

Pietismus und Neuzeit

EIN JAHRBUCH ZUR GESCHICHTE DES
NEUEREN PROTESTANTISMUS

BAND 44

Vandenhoeck & Ruprecht



PIETISMUS UND NEUZEIT

EIN JAHRBUCH ZUR GESCHICHTE
DES NEUEREN PROTESTANTISMUS

Im Auftrag der Historischen Kommission
zur Erforschung des Pietismus
Herausgegeben von
Manfred Jakobowski-Tiessen, Anne Lagny, Fred van Lieburg,
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Johannes Wallmann

Band 44 – 2018

VANDENHOECK & RUPRECHT

Geschäftsführender Herausgeber

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Bibliografische Information der Deutschen Bibliothek:
Die Deutsche Nationalbibliothek verzeichnet diese Publikation in der
Deutschen Nationalbibliografie; detaillierte bibliografische Daten
sind im Internet über <https://dnb.de> abrufbar.

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Satz: Satzpunkt Ursula Ewert GmbH, Bayreuth

Vandenhoeck & Ruprecht Verlage | www.vandenhoeck-ruprecht-verlage.com

ISSN 2197-3180
ISBN 978-3-647-52205-0

Vorwort

Am 1. Januar 2019 verstarb 81-jährig der aus Zechin gebürtige Theologe und Kirchenhistoriker Arno Sames. Sames hatte in Rostock und Halle studiert und war dort 1968 mit einer Arbeit über *Ansatz und Entwicklung der Ideen zur Staats- und Kirchenreform im Werk Andrzej Frycz Modrzewskis* promoviert worden. Von 1970 bis 1977 arbeitete er als Pfarrer in Halle, kehrte dann zurück in die Wissenschaft und habilitierte sich mit *Studien zum ökumenischen Denken und Handeln des halleschen Pietisten Anton Wilhelm Böhme (1673–1722)*. Von 1984 an wirkte er zunächst als Dozent, seit 1988 als außerordentlicher und schließlich seit 1999 als ordentlicher Professor für Kirchengeschichte an der Theologischen Fakultät der MLU Halle-Wittenberg. Die westslawische Kirchengeschichte mit Betonung der polnischen Reformationsgeschichte und der Geschichte der Böhmisches Brüder sowie die Geschichte des Pietismus, insbesondere in Halle, gehörten in Forschung und Lehre zu seinen besonderen Interessengebieten. Er war Gründungsmitglied der Historischen Kommission zur Erforschung des Pietismus in der DDR und Mitglied der nach 1989 zusammengeführten Kommissionen aus West und Ost. In Halle war er wesentlich an der Einrichtung eines gemeinsamen Interdisziplinären Zentrums für die Erforschung von Aufklärung und Pietismus während der Wiederbegründungsjahre der Franckeschen Stiftungen und der Halleschen Universität beteiligt. Nach der Teilung des Zentrums wirkte er lange Jahre als Mitglied im Direktorium des Interdisziplinären Zentrums für Pietismusforschung. Von 1990 bis 2005 engagierte er sich als Mitherausgeber des Jahrbuches für die Geschichte des neueren Protestantismus, *Pietismus und Neuzeit*. Für den 1996 veröffentlichten Band steuerte eine wichtige Übersicht zur *Halleschen Pietismusforschung nach 1945* bei und verwies unter anderem auf nicht abgeschlossene oder noch in Arbeit befindliche Dissertationen und weitere Forschungsvorhaben. Darüber hinaus wirkte er als Gründungsmitglied und später als Vorsitzender des Vereins für Kirchengeschichte der Kirchenprovinz Sachsen-Anhalt sowie als Mitglied des Domkapitels der Vereinigten Domstifter Merseburg – Naumburg – Zeitz, dessen Senior er 2013 war.

Das IZP, seine Gremien und seine Mitarbeiter, sowie die Historische Kommission zur Erforschung des Pietismus werden ihm ein ehrendes und dankbares Andenken bewahren.

Am 14. Oktober 2016 verstarb 87-jährig Pentti Laasonen, Professor emeritus für Kirchengeschichte Finnlands und Skandinaviens an der Universität in Helsinki, Ehrenmitglied des Vereins finnischer Kirchenhistoriker und langjähriges

Gründungsmitglied des Internationalen wissenschaftlichen Beirates des Interdisziplinären Zentrums für Pietismusforschung. Der im ostkarelichen Kitee geborene Laasonen wurde 1955 nach dem Theologiestudium ordiniert und übernahm eine Pfarrstelle in Kuopio, er arbeitete kurzzeitig als Sekretär des evangelischen Studentenvereins und als Lehrer in Ostfinnland, von 1954 bis 1957 unterrichtete er Religion und Psychologie als Lektor an einer Oberschule, von 1957 bis 1970 als Seniorlektor Religion, Philosophie und Psychologie. Während dieser Zeit in Savonlinna verfasste er mit Kauko Pirinen ein Lehrbuch für Kirchengeschichte, das bis in die 80er Jahre im Schulunterricht in Gebrauch war. 1967 wurde er bei Mikko Juva mit einer Arbeit zur kirchlichen Volkskultur in Nordkarelien zur Zeit der schwedischen Herrschaft (*Pohjois-Karjalan luterilainen kirkollinen kansankulttuuri Ruotsin vallan aikana*; mit dt. Zusammenfassung) promoviert, worin erstmalig die Anfänge des Luthertums und seine Veränderung in dieser Region grundlegend erforscht wurden. 1971 erschien das Buch mit dem Titel *Der Zusammenbruch der alten Kirchlichkeit in Nordkarelien*. Im selben Jahr wurde Laasonen zum Dozenten für die Kirchengeschichte Finnlands und Skandinaviens an der Universität von Helsinki berufen, von 1970 bis 1976 arbeitete er als Forschungsassistent der finnischen Akademie der Wissenschaften, zudem in den Jahren 1973 und 1975 als Vize-Professor für Kirchengeschichte, bis er 1980 als Nachfolger von Mikko Juva auf die Professur für Kirchengeschichte Finnlands und Skandinaviens berufen wurde. Von 1974 bis 1983 amtierte er als Direktor des Kirchengeschichtlichen Institutes, 1980 und 1981 als dessen Vize-Dekan und von 1985 bis 1987 als Dekan. Seit 1983 war er Mitglied der finnischen Akademie der Wissenschaften, bereits seit 1974 Mitglied der finnischen Historischen Gesellschaft.

Die leitende Frage von Laasonens wissenschaftlicher Arbeit war die nach dem Wesen und den historisch wechselnden Gestalten des Luthertums vor allem in Finnland. 1977 erschien seine Studie zu Johannes Gezelius d. Ä., *Gezelius vanhempi ja suomalainen täysortodoksia (Johannes Gezelius der Ältere und die finnische Hochorthodoxie)*, die rasch zu einem Meilenstein für die Erforschung des Luthertums in Finnland um und nach 1600 wurde. Diese wie auch andere Arbeiten Laasonens beschränken sich dabei nicht auf die Rekonstruktionen historischer theologischer Positionen und Systeme, sondern verfolgen einen breiten kulturgeschichtlichen Zugriff. Mit seinen Überlegungen zur Rezeption Speners wie überhaupt des lutherischen Pietismus in Finnland, vor allem am Beispiel von Johannes Gezelius d. J., korrigierte Laasonen eingefahrene Ansichten über ein vermeintlich orthodox-erstarrtes Luthertum. 1988 veröffentlichte er dazu den Beitrag *Johannes Gezelius d. J. und die Rezeption des deutschen Pietismus in Finnland*. 1992 publizierte er zu den *Wirkungen Speners in Finnland während der schwedischen Zeit* in dem Sammelband *Der Pietismus in seiner europäischen und außereuropäischen Ausstrahlung*. 1998 erschien in dem Band *Halle und Osteuropa* sein Aufsatz zum *Einfluß A.H. Franckes und des hallischen Pietismus auf die schwedischen und finnischen Karoliner im und nach dem Nordischen Krieg*. Mit dem Verhältnis von Orthodoxie, Pietismus und Aufklärung in Skan-

