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Hunt Institute was dedicated in 1961 as the Rachel McMasters Miller Hunt Botanical Library, an international center for bibliographical research and service in the interests of botany and horticulture, as well as a center for the study of all aspects of the history of the plant sciences. By 1971 the Library's activities had so diversified that the name was changed to Hunt Institute for Botanical Documentation. Growth in collections and research projects led to the establishment of four programmatic departments: Archives, Art, Bibliography and the Library.

Goethe
1943-

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Soeete
1943 and

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From page 80
+ notes in
envelope at
end are
some booklet

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in this page
to read
after the
booklet
was written

Soeth's birthplace & defence of his statesmanship
Harder

80

81

Goethe. Morphologie - Colta's ed: 1
Goethe's Werke. Stuttgart. Vd 32. 1867

transf. ok
für Morph
15
und 17
17 1/2 3
41 (1)

Morpholog. Bildung und Umbildung organischen
Naturen. Gestalt

Die Absicht eingeleitet. [Datei a the end 1807 (p. 7)
Indesertrauch.

p. 3. Der Deutsche hat für den Complex des Deseyns
eines wirklichen Wesens das Wort gestalt. Er
abstrahirt bei diesem Ausdruck von dem
Beweglichen, er nimmt an, dass ein Zusammengehöriges
fest-gestellt, abgeschlossen und in ~~seinem~~ seinem
Charaktere fixirt sey.

This is the charact. of the Platonic form
fixed ideas of
concrete

German has the word gestalt of the complex of
existence (essential complex) of an actual being. It abstracts
in this expression from the element of change & assumes
that something of togetherness is established, undetermined &
fixed in its character.

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[The foreign word gestalt is the most exact term
German discusses, gestalt. English has not yet the necessary
word. expression] Holstein charact Holstein being forms

Es hat sich daher auch in dem wissenschaftlichen
Menschen zu allen Zeiten ein Trieb hervorgethan, die
lebendigen Bildungen als solche zu erkennen, ihre
äussern, sichtbaren, greiflichen Theile im Zusammenhange
zu erfassen, sie als Andeutungen des Inneren aufzunehmen,
und so das Ganz in der Anschauung, fernsinnig
zu beherrschen. Wie nahe dieses wissenschaftliche Verlangen
mit dem Kunst- und Nachahmungstrieb zusammenhänge,
braucht wohl nicht unverständlich ausgeführt zu werden.

Among scientific people an impulse has been prominent
in all periods to recognize living forms & seek to realize their
essential nature, to handle parts in connection, to consider the case as
an intimate part of the internal part, thus, so speak, &
grasp the whole in the thing the appearance.
Wie nahe dieses wissenschaftliche Verlangen mit dem Kunst- und
Nachahmungstrieb zusammenhänge, braucht wohl nicht unverständlich
ausgeführt zu werden.
That close the scientific desire is connected in the artistic imitation
facilities, does not need to be demonstrated in detail.

Anschauung

Man findet daher in dem ganze der Kunst, des Wissens
 und der Wissenschaft mehrere Versuche, eine Lehrges
 gründen und auszubilden, welche um die Morphologie
 nennen möchten. Unter wie mancherlei Formen
 diese Versuche erschennen, davon wird in dem
 geschichtlichen Theile die Rede seyn. orig. Morphology

One hence finds in the progress of art, ~~science~~ ^{learning} & science may
 attempt to find & develop a discipline which is morpho-logy
 Morphology. Under how many forms this attempt appear
 will be considered in the historical part.

[Man comes to the § den Gestalt, epos - the presen-
 tize]

Betrachten wir aber alle Gestalten, besonders die
 organischen, so finden wir, das nirgend ein Bestehendes,
 nirgend ein Ruhendes, ein Abgeschlossenes vorkommt,
 sondern das vielmehr alles in einer steten Bewegung
 & Schwänke.

If we consider all Gestalten, especially the organic we
 find that nowhere anything absolute, neither anything at
 rest, appears as an undivided, ^{unit} rather everything

p4 flucht into in a continual movement.
 Daher unsere Sprache das Wort Bildung
 sowohl von dem ~~Wort~~ hervorgebracht als von dem
 hervorgebrachten Wort gehört genug zu brauchen
 pflegt.

Hence our language is very properly accustomed to
 use the word Bildung both of ~~the~~ that has been produced
 & of that which will be produced.

Wenn wir also eine Morphologie einleiten, so dürfen
 wir nicht von Gestalt sprechen, dabei nur die Idee,
 Wort brauchen, uns abzufals, sondern wenn wir das
 den Begriff oder ein in der Erfahrung nur für der
 Augenblicke festhalten wollen, we muss mit sprach, Gestalt,
 für thus with constitute a morphology, we must not speak of Gestalt,
 but if we use the word we must think only of ^{the} concept
 a society arranged by signs.

Goethe an V.

Bildung & Gestalt

433

The organism, Goethe's view sees it as to be formed
an abstract static concept whereas Bildung implies
the process, development post-future, ~~does not exist~~

(continued)
formation
G. 10

Der Inhalt beantwortet
p10 (1817)

Urthier = dem Begriff, die Idee des Thiers' p122

Urthier

• Osteologie p259 (Vorträge 1796)
p259

Die Pflanze erscheint fast nur einen
Augenblick als Individuum, und zwar da, wenn sie
sieh als Samenhorn von der Mutterpflanze
löslös " [This could well be strictly true] since when
trans, bud " trans, the est. AA. Lyr 2.41

Individuum

Lovejoy A.O.
The Great Chain of Being. Harvard Univ. Press
1936

Stud. J. B. Robinson [180. C. § 3. 172]
pp 265-282 Urteil

"Mr. Robinson, though in the original, was (as far
as I know) the first elaborator & enthusiastic champion of
the notion of an Urteil, you show all signs perhaps of
not only forms or variations, which was to be taken up by
Herder & become almost an obsession of Goethe in
the period"

Look up (zu Herder, Ideen zu einer Philosophie der
Geschichte der Menschheit, 1784-1791 Bk V
Chap I - Herder found the idealist, fundamental
form of the animal kingdom.)

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Look up See Elisabeth Rotten. Goethe's Urphänomene
und die Platonische Idee 1913

Look up Goethe letter to Frau von Stein, July 10, 1786
works he could impart everyone is "vision" & his
"It is a disease of the essential form as well
of nature drops play, & in play" his form of the manifestation
of life.

