

his complaints at the lack thereof, reveal him to be a representative of the *Nadere Reformatie* (Dutch Further Reformation). Vitringa himself spent his entire career at the theological faculty of Franeker University. Before going to Leiden, he had studied theology at Franeker. He formed a particular bond with Herman Witsius, a fellow professor. Witsius must be considered as one of the main representatives of the *Nadere Reformatie* in the academic world of the era after Gisbertus Voetius.

Although Telfer does not state it, Witsius can be seen as a Voetian, albeit one with sympathies for Cocceius. He thus formed a bridge between the “Voetian” and “Cocceian” streams of the *Nadere Reformatie*. Telfer also recognizes the importance of the friendship between Vitringa and Johannes d’ Outrein, who both studied at Franeker. D’ Outrein translated the works of Vitringa into Dutch. It seems that d’ Outrein was less critical of Cocceius’s exegetical approach than was Vitringa. However, like Vitringa, d’ Outrein was known for his pietistic emphasis, and it is for that reason that he is reckoned among the *Nadere Reformatie* divines.

Telfer shows Vitringa’s contextual sensitivity at every level of exegesis, his commitment to New Testament normativity in the reading of Isaiah (in which redemptive history is the ultimate hermeneutical horizon), his nuanced views of the historical fulfilment of prophecy, and his concern for pastoral application. A scholar who was widely admired for his mastery of the original languages and his intense historical focus in exegesis, Vitringa was also appreciated for his orthodox views, warm-hearted piety, and love for the church.

Telfer’s monograph will be of interest to Old Testament scholars, church historians (especially those focusing on piety), and also all who study the intellectual history of the late seventeenth and early eighteenth centuries.

—Pieter de Vries, *Hersteld Hervormde Kerk
Seminarium Vrije Universiteit Amsterdam*

Irmtraut Sahmland and Hans-Jürgen Schrader, eds., *Medizin- und kulturgeschichtliche Konnexe des Pietismus: Heilkunst und Ethik, arkane Traditionen, Musik, Literatur und Sprache* (Göttingen: Vandenhoeck & Ruprecht, 2016). Hardcover, 428 pp., €90.

Religion and healing constitute a growing and blossoming field of academic research that not only stimulates empirical investigation in disciplines like

anthropology, cultural studies, and study of religions, but also lies at the core of the so-called “body turn” that informs such important disciplinary notions as the somatization of religious ideas, material religion, or religion and the senses (*Religionsästhetik*). As the historiography of religion and healing in Europe is still incomplete, it needs to include religious as well as medical orientations and practices, that have remained outside the mainstream of academic interest until very recently. Reaching back into the late 1970s, Christa Habrich’s occupation with pietist medicine and its material culture established the significance of pietist networks during the formative period of Western empirical medicine, as they disseminated and negotiated scientific medical notions and assessed their ethical implications. Habrich’s students—she supervised eighteen doctoral theses on history of medicine during her tenure—represent the state of affairs in this area of research when they and others commemorated her passing in 2013. The conference in 2014 resulted in the present volume of seventeen contributions—eleven on “Pietism and the Art of Healing” and six articles dealing with various other cultural dimensions of Pietism.

This review focuses on the general topic of healing that also addresses pietist notions of medical ethics, the influence of alchemy and pansophy, and animal magnetism or Mesmerism. Irmtraut Sahmland unearths the reception history of the *Machiavellus medicus* (from 1698 onwards), a satirical approach to the establishment of professional boundary settings. The handbook advises doctors on subjects like the importance of social relations (clergy, marriage strategies), women in key positions of familial care, or non-authorized healers. “Traditional customs, sometimes local usages inform the expectations” of the clients (24). Wealthy or ignorant patients want to apply their own recipes, and the doctors depend on them for the income that they need to implement rational medicine. Sahmland confronts this harsh account of the health market with the professional ethos of Michael Bernhard Valentini and Johann Samuel Carl (1677–1757), the former representing antique medical tradition and the latter “pietist philosophy of nature and religious convictions” (42). Carl placed the morality question within the mind-matter debate of the eighteenth century and called for reconciliation between both ends via medical practice. The physician conducts the liberation of the soul, a transfer from the corporeal into the spiritual, hence emphasizing specific medical notions and practices like the establishment of a rapport between doctor and patient through the consonance of the souls or the self-healing powers of the *natura medicatrix*. Carl’s self-perception of contributing “to the general reform and perfection