dinavien für die Zeit von 1593 bis 1808 erschloss Laasonen der Kirchengeschichtsschreibung ein neues Forschungsfeld. Als sein Hauptwerk betrachtete Laasonen sein 1998 veröffentlichtes Buch (*Luterilaisuus Rooman je Geneven välissä. Luterilaisuuden identiteettitaistelu 1577–1690*. Helsinki; mit dt. Zusammenfassung: *Das Luthertum zwischen Rom und Genf. Der Kampf um die lutherische Identität von 1577 bis etwa 1690*). Sein 2009 veröffentlichtes Buch *Vanhaan ja uuden rajamaastossa. Johannes Gezelius nuorempi kulttuurivaikuttajana* (Summary: *On the Eve of the new. The Cultural Leader Role played by Johannes Gezelius The Younger*) befasste sich erneut mit Gezelius d. J. als kultureller Meinungsführer, an dem Laasonen – als Synthese seiner Studien zu Vater und Sohn Gezelius – den Versuch einer Bündelung von lutherisch-orthodoxer Theologie, pietistisch-praktischer Frömmigkeit und östlicher Kirchlichkeit beobachtete. Die Anfänge von Laasonens kirchengeschichtlichen Forschungen galten dem Bemühen, das Luthertum in vielfältigen Wandelungen und Verwandlungen als historisches Phänomen darzustellen, gegen Ende seiner wissenschaftlichen Laufbahn und seines Lebens erwies er sich als deutlicher, aber wohlmeinender Kritiker einer Amtskirche, die für ihn ihre wichtigste Aufgabe und ihr Zentrum aus den Augen zu verlieren drohte: in Predigt und Sakrament den menschgewordenen Christus nahezubringen und erlebbar zu machen.

(Übersetzung und Zusammenfassung des Nachrufs von Esko M. Laine aus Suomen kirkkohistoriallinen seura vom 7. November 2016)

Das IZP, seine Gremien und seine Mitarbeiter, sowie die Historische Kommission zur Erforschung des Pietismus werden ihm ein ehrendes und dankbares Andenken bewahren.

In seinem Beitrag *All you need is love?* unterzieht Joseph S. Freedman Begriffsbildung, Begriffsbestimmung und Begriffsverwendung von Gefühl und Norm in Johann Franz Buddeus' *Tabulae synopticae* in der 1728 von Johann Jacob Schatzius, Direktor des Gymnasiums in Eisenach und dort Bibliothekar, erarbeiteten Synopsis. Der Beitrag von Andreas Rydberg stellt ausgehend vom *Kurtzen und einfältigen Unterricht* (1702) August Hermann Franckes Konzept einer *cultura animi* in einen frühneuzeitlichen Kontext insbesondere bei Johann Amos Comenius. Ausgehend von seinen Quellen plädiert Rydberg dafür, die *cultura animi* als Lebenskunst und Selbsttechnik zu begreifen und zu deren Konturierung den Blick von den abstrakten Abhandlungen auf die Handbücher zur konkreten Lebensführung zu lenken. Für diese lebensweltlich orientierten Textsorten könne von höheren Auflagenzahlen und mehr Leserinnen und Lesern ausgegangen werden. Entscheidend für Rydberg ist, dass sich in den Handbüchern die *cultura animi* als multi- bzw. interdisziplinäres historisches Phänomen darstelle, worin sich mit Blick auf die Gestaltung von Lebenspraxis philosophische, naturwissenschaftliche, medizinische, pädagogische und theologisch-frömmigkeitliche Facetten zusammenfinden. Jede disziplinäre Verengung

müsse daher die Komplexität des Konzepts und seinen Sitz im Leben verfehlen. Jonathan Schilling rekonstruiert in seinem Beitrag mit August Hermann Franckes Besuch in Marburg im Oktober 1717 eine kurze, aber wichtige Passage aus der sog. „Tour ins Reich“. In Marburg wie auch andernorts auf seiner Reise war Francke nicht immer nur ein willkommenener und gern gesehener Gast. Man empfing ihn, auch und gerade in Marburg, mit Zurückhaltung. Aus ganz unterschiedlichen Gründen war es offensichtlich nicht klug, Francke gegenüber allzu distanzlos und freudig zustimmend zu begegnen. Zur Klärung der verschiedenen Motivlagen bedürfe es, so betont Schilling, weiterer Erforschung des Pietismus in Marburg, an der Universität, in der Stadt und in der Grafschaft, wie überhaupt des Pietismus in Hessen. Jeremias Friedrich Reuß (1700–1777) war der Besitzer einer Bibliothek, der Jan Kottmann eine umfangreiche Studie und die Edition von dessen Katalog skandinavischer Bücher widmet. Reuß war Schüler von Johann Albrecht Bengel und studierte in Tübingen Theologie. Sein besonderes Interesse galt den Schriften neuerer katholischer Mystiker. Auf eine Empfehlung von Nikolaus Ludwig von Zinzendorf hin wurde er 1732 Hofprediger beim dänischen König Christian VI. und Professor der Theologie in Kopenhagen. 1739/40 und 1748/49 amtierte er als Rektor der dortigen Universität. Am 24. Februar 1749 wurde er zum Generalsuperintendenten der Herzogtümer Schleswig und Holstein und zum Oberkonsistorialrat ernannt und übersiedelte nach Rendsburg. Seit 1757 wirkte er wieder in Tübingen. Während der 25 Jahre seiner dänischen Zeit sammelte er Übersetzungen ins Dänische, Schwedische und Isländische sowie in der Hauptsache Übersetzungen aus dem Dänischen und dem Schwedischen. Verzeichnet sind die Bücher im Stuttgarter und im Tübinger Katalog, die hier erstmalig der Öffentlichkeit zugänglich gemacht werden. Über das bibliothekarische und bibliographische Profil werden das theologische und frömmigkeitliche Profils eines Pietisten aus Württemberg genauer bestimmbar, der auf Empfehlung Zinzendorfs ein Vierteljahrhundert in den Diensten der dänischen Könige Christian VI. und Frederik V. stand, von denen jener dem hallischen Pietismus und dieser dem Alkohol zugeneigt war.

Rezensionen und Bibliographie beschließen den Band. Paulien Wagener und Lukas Jentsch ist für die redaktionelle Mithilfe und die bibliographische Recherche zu danken.

Bereits mit dem Band 43, 2017 hatten sich Ulrich Gäbler, Rudolf Dellsperger und Hans Schneider aus der Herausgeberschaft zurückgezogen. Für ihre Mitarbeit seit 1986 bzw. seit 1990 sei ihnen herzlichst gedankt.

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JOSEPH S. FREEDMAN

All You Need is Love? Emotion (*Gefühl*) and Norm in the Synopsis (*Tabulae synopticae*: 1728) of Philosophical Writings by Johann Franz Buddeus (1667–1729)

Johann Franz Buddeus (1667–1729) was Professor of Practical Philosophy and Morals at the University of Halle (1693–1705), where he taught not only Practical Philosophy but also (beginning no later than the 1698–1699 academic year) a much broader range of philosophy subject-matters. Among his writings published during the year 1703 in connection with his academic instruction was a three-volume series on philosophy (Instrumental Philosophy, Theoretical Philosophy, and Practical Philosophy) intended to provide a comprehensive survey of philosophy as a whole.¹ A detailed and very useful Synopsis thereof in outline format – containing a supporting preface by Buddeus – was published by Johannes Jacobus Schatzius in the year 1728.² Here the concepts of emotion (*Gefühl*) and norm as presented by Schatzius within his Synopsis of Buddeus's philosophy will be examined.