(See also ref in accompanying letters
für Verdamm)

B. Hayate in Goethe.
(Rev) Bot. Jahrb. 57 pp 47-48. 1922
in Icoso Plantarum Formosarum
X. 1921. pp 75-75
(not V.L.)

Jagu 1814
 Jagu poms mit (podsie p 3) ten 6 Pommern layungs ten 10 wurd
 egwunden Minbildung so ten thy in thy diese sech wurd so
 monochaly Jagu metamorphose 1790
 Jenu mypht ems untr audlot ekle.

p252 Actual analysis, the meaning of metamorphosis
 Der Ausdruck Metamorphose ist zwar in den meisten
 Fällen bloß bildlich, indem sie nur selten vor unserm
 Augen vor sich geht, sondern das durch Metamorphose
 entstandene oder veränderte Organ dem Beobachter
 meist schon in dieser veränderten Qualität erscheint,
 und die Metamorphose bezeichnet daher eigentlich
 mehr eine Veränderung in der Entwicklung der Bildungs-
 kräfte, die wir der sichtbaren Veränderung als
 proportional annehmen, und uns daher an letztere
 halten.
 Metamorphosis is not a good term (later under
 related to part to hand **)

Metamorphosis is indeed in many cases merely
 figurative, since it only seldom happens before an eye, but the
 organ ^{which becomes to be, or is transformed} through Metamorphosis happens
 severer ahead in its ^{transformed} quality, + Metamorphosis ^{hence}
 denotes, strictly speaking, rather a change in the development of the
 formative force [Bildungskräfte], to which we ascribe than the
 visible alteration is proportional, + hence ^{that} we adhere in preference
 to the latter. (uns daher an letztere halten)

p254. formet offensiv annus
 "bei manchen Pflanzen die Blüthe im Frühjahr vor den
 Blättern etc. erscheinen, da bey diesen dasselbe Verhältniss
 wie bey ^{hibernierenden} Insekten und bey Insekten statt
 findet. Der Baum lebt lange gleichsam als Raupe ^{celophilla},
 bis er endlich nach der Ueberwinterung im Zustande der
 Puppe, im Frühjahr als Schmetterling erscheint

p254 Sex function the highest & upward derum metamorphosis
 Von den Beziehungen der \neq verschiedenen Organe
 erscheint die zum Leben der Fortung als die höhere, auch
 schon deswegen, weil die mit der schlechten function in
 Verbindung stehende Organe am spätesten sich entwickeln,
^{higher relation}

Jäger 1816 (cont.)
 und die Produktion derselben zugleich das Ziel und der Zweck der Entwicklung der ganzen Pflanze zu seyn scheint.
 Wir sehen daher den Uebergang eines Organs in ein
 anderes, das in dieser doppelten Rücksicht gleichsam
 auf einer höheren Stufe steht, als eine vorwärtschreitende
 Metamorphose, den Uebergang zu einem in einer
 entfernteren Beziehung zur ferdlechts function,
 stehendes, oder in ein mehr auf das individuelle
 Leben der Pflanze berechnetes Organ, als eine
 rückwärtschreitende Metamorphose an.

(L. comita mospin.)

p255
 The leaf Forward metamorphosis is rare. The protoderm
 becomes found not always on other organ, but the vegetative
 organ on not metamorphosed forwards into sex organs.

p256
 The leaf may adapt to colour, texture, petal, in
 new or form - function, but to petal my becoming elongated
 leaf like.

[Linné's view seems that the my leaf is regarded as an upgrade
 metamorphosis - unless one regards it as downward because the
 than reduced or leaf is a function of operation in the short AA]

p294 purple, tubercles, Parallelen, to vomit, abnormale
 es genügen kann, vorerst die verschiedenen Metamorphosen
 der Pflanze auf Missentwicklung, als auf ihre
 nächste Ursache, zurückgeführt zu haben, um ihre
 Gesetze mit den Gesetzen der normalen Entwicklung in
 Parallele zu stellen.

it may suffice for the time being to trace back the abnormality
 plants to abnormal development, as to trace proximate cause,
 in order to set their laws parallel with the laws of normal development

p291
 die Missentwicklungen der Pflanze nach denselben Gesetzen
 sondern zeigen die in ihrer normalen Entwicklung
 ausgedrückt sind
 expressed

Jaehr 1814 conti ^{abnormal} the great Cham, Berg

p 291
die ^{normale} ^{constituted} Produkte der Missentwicklung mancher Pflanzen
des ^{normal} beschaffenen Organen anderer Pflanzen
analog werden, indem nämlich das Organ oder die Pflanze
selbst durch Missentwicklung um eine ^{oder} mehrere Stufen
in der normalen Scale der Organe oder Gewächse vor-
oder rückwärts tritt.

The products abnormal developm^t - many plants become
analogous to the normally constituted organs of other plants, since,
transposedly, the organ or the plant itself through the abnormal
development passes forward or backward through one or more grades
in the normal scale.

p v III ^{gestalt}
größere Expansion der in der Peripherie befindlichen
Blümchen bey einigen Umbelliferis, Anosis, Aggregato
sind Compositis.

p 150
Cala ^{to} ^{influenzen} ^{Blümchen}. He dass the the part
constituen flures ^{Blümchen}. He dass the the part
fully understand the compound flower. He dass the the part
He muss auch's präserviren = gestalt comperein
Schon bey den einfachen Blumen mit mehrblättrigen
Crotchen, deren Petale in mehrere Reihen gestellt sind,
ist es ziemlich allgemeines Gesetz, das die mehr in der
Peripherie stehenden Petale expansibler sind, als die mehr
nach innen gestellten. --- (p. 62) Es gilt nun aber nicht
bloß für die Organe einer Blume, sondern auch für die
verschiedenen Blümchen einer zusammengesetzten Blume.

p 30
Die Rippen des Blatts nämlich sind ihrer ganzen Zusammensetzung
nach völlig dem Caulis ähnlich, so dass sich aus ihm
sogar eine ganze Pflanze entwickeln kann.
cf ~~stark stem~~ ^{leg vens}
(in Trichob. p. 240 f. Joetie's referus &
Tiger in p 8

Abnormalities subject to Law like normal
 Penzance, D Pflanzenbiologie Bot. I, Aufl. 2 Berl. 1921
 Pflanzl. (det. June 1894)

essentielle Monstrositäten im alten Sinne gar nicht
 existieren. Die Natur erlaubt sich nie den Luxus,
 zu spielen, d. h. willkürlich an einzelnen Individuen
 monströse Bildungen hervorzuheben, welche den allgemein
 gültigen morphologischen Gesetzen widersprechen; vielmehr
 sind nach der neueren Anschauung ^{occasionally} ~~wie~~ alle die pflanzlichen
 Anomalien, so lange sie auch bisweilen erscheinen mögen,
 an dem die gleichen morphologischen Regeln gebunden, welche
 die Gestaltung des normalen Gebilde bedingen.

