs of Plato, Aristotle, Hippocratus, Seneca, and Galen, with the founder of Christianity pictured as the ideal of a therapeutic doctor (*Christus medicus*) (I, 10-12).[17] (The great Paracelsus is treated in-depth by Engelhardt later in the monograph, I, 306-335).[18] Next is the modern age of Descartes and Locke, followed by the Enlightenment (I, 12-15), with so-called "philosophical positivism" explained in relation to thinkers like Leibniz, Stahl, Helmont, Christian Wolff, and Sulzer (I, 15-24). However, the central focus of this chapter remains three leading philosophers and philosophical systems of the time: the critical philosophy of Kant, and the respective *Naturphilosophien* of Schelling and Hegel (I, 27-88). (For names of specific texts, see below concerning the Anthology of Volume II).

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[17] A tradition later echoed in the aural name of a book by the biographer of Jacob Böhme. See Abraham von Franckenberg, *Raphael oder Artzt-Engel* (Silesia, 1639).

[18] Here Engelhardt often refers to the revolutionary study of Michael Benedict Lessing, *Paracelsus, sein Leben und Denken* (Berlin: Reimer, 1839) (see esp. I, 314-331).

Particular topics for Kant are the relationship between medicine and the other faculties at the university, the significance of dietetics, the seat (*Sitz*) of the soul in the body, psychic illness, and the temporalization of nature (especially salient are the medical reflections in Kant's *Conflict of the Faculties*). Also treated are points of contact between Kant and various contemporary physicians and their medical theories (e.g. those of Christian Gottlieb Selle, Marcus Herz, Johann Benjamin Erhard *et. al*.) (I, 34-46).

With regard to F.W.J. Schelling, Dietrich von Engelhardt explains that a vital concern of his *Naturphilosophie* is the living organism and its potencies in relation to the three functions of reproduction, irritability, and sensibility; these have their correspondences in the three systems of the organism: the nervous, blood, and digestive systems (I, 48-56, 70-71). At base, illness for Schelling is a "Störung der Erregbarkeit" (disturbance of excitability) (I, 57). Von Engelhardt underscores again the wide resonance and "enormous respect" that physicians of the time had for Schelling's metaphysical ideas, compared to the "much more limited" influence of Hegel's system (I, 62, 84). For Hegel, illness is a "disturbance of the organism and its identity", or: a "*disproportion* of its being (*Seyn*) and its self (*Selbst*)" (I, 72). Hegel develops a typology of illnesses and their courses (I, 73-79), with therapy following three paths: firstly, bodily illness can be simulated by inorganic substances; secondly, by a weakening process to isolate the illness (using hunger, diet etc.); or thirdly, psychic or soul illness can be treated using hypnosis and akin therapies (I, 79-82).

In the following parts von Engelhardt emphasizes the importance of autobiographical writing for the romantic thinkers. This is done in relation to medical issues concerning health and illness in the mutual mirroring between the "I and the World" (I, 137-150), with classic examples of the genre being Karl Philipp Moritz's *Anton Reiser* or Henrich Steffens's *Was ich erlebte*; where life itself is often framed as a curative *Reise* or journey (I, 139-155). Interesting too is the detailed discussion of the Carus-Goethe relationship, highlighting Carus's characterization of Goethe as someone "gesunde Krankheit fähig" (capable of being healthily sick) (I, 192). This was after Carus had personally met Goethe in Weimar, impressed by the latter's strong bodily constitution and inner fire in his eyes, despite almost being 72 years of age (I, 191-205).