¹ The Practical Philosophy of Buddeus was first published in 1697: *Joh[annes] Franciscus Buddeus: Elementa philosophiae practicae quibus ethica, jurisprudentia naturalis, jurisprudentia gentium, et politica, tum generalis, tum specialis succincte traduntur, in usum praelectionum academicarum edita. Halle Magdeburgicae: Sumptibus Johann. Frid. Zeidleri, 1697.* [Berlin, Staatsbibliothek: Np 3252]. Buddeus's *Philosophia instrumentalis* and his *Philosophia theoretica* were first published in 1703 and are cited (together with the 1703 edition of the Practical Philosophy which serves as the third volume of that three-volume series) in note 6.

² *Tabulae Synopticae Philosophiae D. Johannis Francisci Buddei eclecticae in usum studiosae juventutis adornatae et cum praefatione ipsius celeberrimi auctoris editae a M. Johanne Jacobo Schatzio Argentiniensi & p. t. illustris gymnasii Isenachensis Directore & Bibliothecario. Budingae: Typis & impensis Joh. Frider. Regelin, 1728.* [Dresden, Staats-, Landes-, und Universitätsbibliothek: Phil.A.93.s] Buddeus's supportive preface is found on fol. a2r–a2v. Concerning the life and career of Johann Jakob Schatz (1691–1760), who was Rector at a Gymnasium illustre in Eisenach from 1728 until 1738, refer to CERL (www.dat.cerl.org/ last accessed on 22 March 2019). No additional biographical research concerning him has been undertaken. Here this Synopsis by Schatz will be referred to in subsequent notes as Buddeus-Schatzius (1728). Here the use of italics in the Synopsis is reflected each time that italics are used within individual notes.

Born in Anklam (Pomerania), in his youth Buddeus was educated privately and at a Latin school in Greifswald.³ Thereafter he received his Master of Philosophy degree (1687) and served as a private instructor (1689) at the University of Wittenberg. He then moved (1689) to the University of Jena, where he taught, presided over disputations, and also devoted himself to the study of history. In 1692 he became a Professor for Latin and Greek at a Gymnasium in Coburg. While a Professor in Halle Buddeus earned his Licentatus (1695) and Doctor (1705) degrees in Theology. From 1705 onwards he was a Professor of Theology at the University of Jena.

Extant broadsheets listing the instructional offerings by professors (and other instructors) at the University of Halle during the period between 1694 and 1704 provide information concerning such offerings by Buddeus during his tenure there.⁴ During this entire period he taught *philosophia practica* (ethica, jurisprudentia naturalis, politica) with the use of history. From 1694 to 1699 he made substantial use of writings by Hugo Grotius. From 1698 to 1704 he also focused on “applied political science” (*Politica specialis*) including discussion of (then-contemporary) politics.

From 1698 to 1704 his private instruction on philosophy expanded to comprise “all of philosophy” (*philosophiae universae campus*) (1699). This included *Philosophia instrumentalis* (1700, 1702, 1703), a *Collegium Geographico-Historicum cum variis sphaerae usibus* (1701) and *Philosophia theoretica* (1704). In 1703 and 1704 Buddeus’s public instruction focused on the *De studio divinae et humanae philosophiae libri duo* by Giovanni Francesco Pico della Mirandola (d. 1533).⁵

Buddeus’s three-volume series on (and general survey of) philosophy published in 1703 consisted of volumes 1 (*Philosophia instrumentalis*), 2 (*Philosophia practica*), and 3 (*Philosophia theoretica*).⁶ In his published *Synopsis* (1728) thereof, Schatzzius follows the same order contained in that three-volume series. The *Synopsis* begins with a Prolegomena (pages 1 through 19) to the Instrumental

³ The source for this biographical information on Johann Franz Buddeus is the *Catalogus Professorum Halensis* (www.catalogus-professorum-halensis.de / last accessed on 22 March 2019). No additional biographical research concerning him has been undertaken here.

⁴ *Codex lectionum annuarum* I. 1694–1727. Halle ULB (Universitäts- und Landesbibliothek): Yb3885c and copies thereof at Halle, Universitätsarchiv Halle-Wittenberg.

⁵ Apparently in this connection Buddeus also published his own edition thereof: *Jo[hannis] Francisci Pici Mirandulae de Studio divinae et humanae philosophiae libri duo, iterum edidit, praefationemque praemisit Jo[hannes] Franciscus Buddeus P.P. Halae: Typis Orphanotrophii, 1702.* [Augsburg, Staats- und Stadtbibliothek: Phil 2897]

⁶ *Jo[hannes] Franciscus Buddeus: Elementa philosophiae instrumentalis seu institutionum philosophiae eclecticae tomus primus. Halae Saxonum: Typis et impensis Orphanotrophii Glaucha-Halensis, 1703.* [Halle ULB: Fa 2008 (1)], *Jo[hannes] Franciscus Buddeus: Elementa philosophiae theoreticae seu institutionum philosophiae eclecticae tomus secundus. Halae Saxonum: Typis et impensis Orphanotrophii Glaucha-Halensis, 1703.* [Regensburg, Staatliche Bibliothek: Phil. 818], *Jo[hannes] Franciscus Buddeus: Elementa philosophiae practicae seu institutionum philosophiae eclecticae tomus tertius. Halae Magdeburgicae: Apud Joh. Fridericum Zeitlerum, 1703.* [München, Bayerische Staatsbibliothek: Ph.u.67-3]

Philosophy (*philosophia instrumentalis*) that focuses on the philosophy concept itself, which in turn is divided into what is referred there to as *nominalis* and *realis*.⁷

Discussion of *nominalis* begins by noting that philosophy is either true or false; it is then stated that philosophy is either “skeptical” (*sceptica*) or “dogmatic” (*dogmatica*).⁸ After discussing Scepticism (Scepticismus), it is stated that dogmatic philosophy either is “eclectic” (*eclectica*) or is “sectarian” (*sectaria*).

Pages 3 through 18 of the Prolegomena are devoted to discussion of the history of (sectarian) philosophy (*succincta historiae philosophiae delineatio*). Briefly mentioned is eclectic philosophy, but it is not included there as a specific “sect” of philosophy.⁹ In the Synopsis – and also in all three volumes that comprise the 1703 edition of Buddeus’s three-volume series on philosophy – the term eclectic (*eclectica*) is apparently used to refer to Buddeus’s own philosophy.¹⁰

On the first page of the preface, (*philosophia*) *realis* is divided into Instrumental (*instrumentalis*), Theoretical (*theoretica*), and Practical (*practica*) Philosophy, corresponding to the three volumes of Buddeus’s philosophy published in 1703). While all three of these volumes (as presented by Schatzzius) contain discussion of emotions, the largest portion of this discussion is found in Practical Philosophy and specifically within Part 1 (Ethics) thereof.

It is in the Ethics, as presented by Schatzzius, that Buddeus’s concept of emotions is defined and his extensive classification of its sub-categories is presented. This is diagrammed in the Table (on page 30) that accompanies this narrative. This Table is divided into five segments labelled there as [A] through [E]. [A] presents the organizational hierarchy that links sensory appetite (*appetitus sensitivus*) and motion (*motus*) to Ethics as well as to Practical Philosophy as a whole.¹¹ It is noted in the Synopsis – [B] in this Table – that this motion is referred to as emotions (*affectus sensuales*).¹²

For Buddeus all emotions – as presented in [C] and [D] in the Table – are either primary (*primarii*) or derivative (*derivativi*).¹³ The two primary emotions are love (*amor*) and hate (*odium*).¹⁴ The remaining (derivative) emotions are all

⁷ Buddeus-Schatzius (1728) [see note 2], 1 and 2.

⁸ Buddeus-Schatzius (1728) [see note 2], page 2.