Chemical explanation =, das
 p x 1 He tries to show that this proof is sufficient, as
 may suppose we can't deny, probably "that each category
 von Phylloren (z. B. Laubblätter, Sepala, Petala, Stamina, Carpellen)
 bestimmte Zusammensetzung der zu Anlage
 ein ganz bestimmtes Baustoffe bearbeitet.
 erforderlich Baustoffe bearbeitet.
 in difference) these Baustoffe must be very precise
 so that one can understand the very change in structure
 may have for each influence in organ building, being about
 changes when cell monstrosities

Chenopodium melanocarpum

Wardell also has seen V. II p 271
 "the vast majority of ... abnormal structures are not
 accidental or freakish in nature but are produced
 by the working of the same laws which govern the regular building of
 normal structures."
 abnormalities obey same laws as normal

Bucharbeiten und Sammlungen

Tull's ed. p 238 & 240

Dated 1815 (p 92 in Goethe's Werke
see Tull p 450) Dated in 1820 (p 32. Colthe ed. Stuttgart 1867)

p 240
Reflects away on Jaeger's unten abnormales
Sevy Friedrich von Tager. Über die Missbildungen
der Gewächse. Stuttgart 1814 (Cyprian Linnen; ? or V.L.)

The plan will one might calls the normal in its completion
a healthy physiological ^{(Rang) unvollständig} ~~condition~~; but the abnormal is not ~~completing~~
to be regarded ~~as~~ ^{is} ~~such~~ a pathological $\&$: At most as
the motion can be reckoned in the side. Hence in many cases it is
not well done than one speaks defects, as the word lacks (mangel)
also typifies that something is missing; as an excess may be
present in a development within a given equilibrium. The word
misdevelopment, deformity, crippling dwarfing, should be

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used in caution, since in the kingdom of basic laws
freedom cannot get outside the basic laws of the nature, where
my say, in the world of freedom, where the
mit-höchster Freiheit wirkend, sich doch von ihnen freis-
setzen nicht entfremden kann.
Natur ihre admittit only in the freedom freedom, (- ref. to Jaeger)
Cannot escape from her basic laws.

p 241
2 to Dull ^{Doubles} Natur geht in the limits she has set for herself
die Natur überschreitet die Grenze, die sie sich selbst
Vollkommenheit hat, da sie erreichte dadurch eine andere
wird perempt hurdell
dränge sich recht von der
dual der vollständigen Abnormis
Anschauung

p 241 (bottom)
Ich wünsche, man wird perempt hurdell
Wahrheit, dass man dränge sich recht von der
selbsten kann, wenn man nicht Normals und während behandelt
immer gleich gegenseitig schwankend und während behandelt
The truth that one can in no way attain to a complete
interrelation with concomitant normal abnormal in him
Correspondence & interaction (see handlist A & B) Goethe in Jaeger
Betrifft p 245 "Wenn Blätter sich teilen oder viel mehr, can
sie sich also sich selbst zur Manier faltigkeit entwickeln,
To be asked To my leaf tracing"

Nacharbeiten und Sammlungen (cont.)

so ist ~~es~~ dieses ein Streben, vollkommenes zu werden, und zwar
in dem ~~Sinn~~ Sinne, dass ein jedes Blatt ein Zweig sowie jeder
Zweig ein Baum zu werden gedenkt.

When leaves ~~are~~ ^{producing} ~~subdivided~~, or ~~at least~~ ^{are they to divide, they} ~~become~~ ^{become more complete} ~~as well as each branch~~
~~of a tree.~~ ^{become a string & become more complete} ^{as well as each branch}
~~of a tree.~~ ^{become a branch} ^{of a tree.}
(und zwar = and (the) (and so)) * denkt (da Mensch denkt, so denkt) (man muss für das pass)

p 251
"wer könnte uns vertragen, wenn wir die Orkideen ^{monotone}
Liliaceen nennen ~~wollten~~ wollten?" ^{Orkideen monoton Liliaceen}
^{Taschy v. dort}

p 238 "Ich liess manches, in abgeackert,
anfarbern, in Kupfer stecken. [illustriert]"
p 239. The copper plate were lost

p 251
"Wer könnte ~~uns~~ uns vertragen, wenn wir die
Orkideen ^{monotone} Liliaceen nennen wollten?"

Lebens und Formgeschichte der Pflanzenwelt von
Schimper pp 252-3 ^{fruchtlos in der Welt}
"das Unendliche im Kleinen zu finden"

(element - an hour. AA)

Croce B. Goethe, with an Intro. by Arnold, D. London 1923
Trans. by Anderson, E. (750. d. 92. 3)

10

p 14.

It may be (but certainly is) true he was much mistaken in his bitter criticism of Newton, & in rejecting the use of mathematics in physical sciences; ... It may be (it is probably true, as is the opinion of experts) that his theory of colours is neither true nor false, but physically indifferent, a sort of mythology of light & darkness, and is useless for calculation & explains nothing in a scientific sense ... It is also not less true that he, emerging from a century unexcited in mathematics, understood & had to convey to us that mathematics do not lead to the knowledge of nature, & that in fact there is nothing exact but there are exactness, a sort of "reconstruction" in which everything becomes clearer at the same time poorer ...

p 18. His main desire was of liberation from abstract ideas & addresses, of the freedom of life

p 20. Croce uses toward classically in to abstract sense, & means complete adjustment of language & sentiment, perfect fusion of matter & form.

p 22. he understood & preserved his poetical vision in philosophical thinking & natural science.

carry on of poetical vision into natural science.

Reference of Goethe in colour

Goethes morphologische Schriften. Ausgewählte und
eingeleitet von Wilhelm Troll. Jena. 1926.