of a society that is considered as morally deficient and in the state of sin" (44) converged with a pointedly separatist style of self-conduct.

In two contributions (Vera Faßhauer; Veronika Marschall) on Carl's contemporary, Johann Christian Senckenberg (1707–1772), both authors make use of material from Senckenberg's diaries that are currently digitized and transcribed at the University Library of Frankfurt/Main. Faßhauer is leading the library project, and her familiarity with the sources provides the reader with striking examples of self-observation: "On the occasion of a promenade, nature has sweat abundantly lavished on me" (52). Senckenberg reads his own body symptoms in terms of the Book of Nature. It is interesting to compare Senckenberg's notes with Adam Bernd's (1676–1748) explanations of his inner self and physical conditions that continually shift between religious attachment and naturalist interpretations, offering a personal negotiation concerning sin and redemption vs. pathological states and finally leading to remarkable notions of human dignity (Anne Lagny). Faßhauer's article focuses on Senckenberg's student years as well as his doubts about the medical profession, and it compares them especially with Albrecht von Haller, thus documenting the conditions of a biographical line in which a successful medical thesis could take the place of the pietist's rebirth. Marschall's account gives additional information on Senckenberg's religious development and about changes in his later convictions. It is accompanied by an extensive and commented extract of his doctoral address, *De Pietate Medici* (84–98).

Two contributions (Annemarie Kinzelbach and Marion Maria Ruisinger; Rita Wöbkemeier) tackle the notion of "Pietist medicine" in different ways. Should the term include the town physician, who cannot publicly acknowledge his religious interests or affiliations? Could it basically translate into the idea of self-healing led by nature itself with reference to transatlantic therapeutic practice (95)? Does "pietist" refer to the primacy of the soul in psychodynamic medicine or does it merely suggest a more general and important role of emotions (96)? Is pietist medical culture¹ traceable via the distribution of pharmaceuticals from the Halle orphanage or Johann Samuel Carl's use of pills (103–5, 110)? Carl's grandson, Johann

1. See the ground-breaking monographs by Renate Wilson, *Pious Traders in Medicine: A German Pharmaceutical Network in Eighteenth-Century North America* (University Park, Pa.: Pennsylvania State University Press, 2000); Katharina Ernst, *Krankheit und Heiligung: Die medikale Kultur der württembergischen Pietisten im 18. Jahrhundert* (Stuttgart: Kohlhammer, 2003) (Veröffentlichungen der Kommission für Geschichtliche Landeskunde in Baden-Württemberg, series B 154).

Friedrich Struensee (1737–1772), was educated in Halle but later on represents an Enlightenment trend of “medical sociality” (160). His biography invites readers to ask for the conditions leading to Wöbkemeier’s conclusion that no pietist influence would inform his professional medical choices. The separation between personal and professional fields is also a *leitmotiv* for Jeff Bach’s study of alchemy and empirical medical notions in the Ephrata community, Pennsylvania.