Dietrich von Engelhardt also includes some important pages on Novalis's views on medicine (I, 358-375). He stresses Novalis's deep interest in therapeutics, and that his notebooks on medicine are now present in the HKA (as noted above). He brings to light that Novalis had even planned a review of Andreas Röschlaub's *Untersuchungen über Pathogenie* (3 vols; 1798-

1800); a "critical review of the classifications of the human body"; and a "critique" of Kurt Sprengel's *Handuch der Pathologie*, all of which unfortunately did not materialize (I, 359, 362, 364), no doubt due to overwork and encroaching illness. Novalis was particularly impacted by the works of Carl Friedrich von Kielmeyer, and John Brown – which had been promoted in Germany by figures like Röschlaub (I, 363) – as well as by the works on pathology by Kurt Sprengel (I, 364) and C.W. Hufeland (I, 368). A recurrent theme in Novalis's work and biography is "dietetics" and its medicinal character (I, 367-370). Finally, Novalis also formulates an artistic connection between medicine, the patient, and the poet. According to the poet-philosopher, we don't just need ordinary medicine and medicaments, but a form of therapeutics for spiritual health that must be furnished by exponentialized poetry. Here von Engelhardt cites another famous fragment by Novalis:

> Poetry is the great art of the construction of transcendental health. The poet, therefore, is the transcendental physician. (I, 371)

There is of course much more to say about von Engelhardt's large monograph, particularly the noteworthy original research on the reception of romantic medicine presented in section V (I, 445-530). The countless close philosophical and empirical studies of this period should help to further put to rest the thoroughly outdated view of the idealists and romantics as irrational and impractical dreamers. One can therefore agree with von Engelhardt's concluding words:

> Insgesamt widersprechen bei allen abweichen Akzentuierung die Quellen und Zeugnisse … dem verbreiteten und kritischen Bild der Romantik als einer Epoche der Ablehnung und Missachtung der Realität. Programme und Ziel war … die Verbindung von Theorie und Praxis, Spekulation und Empirie, Subjektivität und Objektivität, Wissenschaft und Kultur. (I, 531)
>
> (Of course there are different accentuations, but overall these sources and documents contradict … the widespread and critical view of Romanticism as an epoch that rejected and disregarded reality. Its programme and goal was … the joining of theory and praxis, speculation and empiricism, subjectivity and objectivity, science and culture.)

## 3. Anthology

Volume two is an *Anthologie historischer Texte* – an anthology of 46 historical medical writings, texts, excerpts, and essays of the idealistic and romantic

period. It is divided into eight sections. I'll mention some of the more philosophical texts and merely note some of the other authors.

Section one is entitled "Philosophical Writings" and contains texts by philosophers in relation to medicine. As mentioned, according to von Engelhardt, around 1800 philosophers and physicians were much more likely to take each other's work into account, with Kant, Schelling, and Hegel being the most referenced philosophical thinkers. Indeed, their works formed the framework for various influential medical theories of the time (II, 3).

Included in this anthology is Kant's discussion of the place of medicine within the university, from his book *The Conflict of the Faculties* (1798). The first short text from the latter is the "Eigentümlichkeit der medizinischen Fakultät" (The Distinctive Characteristic of the Faculty of Medicine), in which Kant argues that medical practitioners draw their ideas from nature and so are freer than many other scholars, since they are not sanctioned by higher authorities but by nature itself. In this respect they are related to the teachings of the philosophical faculty, with the doctor aiming at the public good (II, 5-6). The second Kant excerpt is "Der Streit der philosophischen Fakultät mit der medizinischen" (The Conflict of the Philosophical Faculty with the Medical Faculty), which is Kant's reply to the physician Hufeland concerning the power of the mind to control morbid feelings. Here Kant sets out some of his own personal principles of dietetics, discussing hypochondria, and the best regimes of sleep, eating and drinking, and breathing etc. (II, 6-21).

Three pieces from F.W.J. Schelling are next. i. An excerpt from his 1799 *Erster Entwurf eines Systems der Naturphilosophie* (First Draft of a System of Nature Philosophy); ii. The 1803 *Über das Studium der Medizin und der organischen Naturlehre überhaupt* (On the Study of Medicine and of the Organic Theory of Nature in General); and iii. a selection from the 1810 *Stuttgarter Privatvorlesungen* (Stuttgart Private Lectures) (II, 22-46). For von Engelhardt, these writings have been chosen since they concern the deduction of the "foundational principles of organic life in their significance for health and illness as well as for medical therapy." (II, 3)

These are followed by three short pieces from the late 1830 Hegel: "Die Naturphilosophie", which discusses illness, healing and death; "Die Philosophie des Geistes" (Philosophy of Spirit), on "self-feeling" and treatments; and "Die Logik" (Logic), which is surprisingly on life and death (II, 47-58).