#5
Troll tries to run the more down way to reach the centre of fossil fruit
Goethe's spiritual existence " though his scientific writings.
p7 He was quite outside traditional science *Goethe's relation to traditional science*

" Goethe was kein Lehrender, er war ein Weiser " *Seer mit scientia*
Goethe was no savant, he was a seer.
He was not so much a Naturwissenschaftler as Naturdeutung
Naturwissenschaftler = Naturdeutung
Naturwissenschaftler = Naturdeutung
Naturwissenschaftler = Naturdeutung

Jahr's Goethe " Das schönste Glück des denkenden Menschen ist,
das Erforschliche erforscht zu haben und das Unforschliche
ruhig zu verehren. *limitierter, human, mind*

#19
From to time Goethe became acquainted with the Ethos, " von da
ab aber blieb Spengler sein ständiger Begleiter im Leben.
constant companion

#20
Goethe und Spengler " Ich fühle mich schon sehr nahe,
gleich sein sein viel reifer und reiner als der meinige "

Spengler

Was ich mir aus dem Werke mag herausgelesen, was
ich in dasselbe mag hineingelesen haben, davon wüßte
ich keine Rechenschaft zu geben; ferner, ich fand hier
eine Berührung meiner Lebensschaffen, so schien sie
mir eine große und freie Aussicht über die sonstige
und alltägliche Welt aufzutun
mord troph

#43
Letter to Zeller in 1816 von Goethe " Ich habe
unendlich viel von ihm gelernt, nur nicht Bekanntschaft.
Hesse Shakespeare und Spengler wüßte ich nicht,
das irgendein Abgeschiedener eine solche Wirkung
auf mich jetzt getan
* to dead.

1049
 In my paper, he wrote to Herder that he was still driven
 to the Uppflanze. The sign of luxuriant vegetation in the
 botanical garden of Palermo raised the old fancy better
 amidst the multitude he could not discover the Uppflanze.

"Eine solche muss es denn noch geben! Voran
 würde ich sonst erkennen, das dieses oder jenes
 gewiss eine Pflanze sei, wenn sie nicht alle nach
 einem Muster gebildet wären?"
 "Such a thing there must be, — otherwise how should I recognize
 that this or that form is a plant, if they were not all built
 on one pattern?"

1050
 "Ich bin auf ein $\xi\upsilon\ \kappa\alpha\iota\ \eta\ \alpha\upsilon$ gekommen,
 nicht in Erstaunen setzt." ein und alles
Illustration to Uppflanze

Soethe found the Uppflanze was only an abstract in (A.A. expression)
 a mental existence. It was Turgin who first showed
 it, but he merely described particulars under a general
 form.

1051
 Troll found on the other hand Soethe had found in his Uppflanze
 an ultimate common ground plan, so there is a possibility of
 representing them in common under a typical unity, as to a family
 the whole of the Kingdom, the higher plants express under
 single representation. This other can only be attained by
the mind's eye. To fix in a paper is impossible.
 Soethe himself writes in his Uppflanze: "Auf alle Fälle ist's
 schwer zu schreiben und unmöglich, an den Blumen
 Lesen & begreifen, wenn auch alles nur als 'eye-ball and
 schart geschrieben wäre." Ideen, the typical plan became
 hand of Troll Soethe's idea.

less ~~abstract~~ concrete to the Uppflanze as any given form
 1051
 Troll says that to relate to the Uppflanze is a variation
 to the concrete form of variations

juette wrote " dass in demjenigen Organ der Pflanze, welches wir das Blatt gewöhnlich anzusprechen pflegen, der wahre Pflanzverbaug liegt, da sich in allen feststehen verstecken und offenbaren Können."

A note of the time (2 unpubl. A.A) speaks of the leaf as - flattern stein - a word as leaf a leaf under soil where dark moisture

Melanophosi wa. well known word in the 18. century

Trollen juette (Relevant) Recard 1994 the title of a mentat (Naturforscher)

6. juette's decision refined ~~the title~~ a complete nature, u. seen under called half nature a complete nature, u. seen (Naturseher)

He does not aspire to objective knowledge, but seeks a nature of the heart in the clouds of nature and spirit and organ in the production center of the world being in the "meine Tendenz ist die Verkörperung der Ideen" my tendency is the incarnation of ideas

"The spirit shows outwardly into our truth in the (truth) notion "Der Geist trachtet da, seine eigene Natur wahrheitsgemäß zu verkörpern" my soul inner life shows itself as a living creature, which may an unknown foresawed law (Regel), aspires to find it in the outer world & embrace it into the outer world. His scientific work is the "symphonie" carried out in practice of an original apprehension of truth (Wahrheitsgefühl)

In p. 7 he shows an attitude towards reality, as known in experience, facts stands ... just a little but not sciences. He discovered the intermaxillary bone as an independent science

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Selektionsgesetz

Tull p 8

The motto of Goethe's whole scientific system was: one may be Tull 804
expressed in his words:
Und es ist das ewig Eine
Das sich vielfach offenbart. // one may
Das sich vielfach offenbart. // unity

It is the eternal unity
That manifests itself in 6 ways.

Goethe's scientific writings are only fragments of a more general
conception, so they must be regarded in connexion with the totality of his
personality as the sole central point Erste unklar

p 11
He speaks of Goethe's immortal contribution as "den Geist
gestaltender Synthese"

Goethe in seinem Verhältnis zur Natur.

(Tull's Introduction.)

See also note on preceding page, earlier reading)

The first section is Deum sine Notum

Goethe und Spengler

Das Dasein ist Gott (Goethe)

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p. 20
p. 26

Goethe's Ethos as "mienen alten Ayzl"

"Villst du ins Unendliche schreiten
Ich nur ins Endliche erquickten,
Villst du dich am Ganzen erquickten,
So messst du das Ganze im Kleinsten erblicken."

if thou wouldst step into the infinite,
So only into the finite on every side
if thou wouldst comprehend the whole,
then must thou measure the whole in the smallest parts.

in the time and the thing

p 36
"Die Natur, so mannigfaltig sie erscheint, ist doch
immer nur Eines, eine Einheit, und so muss, wenn sie
sich teilweise manifestiert, alles übrige diesen zur
Grundlage dienen, dieses in dem übrigen zusammenhängen
haben." Natur, however manifest the space is given

always on one, a unity, & so then the manifest herself in
 part, all the rest must serve as basis of the part, & the [cannot
 be den der gramm. | rest | system.]

Trull 16⁰
 B

p 36

In der lebendigen Natur geschieht nichts, was nicht
 in einer Verbindung mit dem Ganzen steht.
 In living nature nothing happens that is not in relation ~~to~~ with
 the whole!