⁹ Buddeus-Schatzius (1728) [see note 2], 2 (2.β.2): “*Eclectica eorum, qui ex omnibus sectis veritatem sedulo conquirunt.*” and 18 sq. (“4. Philosophia eclectica.”)

¹⁰ The term *eclecticae* appears in the title page in each of these three volumes published in 1703 but not in the title page of the first edition (1697) of Buddeus’s *Practical Philosophy*; refer to the citations of these volumes in notes 1 and 6.

¹¹ Buddeus-Schatzius (1728) [see note 2], 97, 101 (Section 2, text, first three lines), 101 (II.), 102 (II. 3).

¹² Buddeus-Schatzius (1728) [see note 2], 102 (3.).

¹³ “*Divisio, qua alii sunt primarii, alii derivativi, qui a primarii vel mediate vel immediate derivantur.*” Buddeus-Schatzius (1728) [see note 2], 104 (3.β.). Concerning the use of the terms *mediate* and *immediate* refer to note 15.

¹⁴ Buddeus-Schatzius (1728) [see note 2], 104 (β.1.).

sub-categories of love or hate.¹⁵ From Buddeus's definition of emotions (*affectus sensuales*) – [E] of the Table – it is evident that animal spirits (*spiritus animales*) and blood (*sanguinis*) are constituent parts of emotion (Gefühl).¹⁶

By contrast, however, no definition of norm or classification of any sub-categories thereof is to be found within Schatzzius's Synopsis of Buddeus's philosophy. The term norm (*norma*) is mentioned there only twice; in both cases, it is equated with the will of God.¹⁷ While human "norms" may have been regarded by Buddeus (and in the Synopsis) as unworthy of that designation, they appear to have been accorded "supportive" functions (*officia media seu communia*).¹⁸ Scattered mentions and discussions of emotions – as well as mentions and discussions of concepts that appear to have the status of (human) "norms" – are found within the Synopsis in the Instrumental Philosophy, Theoretical Philosophy, and in the Practical Philosophy.

Instrumental Philosophy consists of three Parts and an Appendix.¹⁹ Part 1 thereof is devoted to Logic²⁰ and contains four chapters. Chapter 1 focuses on the three operations of the human intellect: 1. idea, 2. judgment and 3. reason.²¹ Each of these three operations is discussed here at some length in Chapter 1; they appear to have the status of (human) norms.²²

Chapter 2 focuses on the misuse of the three operations of the human intellect. When the second and third operations are not utilized properly, causes

¹⁵ This extensive classification of derivative emotions -- [C] and [D] in the Table -- is presented in Buddeus-Schatzius (1728) [see note 2], 104–106. From the passage fully quoted in [D] [f] in the Table (106, β.2.f.) it is evident that all of the derivative emotions mentioned in [C] of the Table can be identified as "immediate" while those derivative emotions mentioned in [D] of the Table fall within the realm of "mediate". In the five observations (106sq., *Observationes*, a. through e.) that immediately follow his classification of the emotions, however, some additional emotions are discussed (including *veneratio*, *dedignatio*, and *Zelotypia*) that are not mentioned in his classification of them.

¹⁶ Buddeus-Schatzius (1728) [see note 2], 102 (3.α.). Also refer to the mentions of animal spirits and blood here on pages 102 (3.α., 3.β.1.), 103 (3.α., 4.α.), and 104 (3.α., 6.β. and β.1.).

¹⁷ Buddeus-Schatzius (1728) [see note 2], 119sq., (as quoted in note 101) and on page 124 (I. 2. a.): "*Finis* [...] *Primarius* (of Natural Jurisprudence), isque *Ethicae subordinatur*, ut homines Deum amantes normam habeant, ad quas actiones suas componant."

¹⁸ Refer to the text (immediately follows the text quoted in the previous footnote on page 124 of the Synopsis) that is quoted here: "*Finis* [...] *Secundarius* (of Natural Jurisprudence), ut externa totius humani generis felicitas tranquillitasque conservetur & promoveatur. N.B. Ad finem hunc secundarium consequendum saepius externa actio sufficit, sive in statu naturali sive civili homines vivant: unde apparet, quo sensu etiam officia media seu communia officia nomine insigniri queant." Buddeus-Schatzius (1728) [see note 2], 124 (I.2.b.).

¹⁹ This Appendix (46–59) is devoted to Ontology, which is said to focus on the concept of entity. It discusses entity (*ens*) in general, its attributes, and its sub-categories. Entity apparently has the status of a (human) norm.

²⁰ Buddeus-Schatzius (1728) [see note 2], 19–30.

²¹ "Hinc tres oriuntur mentis nostrae operationes, *idea* scilicet, *judicium* & *ratiocinatio*: de quibus nunc sigillatim agendum." Buddeus-Schatzius (1728) [see note 2], 19 (final two lines).

²² Buddeus-Schatzius (1728) [see note 2], 20–22.

thereof include desire (*voluptas*), ambition (*ambitio*), and avarice (*avaritia*).²³ One consequence of ambition is referred to as the spirit of contradiction (*spiritus contradictionis*), which can lead to Scepticism (*scepticismus*).²⁴

Chapters 3 and 4 discuss the health of the human intellect (and its human operations) as well as the means to restore that health.²⁵ Knowledge of history (*cognitio historica*) and meditation (*meditatio*) contribute to the health of the first operation.²⁶ Central for the health of the second and third operations of the human intellect is method (*methodus*), including both analytic and synthetic method.²⁷ Health and method appear to have the status of (human) norms.

Part 2 focuses on Hermeneutics (*Hermeneutica*), which teaches how to use signs – and especially words – in order to communicate clearly; in Hermeneutics language (*sermo*) is to be examined.²⁸ Language is necessary for social life (*vita socialis*); the component parts of language are briefly discussed. Language and social life appear to have the status of (human) norms.²⁹

One cause of unintelligible language is the love and hate (*amor & odium*) that a person might have with regard to texts written by given individual authors.³⁰ Criteria and means for making language intelligible are presented.³¹ It is noted that prejudices and bad emotions (*pravi affectus*) can be removed from the (human) will (*voluntas*), especially with the use of ethics.³²

The focus of Pars 3 (*Methodologia*) is the various ways of communicating truth to others.³³ The two general ways to do so are 1. setting forth and explaining the

²³ Buddeus-Schatzius (1728) [see note 2], 24sq. (β). These same three causes – desire, ambition, and avarice – are used to classify the sicknesses of the human will in Chapter 2 of the *Ethics*. R refer to footnote 90 and the corresponding passages in the text.

²⁴ “*Spiritus contradictorius* seu pugnandi, disputandi & vincendi studium, quod ipsum Scepticismum parere potest.”

Buddeus-Schatzius (1728) [see note 2], 25 (II.b.2.β.2.b.).

²⁵ Buddeus-Schatzius (1728) [see note 2], 25–28 (Caput III), 28–30 (Caput IV).

²⁶ Buddeus-Schatzius (1728) [see note 2], 28. “*Meditatio* [...] est [...] quam omnium cogitationum nostrarum accurata & diligens ad certas leges directio, ut veritas eo facilius inveniatur.” (28).

²⁷ Method is discussed at some length here (pages 29 and 30); on page 30 it is also noted that the study of arithmetic, geometry, and algebra can be used “to perfect pure intellect” (*ad perficiendum intellectum purum*).

²⁸ Buddeus-Schatzius (1728) [see note 2], 31–38, which is divided into four short chapters.

²⁹ Buddeus-Schatzius (1728) [see note 2], 31–33 (Caput I. De natura & indole sermonis); the connection between language and social life is mentioned in the first line of the text in this chapter.

³⁰ This cause is mentioned in the final three lines of Buddeus-Schatzius (1728) [see note 2], 33–35 (De obscuritate sermonis ejus causis).