Section two of the anthology is called "General Medical Writings", with fragments by the romantic scientist Johann Wilhelm Ritter; as well as texts by Jacob Fidelis Ackermann; Carl Gustav Carus, Carl Friedrich von

Kielmeyer; Gottfried Reinhold Treviranus; Gotthilf Heinrich von Schubert; Franz Joseph Schelver; and Ritgen. Section three is titled "Anatomy and Physiology", with pieces by Carus, Franz von Walter, and Burdach. While section four is on "Pathology and Nosology."

Some rather fascinating selections are present in section five: "Therapy." Lorenz Oken's 1807 *Idee der Pharmakologie als Wissenschaft* (Idea of Pharmacology as Science), which employs the theory of polarity (II, 295). It contrasts "geistige" (spiritual) and "material" (material) remedies, with galvanism and mesmerism belonging to the former and animals and vegetable substances to the latter, concluding with references to the effects of plants like belladonna and opium on the nervous system (II, 300-301). Eye-opening too are Justinus Kerner's 1829 reflections on the Seeress of Prevorst, printed in a text that bears the subtitle: *Eröffnungen über das innere Leben des Menschen und über das Hereinragen einer Geisterwelt in die unsere* (Disclosures about the Inner Life of the Human Being and the Influence of a Spirit World in our World). These passages concern Kerner's experiments on "magnetic sleep", which he compares with the "temple sleep" in antiquity, like in the centres of Asclepius at Piraeus or Pergamum, where the ill patient would communicate the appropriate remedy to the priestly therapeutae upon waking (II, 321-330). The topic of animal magnetism had earlier fascinated the philosopher J.G. Fichte, who in 1813 thought it might help shed light on the deeper unity of nature in terms of a *fluide universel* (I, 351).

The final three sections of the anthology contain texts on the topics of: vi). "Doctor and Patient"; vii). "Travels – The World and I in Dialogue", with G.H. von Schubert's journeys to the middle east – including Cairo, Mount Sinai, and Beirut (II, 399-417); and lastly, viii). "History of Medicine."

## 4. Biographical Vignettes

Volume three of the collection is biographical and devoted to – *Mediziner der Romantik* – physicians or medical doctors of the epoch of romanticism. Presented in alphabetical order, it contains brief vignettes of the lives of forty-three prominent physicians, beginning with **Jacob Fidelis Ackermann** (1765-1815) and ending with **Karl Christian Wolfart** (1778-1832). Each vignette has the structure of a short curriculum vitae, often with a portrait of the physician, followed by a list of their writings. A novel feature is the listing of reviews of their works that were published in learned periodicals of the time, as well as further supporting research literature. I'll highlight around

ten of the physicians in volume three that are significant for romantic philosophy.

Without doubt one of the most talented figures of the late romantic period is the doctor and painter **Carl Gustav Carus** (III, 52-97). Born in 1789 in Leipzig, he studied natural science and medicine at the city's university, before moving and practicing in Dresden, dying there in 1869 after a long and productive life. Besides his medical work, he is now celebrated for his own striking romantic paintings and his friendship with perhaps the most quintessential romantic painter of all: Caspar David Friedrich. Carus had contact with Ludwig Tieck, Goethe, Schelling, and Lorenz Oken; and von Engelhardt reminds us that Carus's conception of the unconscious was later significant for Sigmund Freud and Carl Gustav Jung (III, 52-53). After this brief biography, the entry concludes with a lengthy bibliography of Carus's writings and the reception of his thought (III, 54-97). Of special note is Carus's work on the vertebrae, e.g. *Über die Ur-Teile des Schalen- und Knochengerüstes*, published in the journal *Isis* in 1823 – and his text on landscape painting – *Neuen Briefe über Landschaftsmalerei* (1815 / 1831) – both of which were indispensable for Goethe.