Rede: the whole

ist... jede Kreatur nur ein Teil, eine Schalterung einer
 grossen Harmonie.
 Each creature is a part, a nuance, in a grand harmony

Individual whole

p 40

He decided to irrevocably base (1) 84
 pa 6 "I hence to give that I may recognize the difference of
 followers behind as lower powers, who carry less than those who
 stand ahead should be, in no way the nature of the need, to
 witness, but must more content to solve the different problems
 of how so many intractable, homeless, unbound, unconfined
 beings could in some measure form a consistent whole. Linnæus
 (zusammen bestehen) a whole
 mechanically of the details.

He says I have felt after his arduous study of Linnæus system, that it
 whereby I have really a whole into countless sharply defined species
 - it is as if the picture is mosaic pattern, as seen in a picture but
 as isolated tesserae when to myself, which was lost.*
 His study of Linnæus system seem to have opened his eyes to the immense
 multiplicity nature, but it failed to satisfy him.

he says it provided the semblance of a picture, built up of tesserae
 who again connect in (both p 45)
 p 47. Stimulus to I take young "Bei gewöhnlichen
 Pflanzen, sowie bei anderen längst bekannten Gegenständen
 denken wir zuletzt gar nichts; und was ihre Beschaffenheit
 ohne Denken?"
 Effort - I now vegetate!

* I feel this was words in their
 context - do not seem to refer
 themselves so all (p 197)
 but to use 1 part

Die Wechselhaft der Pflanzenformen, dem ich
 the changeableness of plant-forms, which
 längst auf seiner seinem eigentümlichen Gange
 (which) had long since followed in its charact. path
 folgt, erweichte nun bei mir immer mehr die Vorstellung
 nun auch in me more than ever the concepn: die
 uns umgebenden Pflanzenformen seien nicht ursprünglich
 the plant forms surround us as not originally determined
 und festgestellt, ihnen sei vielmehr bei einer eigensinnigen,
 fixed, ^{in them is granted} addition to an ^{of} ^{systemat-}
 generischen und spezifischen Hartnäckigkeit, eine
^{genem} glückliche Mobilität und Biegsamkeit verliehen, um
 happy ^{mobile} ^{flexibility} to be able to accommodate themselves to
 in so viele Bedingungen, die über dem Erdkreis auf sie
 as many condit's as walk upon them on the globe
 erwiehen, sich zu fügen und darnach bilden und
 x ^{accords} ^{to} ^{the} ^{form} ^{of} ^{the} ^{stream} ^{of} ^{the} ^{transverse}
 unbillen zu können. Die allertent feinsten haben eine
 ungesprochene Verwandtschaft, sie lassen sich
 mancher ^{relationship} ^{they} ^{allow} ^{themselves}
 ohne Zwang untereinander vergleichen.
 to be compared among themselves with an stream.
 The thought that "das man sich alle Pflanzenformen
 vielleicht aus einer entwickelten könne. (end p 207)
^{Der 7 plant forms for m}

p. 52
 "Alles ist Blatt und durch diese Einfachheit wird die
 größte Mannigfaltigkeit möglich ...
 Ein Blatt, das nur Feuertätigkeit unter der Erde
 ersaugt, nennen wir Wurzel. ^{Root}

Ein Blatt, das sich ^(i.e. considerably symmetrical) weit ausdehnt, eine Stiel-Strengel.
 p. 53 Toll says that a process (Wickung) "wooden ein
 und dasselbe Organ sich uns mannigfaltig verändert
 sehen lässt " ^{is} ^{not} ^{at} ^{all} ^{by} ^{itself} ^{but} ^{is} ^{the} ^{result} ^{of} ^{the} ^{action} ^{of} ^{the} ^{plant}
 p 53 ^{Metamorphose}
 * Toll says it was a fashionable word in the 2nd half of the 18th century

The basic idea of the metamorphosis theory - namely that, to identify the latent organs of plants, was repeatedly expressed by Linnaeus. He says that the idea suggests itself to a further degree to ideas for Linnaeus, but Jovellus definitely claimed it as his own (Hp 53-4)

In the letter of Jovellus's essay shows that he regards the concept of metamorphosis as familiar, that he merely offered an unexpected interpretation of the phenomenon on his own lines.

[Jovellus's approach was primarily literary & intellectual (novels, poetry) and has no acknowledged sources. It is clear one does not write the material, rather than the material itself to an abstract idea]

Jovellus quite neglects work & stem

work - stem

The argument treats the work as metamorphosis, the leaf und typus conspicui
der fruchtlos joet heschen Uridei "Alles in Einem und aus Einem", des εἰς καὶ ἐκ αὐτοῦ, jener Idee, die all sein Schauen und Denken beherrscht, die uns schon in der Uppflanze als ideale Einheit in der Vielheit der Pflanzeneinheiten ein zentrales und nunmehr als der den Reichtum pflanzlicher Organbildung fassende Mittelpunkt im Blatt wiedererschint"

Jovellus's special passage of Bryophyllum calycinum
metamorphosis is the procedure of Nature by which unity is developed into multiplicity, & it should lead to the interpretation of multiplicity out of unity. [Tull's was]

"Was ist das Allgemeine?
Der einzelne Fall,
Was ist das Besondere?
Mittleren Fälle."
one may

p 65. It was after his plant studies that he applied the type concept to animals.
p 65. He recognized the Wirbel (vertebrae) by which he meant vertebrae or the spinose or the stump of the trunk of leafy plants. (He was thinking of type concept in animals)
unity in animals corresponds to leafy plants (type concept in animals)

Troll p 68 Comparison berechtigt überhaupt auf Vergleichung.
Joeth'sand "Naturgeschichte" in concisus predominatly est
p 73

Joeth's form morphology is name, & indeed is to created
& methodische fundat. Joeth's Morphology

Die Morphologie soll die Lehre von der Gestalt,
der Bildung und Umkehrung der organischen Körper
enthalten"

On Joeth's concept, Gestalt (see § II.1) Troll comments:
(p 73) Extent generalised Relativ, Gestalt & type
the Gestalt-conception belongs to Types or Urbild
(legt der Gestalt-begriff im Typus oder
Urbild vor)
(I cannot see in Tharstele Vorliegen. Better
paraphrase this if possible AT)

Trollen [Typus & Urbild] Beide, in vesent lecher
gleich bedeutend, sind Ganzheitsbegriffe. Sie werden
deshalb nicht-begrifflich analytisch erfasst, sondern
anschaulich gewonnen empirisch
intuitively empirisch

Joeth's "differentiate to concepts" of the "unbeleblich-
morphologischen" + begrifflich-exakter "research. morphology
Joeth makes "clear to the eye" morphological work
"Darstellen und nicht beschreiben. Darstellg & Veranschaulichung
von Gegenständen in dem diese weislich typischer
& Objekte (eine deutliche erfahrung)

Erläuterung Troll regard as essential causal,
(p 76)
Troll says that the morphology found of Joeth's "remote from the
causal principle, it depends entirely on Darstellung (untranslatable)
presentation (untranslatable)
In Darstellung und Wahrheit he says "Das Auge war vor allem das
Organ, womit sich die Welt fasste (opprehendend) Joeth's eye."