³¹ Buddeus-Schatzius (1728) [see note 2], 35sq. (Caput III), 36–38 (Caput IV).

³² “*Ex voluntate praejudicia & pravi affectus removendi sunt, quibus morbis Ethica imprimis medetur.*” Buddeus-Schatzius (1728) [see note 2], 38 (VI.2.) Remedies for the sickness of the human intellect and of the human will constitutes the subject-matter of Chapter 5 (pages 123 and 124) in the *Ethics* and is also discussed the effects of virtue within Chapter 4 thereof (on 120).

³³ Buddeus-Schatzius (1728) [see note 2], 39–45, which consists of four Chapters.

truth and 2. defining the truth against adversaries with the use of disputations.³⁴ Among the vices (*vitiis*) that obstruct the teaching of the truth to others are bad emotions (*affectus pravi*), which include [i.] avarice as well as [ii.] striving for glory and praise.³⁵

In opposition to those vices there are three principal (human) virtues: [i.] sufficient skill and substantial knowledge of the art (of teaching), [ii.] didactic prudence, and [iii.] sincere love (*Sincerus amor*).³⁶ Good order and method (*notitia boni ordinis atque methodi*) is also required for teaching of the truth.³⁷ Good order and method (as discussed here in Chapter 3) as well as (human) virtue all appear to have the status of (human) norms.

Part 2 (*Philosophia theoretica*) consists of three parts and a prefatory segment³⁸ in which theoretical philosophy is defined and classified into (its) three parts: 1. Physics, 2. Pneumatics, and 3. Natural Theology. The remainder of the prefatory segment discusses the origin and progress of theoretical philosophy and focuses largely on the 17th century. High praise is accorded there to the discovery in 1628 by William Harvey that blood circulates in the (human) body.³⁹

³⁴ Buddeus-Schatzius (1728) [see note 2], 39sq. (Cap. I. De variis veritatem cum aliis communicandi modis). The vices that arise – and the use of virtues – in connection the holding of disputations are discussed on pages 42–43 (in Chapter 2) and on pages 43–44 (in Chapter 3) respectively. This discussion of disputations here might be linked to the large number of academic disputations – many of which are accessible online as full text documents – that were presided over by Buddeus during (and prior to) his tenure in Halle.

³⁵ Buddeus-Schatzius (1728) [see note 2], 41–43 (Chapter II. De vitiis docentium cum aliis communicantium), 41 (I.2a–b).

³⁶ Buddeus-Schatzius (1728) [see note 2], 43sq. (Caput III. De virtutibus docentium veritatemque cum aliis communicantium.), 43 (I.–III.). The “(human) virtue” is referred in order to distinguish it from virtue as an attribute of God. In the Natural Theology it is noted – page 94 (II.4. lines 1 and 2) that the virtues of God are recognizable by us to a certain extent via the “shadow of human virtues” (*ex umbra virtutum humanarum*). No classification of (human) virtues is provided in the Synopsis; it is possible that (human) virtues were deemed as not worthy being classified. Lists of some virtues, however, are to be found on pages 136, 148, 197–198 thereof. Virtue is also understood in the Synopsis as the (proper) human focus on the divine will. Refer to footnotes 57, 58, and 99 through 105 as well as to the corresponding passages of the text. Prudence is also mentioned – page 122 (I.7.) – as a remedy for illness of the human intellect.

³⁷ This is discussed in Buddeus-Schatzius (1728) [see note 2], 44sq. (Caput IV. De mediis quibus docendi facultas comparatur).

³⁸ The title Part 2 (*Philosophia theoretica*) is immediately followed by this prefatory segment (*Hujus in genere notanda*). Buddeus-Schatzius (1728) [see note 2], 56–59.

³⁹ “[...] inventum nobilissimum de *circulatione sanguinis & motu cordis*, quod *Wilhelmus Harvaeus* a. 1628 primum in lucem produxit: [...]” Buddeus-Schatzius (1728) [see note 2], 57. Harvey is also mentioned (on 16) in the Prolegomena to the Instrumental Philosophy: “VII. *Gutlielmus Harvaeus* nobilis circulationis sanguinis inventor.”

The first part of theoretical philosophy is devoted to physics (*Physicam strictè sic dictam*)⁴⁰ and is itself divided into eight Parts. Almost all of the discussion of emotions and (human) norms in Buddeus's *Physics* is found within Part 1 thereof, which discusses Anthropology (*Anthropologia*), the study of humans.⁴¹ The Part 1 of the *Physics* is itself divided into five Chapters.⁴²

In Chapter 1 (On the Structure of the Human Body) of Part 1 the distinction is made between the “solid” (*solidus*) and “fluid” (*fluidus*) parts of the human body.⁴³ The fluid parts are either “liquids” (*liquores*) or “vapors” (*vapores*).⁴⁴ The liquids are “juice” (*chylus*) and blood (*sanguis*). Vapors are animal spirits (*spiritus animales*), which are referred to as that finest substance, that is separated from all else in the brain, that invigorates the nerves of the body, and that is the instrument by means of which motion occurs and the senses function.⁴⁵ Blood (*sanguinis*) is referred to as the source of all things upon which human life depends.⁴⁶ The concepts of vapors (animal spirits) and blood are fundamental components of emotion within the context of Buddeus's philosophy in general and within his practical philosophy in particular.

⁴⁰ In Buddeus-Schatzius (1728) [see note 2], 59. In some 16th- and 17th century classifications of philosophy physics is referred to in this more “narrow” way (*strictè*) in counterdistinction to physics (more broadly understood) as a term that refers to theoretical philosophy as a whole. Refer to this same distinction as presented in *Joh[annes] Micraelius: Lexicon p[hilosophicum]*. Stetini: Impensis Jeremiae Mamphrasii Bibliopol., 1662, cols. 1010–1011. [Dresden, Staats-, Landes- und Universitätsbibliothek: Philos. A. 88]

⁴¹ Buddeus-Schatzius (1728) [see note 2], 60–70. Due to the focus here on emotion and norm the following Parts of the *Physics* are not discussed: 2 (“beasts”: *De animalibus brutis*), 3 (Plants), 4 (Natural bodies that are not animate: *De fossilibus, metallis [...]*), and 6 (Meteors: *De meteoris*). Relevant, however, is content found in Parts 5 (The four Aristotelian elements), 7 (Celestial bodies and the Universe), and 8 (The properties of natural bodies) of the *Physics*; refer to the brief discussions and references found in notes 76 and 82 as well as in the corresponding passages in the text.

⁴² Chapters 2 and 3 in Part 1 of the *Physics* are briefly discussed here. Chapter 4 (pages 69–70) briefly touches on those things which are in humans but are not corporeal (*De iis, quae praeter corpus in homine sunt*), which he refers to with the generic term *phenomena* (phenomena); while such phenomena are recognizable, they are difficult (if at all possible) to explain. Chapter 5 (On the origin of humans) very briefly (page 70) notes that our knowledge of our own origins is derived from Sacred Scripture (creation) and from experience (generation).

⁴³ Buddeus-Schatzius (1728) [see note 2], 60.

⁴⁴ Buddeus-Schatzius (1728) [see note 2], 65 (II.)

⁴⁵ “*Vaporum nomine Spiritus veniunt animales seu subtilissima illa substantia, quae in cerebro secernitur, & nervos subit, motusque pariter ac sensuum est organon.*” Buddeus-Schatzius (1728) [see note 2], 65 (II.1.). Animal spirits is a concept that was discussed in physics and medicine during the 17th century; refer to *Micraelius, Lexicon philosophicum* [see note 40], col. 1285.