The question of how to translate medical practice, body techniques, and physical evidence across the boundaries of different historical contexts reappears in two other articles (Konstanze Grutschnig-Kieser; Hans-Jürgen Schrader). The pietist model biography of Johann Philipp Kämpf (1688–1753), for example, was revisited in the famous *Magazin zur Erfahrungsseelenkunde* (1793) where it provided empirical testimony of the capacities of the soul. In 1875, the Community of True Inspiration in Amana, Iowa, republished it as an apologetic advance. Schrader retraces different receptions of Hemme Hayen’s (1633–ca. 1689) prophecy account between 1689 and the late twentieth century. His method of exploring theoretical notions and motif patterns—while not entirely new²—directs the attention to zones of transition and intersections between Pietism and Theosophy, alchemy, *Sturm und Drang*, Mesmerism, philosophy of nature, and even the phenomenological school of the Eranos circle (Ernst Benz’s study on visions). Mesmerist notions of sympathy and life magnetism were, according to Schrader, conceptions of Pietist medicine that had been originally transferred from Paracelsian and other Renaissance spiritualist theorems (193). However, considering equally the empirical stance of *Erfahrungsseelenkunde*, the search of Mesmerist physicians for natural laws in the states of the soul, and their laboratory of “God’s physics” (p. 195, quote from Gotthilf Heinrich Schubert) for their supposed function as catalysts towards secularization might introduce a hasty generalization. For the discourse of Romantic Mesmerism attracted a multitude of religious actors who developed various distinctive modes of engaging with the authority of science. In this respect, it could be instructive to consult this volume’s contribution on the exorcism of Gottliebin Dittus (Christoffer H. Grundmann) with Stephanie Gripentrog’s recent study at hand that highlights the integration of Mesmerist notions in Gottliebin’s treatment.³

2. Cf. Burkhard Dohm, “Prophetin, Hexe, Hysterika: Deutungsmuster des Weiblichen vom Pietismus zur Moderne,” in *Euphorion* 101 (2007): 103–30.

3. Stephanie Gripentrog, “Vom Mesmerismus zur Hypnose: Schlaglichter auf die

These latter points constitute small issues that may call for future research in light of the rich and manifold material presented in this volume. Thanks to the intensive work already conducted in this area, Pietist medical networks are beginning to emerge around personalities in key positions like Carl, Senckenberg, Kämpf, and others. Their biographical accounts stress specific and common patterns of religious and professional ethics which could contribute to the development of typologies in the historiography of religion and healing. Many relations within and outside of these networks—e.g., Christoph Johann Oetinger, who attended Kämpf's lectures in medical practice, or Johann Wolfgang Goethe, who was treated with universal salt (both presented in Ulf Lückel's contribution)—are still largely unexplored.

—Tilman Hannemann, *University of Bremen*

W. J. op 't Hof and F. W. Huisman, *Hendrik Versteeg, een nader-reformato-rische uitgever, werkzaam in Utrecht van 1654–1672* (EON Pers: Amstelveen, 2016). Paperback, 112 pp., €13.

W. J. op 't Hof and F. W. Huisman have written a study on the life and work of the Utrecht bookseller Hendrik Versteeg (1630–1673). Their intention is to study a number of publishers, who were among the avid promoters of piety, and to present their findings on each person in separate publications.

Hendrik Versteeg was one of the so-called secondary representatives of the Dutch Further Reformation—those, such as booksellers and publishers, who though they were not theologians, have contributed to the dissemination of theological ideas. It is worth studying them because, as Robert Darnton explains through his “book-scientific model” (1939) (the so-called communication circuit), it is not only authors who contribute to the dissemination of ideas, but also the whole chain of contributors.

In the seventeenth century, the term “publisher” was not yet known. The term bookseller, “boekverkoper,” did exist, and such a person could print his own books or have them printed. The book trader flourished in particular through his ability to exchange books with colleagues. Op 't Hof analyzes the

Geschichte einer religionsverdächtigen Praxis im 19. Jahrhundert”, in: Maren Sziede and Helmut Zander, eds., *Von der Dämonologie zum Unbewussten: Die Transformation der Anthropologie um 1800* (Berlin, Munich, and Boston: De Gruyter and Oldenbourg, 2015) (= OKMO 1), 233–53, especially 240–43.