T roll p 76
Joeth says
and aus sich selbst; nur viele, zusammen überschaut,
methodisch geordnet, geben zuletzt etwas, das für Theorie
selten könnte.

Compare
"Kern Phänomenen erklärt sich in
nur viele, zusammen überschaut,
methodisch geordnet, geben zuletzt etwas, das für Theorie
selten könnte."
Differ bet f b seen - mode exp. see

Joeth's method was quite other: he ~~had~~ ^{aimed at the disclosure} ^{of} ^{the} ^{body} ^{of} ^{the} ^{phenomena} ^{and} ^{an} ^{ready} ^{to} ^{reveal} ^{the} ^{body} ^{to} ^{the} ^{scourge} ^{eye}.
basic phenomena (Urphänomene) and an ready to reveal the body
to the scourge eye. This is more than mere seeing: the eye is the body
of the spirit we have ~~to see~~ ^{to see} ^{the} ^{body} ^{of} ^{the} ^{phenomena} ^{and} ^{an} ^{ready} ^{to} ^{reveal} ^{the} ^{body} ^{to} ^{the} ^{scourge} ^{eye}.
union. This does the eye to spirit - or important
weise toward "minds eye" - - seeing & subject = problem

p 78
Joeth's mode of percept is intuitive Anschauung which is
different from abstract conceptions & from mere sensuous Anschauung
making between

p 78
Joeth's note, to ~~the~~ ^{"anschauliche} ^{Urteilskraft"} (and
myself Kant's; I don't understand of he means to say - Kern-
used the term. (I have not properly handled the §)
A.A.)

p 79
Joeth says: The main conception which, as it seems to me,
must be form the basis in every contemplation of
a living being, is that nothing mechanical as a were of the
nature is constructed or produced.
Joeth says that all. of. a living being is undoubtedly in the
shortest sense, an undivided ultimate unity

p 80
Joeth distinguishes a double law which forms the nucleus of the
law, the inner nature whereby the plant is constituted, &
the law of outer conditions, whereby the plant is modified.

p 81
Unpolarität runs through to both univers, acc. to Joeth
"Das zweite zu entzweien, das tut zweite zu concept
ist das Leben der Natur."
To bifurcate the unified, & unite the bifid is life / nature.
To divide the unified & unite the bifid is life / nature

p 82
Joeth's idea of polar
philosophy of Romantic period, Schelling, Steiner, Novalis & (p 83) He got the
idea especially from Kant)
p 91 Joeth built the idea - as former see are analytic.
analytic

1908
Types - Uphiacaomen are (of Goethe) representation, to in manifestations,
symbols of a ~~multifaceted~~ multifariousness, since ~~it~~ in the case of
symbols is concentrated itself in essential ~~fact~~ intensions (Schall)

1908
Symblika interpretata / experientia becommer ma representant of Goethe as
he got older. Symblika

1909
Goethe said "the true Symblika, in which the
spirit represents the sensual, not as dream, shadow, but as
- living momentary revelation of the unmaterial. unmaterial
idea
[This is really the unmaterial idea (A)]

1907 Gp
Goethe said "Man kann in den Naturwissenschaften
über manche Probleme nicht richtig sprechen, wenn
man die Metaphysik ~~nicht~~ nicht zur Hilfe ruft; neut f
summen present

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1909
das Urbild hinter dem Abbild,
das Wesen hinter der Erscheinung
die Selbstheit hinter der Natur.

Alles Vergängliche ist nur ein Gleichnis. / allegory
Ergly Transiting "of an allegory
p 90.
Alles, was geschieht, ist Symbol, und indem es vollkommen
sich selbst darstellt, deutet es auf das übrige
Ergly: das happens is a symbol, while it completely represents itself
itself, it serves as an indication of the rest. Allegory
Symblika

^{Goethes auswertung}
Goeth (Teil 107) p 107
Die Natur. (Fragment-)

Jedes ihrer Werke hat ein eigenes Wesen, jede ihrer Erscheinungen dem isoliertesten Begriff, und doch alles macht alles Eins aus.

Each of her works has its own being each of her phenomena has its own isolated idea, + yet all constitute one

p 108
Auch das Unwunderlichste ist Natur. ^{Teil 108}

Sie hat keine Sprache noch Red, aber sie schafft Zungen und Herzen, durch die sie fühlt und spricht

Sie hat alles isoliert, um alles zusammen zu ziehen

Vergangenheit und Zukunft kennt sie nicht. Gegenwart ist ihr Ewigkeit.

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Zur Morphologie p 113 (repetieren man muss 1 & 1-3.
mit engl. p. 114 (von Detail, das) Goethen ist kein heiliges Wort
fragment ^{Fragment} ^{Fragment}

Analysis ^{Defect analysis} ^{Fragment}
Analyse der (trennenden Bemerkungen) zur
-advantys. Das Lebendige ist zwar in Elemente zerlegt,
aber man kann es aus diesen nicht wieder zusammensetzen
und beleben.

p 115
Es hat sich daher auch in dem Wissenschaftlichen Menschen
zu allen Zeiten ein Trieb hervorgetan, die lebendigen
Bilder als solche zu erkennen, ihre äusseren sichtbaren
freilichen Teile im Zusammenhang zu erfassen, sie ~~so~~ als
Bedeutungen des Inneren aufzunehmen, und so das Ganze in
der Anschauung ^{zu beherrschen}. Wie nah
dieser Wissenschaftliche Verlangen mit dem Kunst- und Nach-
ahmungstribe zusammenhängt, braucht wohl nicht umständlich
ausgeführt zu werden. (reus per) Man findet ⁱⁿ daher in