⁴⁶ “*sanguis seu praecipuus ille liquor & fons reliquorum omnium, a quo ipsa hominis vita dependere creditur [...]*”

Buddeus-Schatzius (1728) [see note 2], 65 (II.2.a.2.). The praise given to William Harvey's discovery that blood circulates [quoted in note 39] is relevant in this context. Blood (*sanguis*) used in writings on physics and medicine in and prior to the 17th century; refer to the brief discussion of blood – in which older and (then-) recent views, including those by (William) Harvey and “others” (*alii*) are accorded attention – in *Micraelius, Lexicon philosophicum* [see note 40], 1234–1236.

Chapter 2 in Part 1 (of Physics) discusses (corporeal) health (*sanitas*), which is referred to as the natural state of the human body. Here (that which is) natural as well as (corporeal) health appear to have the status of (human) norms.⁴⁷ Chapter 3 in Part 1 (of Physics) focuses on sickness (*morbus*) of the human body, which is referred to as praeternaturalis.⁴⁸ Here praeternaturalis apparently refers to that which is neither in accordance with nor contrary to nature, but rather “outside of” or “apart from” nature.⁴⁹

Part 2 of Theoretical Philosophy is devoted to Pneumatics (*Pneumatica*) which discusses spirits (*spiritus*).⁵⁰ Spirits are either [1] God (*increated atque infinitus*) or [2] created and finite (*creati atque finiti*).⁵¹ The latter are divided into [2a] the human spirit, that is, mind (*Spiritus hominis seu mens*) and [2b] “other spirits” (*aliorum spirituum existentia*) that are created by God.⁵²

The existence of these other spirits is more accurately understood in Sacred Scripture – as explained by Christian philosophers (*philosophi Christiani*) than by human reason alone.⁵³ In Sacred Scripture the distinction is made between good and bad spirits.⁵⁴ Although it is also said that there are (other) spirits that are beyond matter but nonetheless are able to “dwell within” (*assumere*) bodies (*corpora*), no mention of animal spirits is made in this connection (or elsewhere within the Pneumatics).⁵⁵

⁴⁷ Buddeus-Schatzius (1728) [see note 2], 66–68.

⁴⁸ Buddeus-Schatzius (1728) [see note 2], 68sq.

⁴⁹ During the 17th century praeternaturalis appears to have normally referred to that (something) which is not in accordance with (the normal course of) nature but also which is not in opposition thereto. For example, refer to the following: “Praeternaturale, quod non est secundum rei naturam, nec tamen repugnat esse [...]” *Micraelius*, *Lexicon philosophicum* [see note 40], col. 1123.

⁵⁰ “Philosophiae theoreticae Pars II. Pneumaticam seu doctrinam de spiritibus continens.” Buddeus-Schatzius (1728) [see note 2], 91sq.

⁵¹ Buddeus-Schatzius (1728) [see note 2], 91, text, line 1. God (Deus) not mentioned here but is indirectly referred as *increated atque infinitus*. “a Deo creati sunt” is mentioned on 91 (II, line 1).

⁵² “*Aliorum spirituum*, qui praeter spiritum humanum a Deo creati sunt, *existentiam* atque naturam iterum accuratius ex sacris literis quam solo rationis lumine definite licet.” Buddeus-Schatzius (1728) [see note 2], 91, II. Here nature (*naturam*) apparently refers to the (essential) properties of these other spirits, not to (human) norms; refer to the discussion of *natura* in *Micraelius*, *Lexicon philosophicum* [see note 40], col. 878.

⁵³ “*Ex sacra itaque scriptura* qae de hoc spirituum genere proferuntur testimonia & exempla, quibus tum *existentia* tum illorum *natura* probare nituntur philosophi Christiani, majoris imo summae sunt auctoritatis.” Buddeus-Schatzius (1728) [see note 2], 91 (II.2). Here *natura* appears to have the same meaning as *naturam* in note 52.

⁵⁴ “In *bonos & malos* in scriptura sacra dividuntur [...]” Buddeus-Schatzius (1728) [see note 2], 92 (II.2.d.). In this context, among ill-disposed spirits (*spiritus maligni*) are disturbances by phantoms (*spectorum tumultibus*) which can be deceptive; but nonetheless it is also noted – on 92 (II.f.3.) – that not all such perceptions are to be condemned entirely (non tamen omnes ejusmodi perceptiones plane sint contemendae).

⁵⁵ “*Dari spiritus*, qui, licet omnis materiae sint expertes, corpora tamen varia possint assumere.” Buddeus-Schatzius (1728) [see note 2], 92 (II.2.a.).

Part 3 of Theoretical Philosophy discusses Natural Theology, which focuses on the attributes and operations of God.⁵⁶ Included among God's attributes (which we can only understand to a certain extent) are moral properties or virtues (*proprietas morales seu virtutes*), at the center of which (*earum vero centrum*) is love (*amor*).⁵⁷ As a divine attribute love is "The Highest Love" (*summus amor*) which we can refer to as Sanctity (*Sanctitas*); from sanctity flows the following virtues (*virtutes*): 1. divine justice, 2. divine grace, 3. mercy, 4. kindness (*benignitas*), 5. veracity, and 6. faith.⁵⁸

For Buddeus (as outlined by Schatzius) Practical Philosophy consists of three Parts: 1. Ethics (*Ethica*)⁵⁹, 2. Natural Jurisprudence (*Jurisprudentia naturalis*), and 3. Prudence, Status, and Politics. Part 2 focuses on teaching how human actions fall within the parameters of natural law (*legem naturae*).⁶⁰ Part 3 discusses prudence, the (social) standing of humans within societies (*status*), and politics (*politica*); the latter also includes discussion of family life (*oeconomica*) as well as court life (*aulica*).⁶¹ Within Practical Philosophy, almost all of the discussion of emotions is to be found within Part 1: Ethics.

Part 1 (Ethics) consists of five chapters.⁶² Chapter 1 (On the Nature of Man) is divided into three sections: 1. On the human mind and its faculties, 2. On the mind and the body acting together, and on the resulting faculties, and 3. On the human body and on external influences on humans. In Section 1 it is noted that the human mind is [i.] is not composed of matter, [ii.] is immortal, and [iii.] has faculties (pure and mixed): the pure faculties are 1. intellect (*intellectus*), 2. will (*voluntas*), and 3. mental memory.⁶³ The three principal operations of the intellect are 1. perception (*perceptio*), 2. judgment (*judicium*), and 3. reason (*ratiocinatio*).⁶⁴ In Section 1 the second and third operations are deemed as pertinent to

⁵⁶ *Philosophiae theoreticae Pars III. Metaphysicam proprie sic dictam seu Theologiam naturalem complectens. Per Theologiam naturalem doctrinam de Deo ejusque attributis & operibus [...]* intelligimus. Buddeus-Schatzius (1728) [see note 2], 93 (first six lines on the page).

⁵⁷ Buddeus-Schatzius (1728) [see note 2], 94 (II. 4).

⁵⁸ Buddeus-Schatzius (1728) [see note 2], 94 (II. 4 and 4a-4g.).

⁵⁹ Buddeus-Schatzius (1728) [see note 2], 97–123 (Part 1)

⁶⁰ Buddeus-Schatzius (1728) [see note 2], 124–166. In Section 1 of Chapter 2 in Part 2 (132sq.) the following point is made (132: II.1): "*Jus naturae seu naturale hoc loco complexus plurium legum naturalium.*"

⁶¹ Buddeus-Schatzius (1728) [see note 2], 167–200.

⁶² Detailed attention is given here to Chapter 1. Chapters 2, 3, and 5 are also discussed. One reference to Chapter 4 is made; refer to note 83 and the corresponding passage of the text.

⁶³ "*purae vero sunt, si pure & sine corporis commercio mens nostra agat; quales sunt intellectus & voluntas, quibus memoriam mentale addere nonnulli solent.*" Buddeus-Schatzius (1728) [see note 2], 98 (III.2.). Mental memory (*memoriam mentis*) is not discussed in the Synopsis. Here (III.1.) the discussion of mixed faculties – including sensory memory – in Section 2 in Chapter 1 of the *Ethics* (100–107) is referred to; see note 70 and the corresponding passage in the text.