In this same connection, it is also worth mentioning the life and work of **Johann Christian August Heinroth** (1773-1843), who in his *Lehrbuch der Anthropologie* (1822) characterized the mode of cognition of the genius of Weimar as "gegenständliches Denken" (object-based thinking), i.e. a cognitive method that enters into the object itself (cf. III, 163-178).

Two other key physicians are **Joseph Ennemoser** (1787-1854) – renowned for his research on "animal magnetism" (III, 115-122), and **Adolph Carl August von Eschenmayer** (1768-1852) (III, 115-133). The latter's life and work in relation to Schelling's philosophy of nature is now more well-known thanks to recent publications by scholars like Benjamin Berger and Daniel Whistler, cited in the research bibliography (III, 130).[19] Indeed, a further Schelling connection in this volume is the inclusion of the philosopher's younger brother: **Carl Eberhard Schelling** (1783-1854), who received his doctorate with a study on the idea of life and likewise became interested in animal magnetism (III, 333).

**Justinus Kerner** (1786-1862), cited above, is someone who at one point helped care for the sick Friedrich Hölderlin (III, 193). Editor of the journal *Magikon*, Kerner is still rightly famed for his ground-breaking study of the vision-inflicted somnambulist Friederike Hauffe, the so-called *Seeress*

[19] See, among others, Benjamin Berger, Daniel Whistler, *The Schelling-Eschenmayer Controversy, 1801: Nature and Identity* (Edinburgh: Edinburgh University Press, 2020).

*of Prevorst* (III, 193-213). **Andreas Röschlaub** (1768-1835) became noted for following the theories of the Scottish physician John Brown and interpreting them in the sense of Schelling's philosophy of nature (III, 316). He is another figure familiar to the romantic circle. In his encyclopaedic text, *Das allgemeine Brouillon*, Novalis casts a critical eye on Röschlaub's theories.

**Gotthilf Heinrich von Schubert** (1780-1860) studied medicine in Jena, where he was influenced by Goethe, Schelling's philosophy of nature, and Johann Wilhelm Ritter's theories of galvanism, writing a dissertation on galvanic therapy and deafness. He is remembered as one of the major figures of late romanticism for his pioneering publications on the "nocturnal side of nature" and "dream symbolism" (III, 352-368). The Swiss doctor and philosopher **Ignaz Paul Vitalis Troxler** (1780-1866) similarly studied in Jena. He attended the lectures of Schelling and Hegel and wrote a dissertation on pathology. Later he was named professor of philosophy in Basel and then Bern. Troxler published on philosophical and medical topics, including his 1803 *Ideen zur Grundlage der Nosologie und Therapie* (Ideas for a Foundation of Nosology and Therapy), which Schelling called: "Indisputably in its general part the best that has so far been written on medicine according to natural philosophical views." (III, 383).

**Carl Joseph Hieronymus Windischmann** (1775-1839), was born in Mainz and wrote his dissertation on physiology in Würzburg. For von Engelhardt, Windischmann too was less philosophically influenced by Kant but more by the philosophies of Schelling and Hegel. Windischmann was named professor of philosophy at the newly founded University of Bonn in 1818, with obligatory lectures in medicine. He defended the union of medicine with philosophy and theology, was a translator of Plato's *Timaeus* (1804), but faced criticism for an 1807 text on *Wiedergeburt* (rebirth) (III, 434-441).

## 5. Research Bibliography

The final volume four of this collection is a "*Forschungsbibliographie*", a comprehensive research bibliography extending from the year 1800 to the present time, with more than 6,500 titles of texts in multiple languages by around 3,000 authors. What is extremely helpful too is the pdf version of the four volumes, which is fully searchable and user-friendly in its pagination display feature, and should be a compulsory addition to any university library.

Dietrich von Engelhardt deserves much praise for this four-volume project, and we must salute the extraordinary efforts of the man behind this

gigantic undertaking. His work greatly extends and re-evaluates our knowledge of the state of medicine during the age of German idealism and romanticism. It documents in detail a vitally important but often underappreciated facet of philosophy and science around the year 1800, reminding us of its genuine empirical basis. This collection will prove to be an invaluable resource for students, scholars, and all interested readers of this revolutionary cultural epoch.