Joachim (Zur Morphologie)

dem fange der Kunst, des Wissens und der Wissenschaft
mehrere ^{proben} Versuche, eine Lehre zu gründen und auszubilden, welche
wir die Morphologie nennen möchten. Morphologie

p 116 Continuität (in - mit - formen etc) ^{analysis}
Wenn wir ~~den~~ einen Körper auf dem anatomischen Wege
in seine Teile zerlegen und diesen Teile wieder in das, worin sie
sich kennen lassen, so kommen wir zuletzt auf solche Anfänge,
die man Simulantile genannt hat. Von diesen ist hier nicht
die Rede; wir machen vielmehr auf eine höhere ^{maxime} ^{principle}
des Organismus aufmerksam

Jedes Lebendige ist kein Einzelnes, sondern eine
Mehrfachheit ^{von} ^{so} ^{vielen} ^{als} ^{uns} ^{als} Individuen erscheint
bleibt ^{so} ^{doch} ^{ein} ^{selbst-} ^{ständiges} ^{von} ^{lebendigen} ^{selbst-} ^{ständigen}
Wesen, die der Idee, der ^{plan} ^{nach} ^{gleich} ^{sein}, in der
Erscheinung aber gleich oder ähnlich, ungleich oder unähnlich
sind.

Je unvollkommener ^{das} ^{geschöpf} ^{ist}, desto mehr
sind diese Teile einander gleich ^{oder} ^{ähnlich}, und desto mehr
gleichen sie dem ganzen. Je vollkommener ^{das} ^{geschöpf} ^{ist},
desto mehr ^{sind} ^{diese} ^{teile} ^{einander} ^{gleich} ^{oder} ^{ähnlicher}, und desto mehr
werden die Teile einander. In jenem Falle ist das ganze den
Teilen mehr oder weniger gleich, in diesem das ganze den
Teilen unähnlich. Je ähnlicher die Teile einander sind, desto
weniger sind sie einander subordiniert. Die Subordination
der Teile deutet auf ein vollkommeneres ^{geschöpf} ^{und} ^{ist} ^{das} ^{ganze} ^{den} ^{teilen} ^{unähnlicher}

p 117
"Plans" ^{traces} "die uns doch als Individuum erscheinen, aus
seiner Einzelheiten bestehen, die sich untereinander und
dem ganzen gleich und ähnlich sind, daran ist wohl kein
Zweifel." ^{Interius} ^{vegetativ} ^{reproducent} ^{type} ^{leaves}, ^{but}
"the buds pressed."

p 117
"Distant & cylindrical, the bean is two true leaves, but
distended filled with mealy contents. He refers to the plumule
consists of leaves as, potentially, buds - true axis, so that the
seemingly simple seed is a complex of units."

1922

"Hierbei fühlte ich bald die Notwendigkeit, einen
typus aufzustellen, an welchem all Säugetiere nach
Übereinstimmung und Verschiedenheit zu prüfen waren,
und, wie ich früher die Urpflanze aufgesucht, so
trachtete ich nunmehr, das Urtier zu finden, das herost
denn doch zuletzt ^{now} den Begriff, die Idee des Tieres:
(I do not see the finality) 29/2

Soethes Parabase. quoted on the page of the 123

"Und es ist das so eig Eine,
Das sich vielfach offenbart."

one more

Soethes botan histy (Toll p 10) see also G. J. p 56
prob. Soethes began up with the idea of an extent Nature etc.
in about 1800. About extent matter "hätte ich
keinen Begriff und von ihren sogenannten drei Reichen

nicht die geringste Kenntnis
pp 150-1
had a garden ~~rare plants~~ ^{the apothecary, Weimar}
rare plants, which initiated G. into boty. ^{the culture medicinal}

Soethes was ^{his opponent with} Rousseau
p 197, Rousseau's studies ^{his opponent with} "home-bred rural"
Redoute. Rousseau's studies ^{his opponent with} "home-bred rural"
chambré. Rousseau's studies ^{his opponent with} "home-bred rural"
then he talks down an those who he must have known in his walks.

He defends himself as an amateur on of his own amateur (Dilettanten,
Liebhaber) contribute much to the progress of science. The
professional must strive after completeness & to make, tho he must
investigate the full ^{of a subject} in ^{it is treated}; to amateur, so concern
on the contrary, to pass by single cases ^{AA durch das einzelne}
durchzukommen ^{single cases} & to reach an elevated point where a view
of the whole, still the greater part may be obtained.
Defence? amateurs

Bst. Hist. Sweth cond.

p 202

"da sinnliche Form einer übernatürliche Umpflanzung"
hevered bef ihm
(sinnliche = material, present y the senses)

part de ce que part
abstrait caract. 1 Umpflanzung

25

"so leuchtet mir am letzten Ziel meiner Reise, in Sizilien,
die Ursprüngliche Identität alle Pflanzenteile vollkommener
Seels, 7 "Celtis Opuntia" p 202

→ This "rechteltiger Gedanke" new cloud occurs him, but if
mit - d. d. (to see) his life - mid. so nicht ausschließl.,
Doch durch alle übrige Leben hindurch, darin beschloßener
musste.

p 205. After pulling his work in 1790 he soon intended &
produce produce about in & explain it.

prob. He complains that he is unable to know - a poet
how not as a scientist

He has bestowed a great part of his life, in unfruitful passion
upon the study of nature
He says that the world he has obtained, as not the result of
any so hardy gift of mind, nor of momentary inspiration, but
of consistent effort.

In scientific work it is equally pernicious
to listen to experience exclusively as to the idea unconditionally.
gleich schädlich ist, ausschließlich der Erfahrung
als unbedingt der Idee zu gehorchen

comb. mit 7
abstr. - sensus

p 207. Entleeren des Aufsatzes über Metemorphose der
Pflanzen

p 208. He felt that he had not the spend gift of a universal
& detail of a plan study arrangement the plan would (on men
say of systematic AA) that of his to in less another way, ~~was~~
in keeping with the rest of his course through life. The phenomenon
change mutations in organic creatures had gripped (his mind)
powerfully through former irregular - Nature opened here & he
cut and with one another than the duty of metemorphosis was - he
(myself saw), scintilla of his particular (then) AA

Sweth's metemorphosis
why he took the particular
time

Suetta (J. collect)

(Dated by Martus p 334
1823)

Probleme p 221

naturlichen System, ein unerschöpfender Ausdruck
 Natur System, = selbst-Charakter der expression
 Das Natur hat kein System, sie hat, sie ist Leben und
 Folge aus einem unbekanntem Zentrum, zu einer nicht
 erkennbaren Grenze. *Notes betrachtet ist daher endlich,*
 man mag ins Einzelne Teilend verfahren *oder im Ganzen,*
 nach Breite und Höhe, die Spure verfolgen. *man mit dieser*
 folgen die clues mit the Whole *hand vrees*
analyse system in

p 228
Betrachtung über Morphologie überhaupt.