⁶⁴ "*Intellectus tres praecipue sunt operationes, perceptio scilicet, judicium & ratiocinatio.* Buddeus-Schatzius (1728) [see note 2], 98 (III.2.a.). In the Logic (19, final two lines, as quoted in note 21) the three operations of the human intellect are referred to as *idea* scilicet, *judicium* & *ratiocinatio*. It might appear that *idea* (in logic) is more "mental" than *perceptio* (in ethics). Further discussion of

the subject matter of ethics (*in morum vero doctrina*) and are accorded some discussion.⁶⁵

The operation of the will (*voluntas*), which occurs in concert with the intellect, is the faculty of the human mind by means of which we firstly know what is good and what is bad; subsequently, in concert with the intellect we are inclined by necessity are to desire the former and avoid the latter.⁶⁶ This inclination – also referred to as appetite (*appetitus*) – results in propensities towards the good, which are in accordance with nature (*per naturam*); these propensities are also referred to as morals (*mores*).⁶⁷ Actions of the will are either mental affections (*affectus mentales*) or sensory affections (*affectus sensuales*); there are two categories of mental actions that follow therefrom: [i.] love (*amor*), where we desire that which is good and [ii.] hate (*odium*), where we resist that which is bad.⁶⁸ Moral Precepts, Good, Inclination towards the Good, Morals (*mores*), and Nature (*natura*) all appear to have the status of (human) norms.

In Section 2 it is noted that when the mind and the body act together,⁶⁹ the resulting three faculties are 1. imagination, 2. sensory desire, and 3. sensory memory.⁷⁰ Animal spirits (*spiritus animales*) are factors in all three of these facul-

this (possible) discrepancy between *idea* and *perceptio* as the first operation of the (human) intellect must be left for a broader discussion of Buddeus's philosophy as a whole.

⁶⁵ Buddeus-Schatzius (1728) [see note 2], 98sq.

⁶⁶ “Voluntas ea mentis nostrae est facultas, qua bonum & malum primo percipimus [...] Ceterum notandum ejus 1. *cum intellectu consursus* [...] 2. *Operatio*, quae consistit in necessaria ejus ad bonum inclinatione, quo cognito atque percepto non potest non illud serio appetere, sicut malum, quod ut malum percipit, necessario fugit & adversatur.” Buddeus-Schatzius (1728) [see note 2], 99 (III.b.).

⁶⁷ Buddeus-Schatzius (1728) [see note 2], 100 (III.b.2.g.). Sensory appetite (*appetitus sensitivus*) is discussed in Section 2 of Chapter 1 in the Ethics. While it might seem that a distinction between mental appetite and sensory appetite is implicit, that distinction is not verbally made here.

⁶⁸ Buddeus-Schatzius (1728) [see note 2], 100 (II.b.3.). Love and hate are both mental affections as well as sensory affections. Discussion of mental love (hate) vis-à-vis sensory love (hate). It is noted here (II.b.3.) that will be discussed shortly (as in fact done in Section 2 of Chapter 1 of the Ethics).

⁶⁹ But one comment in Section 2 also clearly mentions conflict between the two. Noted here (on page 102, NB) is the importance of 1. the struggle (*pugna*) between reason (*ratio*) and sensory desire, that is, between the superior and inferior parts of the soul (*anima*) and 2. the struggle between the (human) flesh and the (human) spirit (*luctu carnis & spiritus*), both of which (1. and 2.) are said to be addressed within theology (in Theologorum scholis).

⁷⁰ “Mentis cum corpore operantis tres iterum facultates, facultatibus mentis purae respondentes, quae mixtas supra nominavimus, constitui solent; *imaginatio* scilicet, *appetitus sensitivus & memoria sensualis*.” Buddeus-Schatzius (1728) [see note 2], p. 100 (Section II., text, first three lines); here (lines 4–8) imagination (*imaginatio*) is equated with phantasy (*phantasia*). Sensory memory (*memoria sensualis*) (page 107, III.) will not be discussed here. In the Logic it is noted (on page 22) that when the mind works with the body (Cum corpore si mens nostra operatur), the following three faculties (praecipue intellectus *facultates*) result: 1. Judicium, 2. Ingenium, 3. Memoria. It would appear that the three faculties listed in Logic emphasize that mental component more than do the three faculties discussed in Section 2 in Chapter 1 of the Ethics. But further discussion of this

ties. Sensatory desire (*appetitus sensitivus*) is defined as the inclination (towards a given object) which, with the aid of animal spirits, is represented as good (and therefore is to be embraced) or bad (and therefore is to be avoided). The motion (motus) of sensory desire results in emotions (*Affectus sensuales*), which are constituted with the aid of animal spirits and blood.⁷¹

Section 3 of Chapter 1 focuses the impact of [i.] the human body and [ii.] factors external to humans on (human) morals (*mores*). The external factors that pertain to humans morals are either 1. natural or 2. civil.⁷² Natural factors are the specific time (*tempus*) when and place (*locus*) where any given human lives. Civil factors include differences in personal social standing (*status*)⁷³, human actions, wealth, and (good or bad) fortune.

Discussion of the human body (at the outset of Section 3) begins by noting the superiority of the human mind but then by stating that the human body has a major impact on the various human desires and propensities and also contributes to the diverse morals of humans (*varios hominum mores*). This major impact occurs via [i.] blood, [ii.] vital movements, [iii.] sensory life, and [iv.] health and illness.⁷⁴

Diverse mixtures of blood (*sanguis*) are thought to produce diverse (human) temperaments, which not only result in diverse corporeal dispositions, but also in highly diverse morals and propensities of the soul (*anima*). Temperaments are stated to be a remote cause of emotions.⁷⁵ There are four temperaments that are commonly designated, and each of them is described.⁷⁶

(possible) discrepancy between the two must be left for a broader discussion of Buddeus's philosophy as a whole.

⁷¹ Refer to 1. the definition and the classification of Emotions (*Gefühle, affectus sensuales*) in the Table that accompanies this narrative as well as to 2. the citations (and brief discussion thereof) in notes 13 through 16 (and in the text passages corresponding thereto).

⁷² Refer to the discussion thereof in Buddeus-Schatzius (1728) [see note 2], 110–112.

⁷³ Refer to the discussion of the diverse social standing (*status*) of humans in Chapters 1, 2, and 3 in Part 3 of the Practical Philosophy: Buddeus-Schatzius (1728) [see note 2], 167–171 as well as to the final sentence in note 89. Social standing appears to have the status of a (human) norm.

⁷⁴ Vital motions (*motus vitales*), sensory life (*vita sensualis*), and health/sickness (*sanitas & morbus*) are discussed in Buddeus-Schatzius (1728) [see note 2], 109 and 110 (but are not discussed here).

⁷⁵ “*Caussae* (of *affectus sensuales*) quae vel *proximae sunt*, vel *remotae*. [...] *remotae* tum in reliqua corporis dispositione tum praecipue in temperamento hominis sunt quaerendae.” Buddeus-Schatzius (1728) [see note 2], 103 (II.3.a.4.).

⁷⁶ Buddeus-Schatzius (1728) [see note 2], 108 (I.). The statement “commonly designated” (*vulgo constitui solent*) here suggests that Buddeus may have wished to distance himself somewhat from the common belief in these four temperaments. Analogously, the presentation in Chapter 5 (77sq.) of the Theoretical Philosophy of the four Aristotelian elements (De quatuor illis elementis Aristotelis) – earth (*terra*), water (*aqua*), fire (*ignis*), and air (*aer*) – appears to point to a similar ambivalence. However, in Chapter 8 of the Theoretical Philosophy it is noted (88 [II.1.e.]) that via touch (*tactu*) we perceive hot, cold, humidity, and dryness. Into the late 17th century it was common to link 1. sanguine temperament (and air) to heat and humidity, 2. choleric temperament (and fire) to heat and dryness 3. melancholy temperament (and earth) to cold

Humans with the sanguine (*sanguineum*) temperament (apparently alluded to here as hot and humid⁷⁷) are inclined to have good powers of imagination and to have an aptitude for the poetic arts. Humans with the choleric (*cholericum*) temperament (alluded to here as hot and dry⁷⁸) are inclined towards ambition and anger. They are also suited to accomplish great things (*ad res magnas gerendas*) and to acquire solid knowledge of the sciences (*solidam scientiarum cognitionem*). Humans with the melancholy (*melancholicum*) temperament (alluded to here as cold and dry⁷⁹) are inclined towards avarice and envy. They are also inclined to have good memories, and are thus disposed to have a good aptitude for history and philology.

Humans with the phlegmatic (*phlegmaticum*) temperament (described here as cold and moist⁸⁰) are not inclined to make use of their minds but rather to be sluggish, sleepy, and lazy. They are disposed to be inept in the “humanistic arts” (*artes humaniores*). The phlegmatic temperament is the only one of the four to which no positive traits are linked.⁸¹

In Chapter 1 of Part 7 in the *Physics* heavenly bodies are said to potentially influence human temperaments.⁸² In Chapter 4 of the *Ethica* it is noted that signs, and also physiognomical signs in particular, are indicators linked to human temperaments.⁸³ But it is also noted that individual humans partake in individual temperaments differently.⁸⁴ And in Chapter 5 of the *Ethica* it is noted that there are human remedies that can be used to moderate excesses in temperaments.⁸⁵

and dryness, and 4. phlegmatic temperament (and water) to cold and humidity. Concerning the four primary qualities (hot, cold, humidity, and dryness) as the basis of the four elements as well as of the four temperaments refer to *Micraelius*, *Lexicon philosophicum* [see note 40], cols. 65, 156, 588, 1188, 1189, 1318–1319. Although a connection between the four primary qualities (hot, cold, humidity, and dryness) and the four temperaments is not specifically made in the *Synopsis*, the descriptions of those same temperaments (as mentioned in the following four footnotes) point thereto.

⁷⁷ The term salts (*salibus*) indicates heat while sanguine (*sanguineo*) may indicate humidity.

⁷⁸ The term “flammable” (*inflammabilis*) used here (108: I. 2.) indicates heat and dryness.

⁷⁹ The term “terrestrial” (*terrestris*) used here (108: I.3.) indicates coldness and dryness.

⁸⁰ The Latin terms used here (108: I. 4.) are frigida humentique.

⁸¹ In the final segment of this *Synopsis* (197–200: De prudentia aulica) the qualifications of courtesans are discussed. There it is noted (198 [III.b.]) that princes can be happy to have courtesans with choleric, sanguine, and melancholy temperaments. Phlegmatic temperament, however, is not mentioned here; this might indicate that individuals with phlegmatic temperaments were not regarded as suitable in this context for selection as courtesans.

⁸² Buddeus-Schatzius (1728) [see note 2], 83sq. (and specifically to 84, no. 4).

⁸³ Buddeus-Schatzius (1728) [see note 2], 121 (II.1.).

⁸⁴ “Probe notandum neminem mortalium aequali semper temperamento gaudere, sed omnes de singulis temperamentis diversimode participare: sicut & aetas, fortuna aliaque saepius obstant, quo minus temperamentum suas exerere vires possit.” Buddeus-Schatzius (1728) [see note 2], 109, lines 3 through 6.

⁸⁵ “Corporis quoque cura habenda est, cum ejus constitutio ad propensionem voluntatis atque mores multum conferat. Si quid ergo medicamina hic possunt, excedens nimium temperamen-

Chapter 2 in the Ethics addresses illness (*morbus*) of the human mind, which is stated to be the cause of all human misery; this illness is understood via the (human) intellect and the (human) will.⁸⁶ The individual sicknesses of the human intellect are classified according to the misuse of each of the three operations of the intellect: 1. perception, 2. judgment, and 3. reason.⁸⁷ The source of all sicknesses of the human will (*Voluntas morbi*) is love of self (*amor sui*), which is not to be mistaken for the pursuit of self preservation,⁸⁸ but rather for love of self with disregard to that which should be loved more than oneself (*ordinem in amando*).⁸⁹ These individual sicknesses (of which *amor sui* is the source) are classified using the (generic) sub-categories of three emotions: desire (*voluptas*), ambition (*ambitio*), and avarice (*avaritia*).⁹⁰

Phantasy and emotions (*affectus*) are listed as effects of sickness of the human will.⁹¹ But here (in Chapter 2 of the Ethics) it is also noted that not all emotions are evil (*mali*).⁹² And phantasy is not only an effect of sickness of the human will;

tum ad mediocritatem per ea est revocandum.” Buddeus-Schatzius (1728) [see note 2], 123 (II.5.).

⁸⁶ Buddeus-Schatzius (1728) [see note 2], 112–117; “*Morbi mentis humanae, qui omnis miseriae causa recte dicuntur [...] Hi autem morbi vel in intellectu vel in voluntate deprehendantur [...]*” (112, Chapter 2, first four lines of the text).

⁸⁷ Buddeus-Schatzius (1728) [see note 2], 112sq. One of these sicknesses (due to misuse of second operation of the human intellect) is admiration (*admiratio*). But it is also noted here (112 [I.α.2.c.]) that admiration also is regarded favorably; refer to footnotes 108 and 109 as well as to the corresponding passages of the text.

⁸⁸ Self preservation is discussed in (Sub-Section) I. (De officiis erga seipsum) within Section II of Chapter 3 in Part 2 of Practical Philosophy: Buddeus-Schatzius (1728) [see note 2], 135sq. If done in accordance with (proper) order (*ordo*) self-preservation apparently can be regarded as having the status of a (human) norm.

⁸⁹ “Fons omnium morborum voluntatis [...] pravus est *amor sui* [...] quive in se spectatus & quatenus nihil aliud est, quam se conservandi studium, nullum involvit vitium, sed in concerto demum ad hominibus, qui ordinem in amando debitum plerumque intervertunt, pravus evadit.” Buddeus-Schatzius (1728) [see note 2], 113sq. (II.1.). In Chapter 2 of Part 3 of the Practical Philosophy (170, II.) *pravus sui ipsius amor* is used to refer to individuals who refuse to accept their own social standing (*status*) within any given society or societies.

⁹⁰ Buddeus-Schatzius (1728) [see note 2], 113–116.

⁹¹ Buddeus-Schatzius (1728) [see note 2], 117 (II.3.b.) (Phantasiae) and c. (Affectus). Although not stated here, affections (*affectus*) presumably include mental affections as well as sensory affections (emotions).

⁹² “Non omnes affectus per se sunt mali, sed eorum objecta, subjecta & gradus probe sunt discernendi. Sic in homine nondum emendata omnes quoque affectus malos esse necesse est; rectae verae rationis praescriptum qui sequi student talibus affectus limitibus circumscribere noverunt, ut moraliter pro malis haberi nequeant.” Buddeus-Schatzius (1728) [see note 2], 117 (II.3.c.NB.). To provide one example, individuals with choleric temperaments can be said to inclined towards ambition and anger, but also are suited to accomplish great things. Refer to 108 (I.2.) as well as to the text corresponding to note 78 Here it can also be noted – from the quotation in [B] of the Table that accompanies this narrative, which is cited in note 13 – that neither *passiones* nor *animi perturbationes*, but rather the (more neutral) *affectus sensuales* – is utilized in this Synopsis to denote emotions (*Gefühle*).