"Morphologie" nur darstellen und nicht erklären will.

"wie in der Morphologie eine neue Wissenschaft
 aufzustellen gedankt, zwar nicht dem Gegenstande.
 nach denn derselbe ist ^{propos} bekannt, sondern der ^{Ansicht} Methode
 und der Methode ^{familiär} selbst, welche sowohl der Lehre selbst
 eine eigene Gestalt geben muss

Die Morphologie soll die Lehre von der Gestalt der Bildung
 und Umbildung der organischen Körper enthalten.

p 229

Die Anwendung mechanischer Prinzipien auf organische
 Naturen hat uns auf die Vollkommenheit der lebendigen
 Wesen nur desto aufmerkamer gemacht

p 230
Nacharbeiten und Lemmungen

p. 230. *Handy my Mithras paper & engraving*
 on copper *for* "die Fortsetzung meiner ersten Arbeit."
Mr copper plate was lost

p 231
 Hey *my* *collectors* *3* *drawings* *into* *&* *drawings*
& *literature* *he* *came* *to* *the* *conclusion* *that* *he* *could* *never* *carry* *out*
the *botanical* *work* *he* *had* *planned* *except* *my* *time* *to* *draw* *the* *plates* *to*
draw *so* *far*

bestand *wird* *offen*
te *prohieren* *Versuch*

Juli (1926)

P ~~266~~ 265.

Ob der Kern oder Schale Geist?
 in "Bedenken und Erhebung"

Kern und Schale

Stunzelches Ereignis, p 265-
p 267 "Das ist keine Erfahrung etc."

Schuller's Kar

p 268. Schuller -> ein gebildeter Kantianer

Soetho speaks of his own "hartnäckigen Realismus"

Soetho's Reden

p 270 Bedenken und Erhebung

Soetho's Reden

Dem Ganzen eine Idee zum Grunde lege, wornach
sich in der Natur, die Natur in sich, von Wirklichkeit
zu Wirklichkeit schaffen und wirken möge

Endlich finden wir ... dass der Philosoph wohl
möchte recht haben, welche behauptet, dass keine
Idee der Erfahrung völlig kongruiere, aber wohl
zugibt, dass Idee und Erfahrung einander sein
können, ja müssen

aber = erf. anlagen ist. Denken

Die Schwere der Idee und Erfahrung miteinander
zu verbinden, erscheint sehr hundertfach bei aller
Naturforschung: die Idee ist unabhängig von Raum
und Zeit, die Naturforschung ist in Raum und Zeit
beschränkt; daher ist in der Idee Simultanes und
Sukzessives unzugänglich verbunden, auf dem Standpunkt
der Erfahrung hingegen immer getrennt

Soetho's posit-
bel. Natur-
senses

Der Versuch als Vermittler von Objektivem und Subjektivem.

1793
p 274. Speaks of the fact, however "diese Erkenntnis,
gleichsam wie ein eingeschlossenes, aber lebendiges
Wasser, sich nach und nach zu einem gewissen Niveau
erheben, dass die schönsten Entdeckungen mehr-wohl
durch Menschen als durch die Zeit gemacht werden."

Spein y Stimme

Zoll (1826)

p 285

Einwirkung der neueren Philosophie

29

"Falsche Philosophie im eigentlichen Sinne hatte ich kein
G. mit naturl. = philosph

Ogan

p 286

Wenn he fuer real Kant's letzte, Pure Reason ~~was~~ he
fand in it a renewal of the old quest, how far our self
how far the outer world contribute to our intellectual
life (gestigtes Dasein). He says that he himself
had never separated the two & really believed that he
saw his notions before his eyes. Goethe's uncondemned part.
meinungen

p 313

Von den Vataken der vergleichenden Anatomie
Notizenschrift ^{beruht} _{depend} überhaupt auf Vergleichung
Comparation

Voraus aus der vergleichenden Knochenlehre, dass
der Zwischenknochen der oberen Kinnlade dem
Menschen mit den übrigen Tieren gemein sei.

Jena 1784

p 380

Indem ich nun ihrer Notiz nach innerlich
gleiches, in der Erscheinung aber völlig ungleiche
organische Teile paralleleren sollte

p 434

Buffon: 175-3 mots d'a "desin primitif et genéral
- (u'on peut suivre l'os l'om - sur lequel l'os semit
avoir été coulé. T. IV p 379. Buffon on desin primitif

p 434

Im Zusammenhang mit Curran
Selting de Sauni-Helain an Acad. - reg. des
sc. Paris 1830 (bezug p 407)

betonen p 434 Wenn wir den Weltlauf mit Sorgfalt
betrachten, so erfahren wir, dass alle öffentlichen
Verhandlungen, sie mögens religiös, politisch oder
wissenschaftlich sein, früher oder später durchaus
formell werden. Publik. discussion

p 437. Date) the 1832.

Hedwig, J. ^(zu) *Hedwig'sche*
 Vom wahren Ursprunge der männlichen *Spelten* Begattungs-
 -werkzeuge der Pflanzen 1. Leipziger Magazin, zur
 Naturkunde, Mathematik und Oeconomie. ^{2er} Dritte
 Stück. pp 297 - 319. ^{Leipzig u. Dessau, 1797.} Q. 340.3.d. 3.1

pp 298-9. In the text he has called the petio plant
 the old compain for and the head & hair, & Linnæus, who
 has of cortex the calyx or dew; for base, the corolla; for the
 wood, the arid vein; the gynæceum for the new-like petals
 (p. 299) He points out the balance have been so much concerned with
 to investigate of new plants for all parts, the word & details
 descriptive works, ~~to~~ give much consideration to the more
 common, the plant on which all depend. *weil er sagt man hat*
 Von dem Markte ~~der~~ Pflanzen weis ich genau,
 dass man ihn die gepriesenen Tugenden ^(si) one aller
 hat

Just zugeschrieben hat
~~How to pete of plants~~ I know of certain that
 the exalted virtue of 6 petals plant has been attributed to
 the tumor given baselingly. *Reine unparthum / pille*
 He gives some proof of this, his purposes & that is in detail in
 later paper

Tull, W. Gerhart und Gesetz Flora, Nr. 18, 115 S.F. 118, 119 ad 31
 1925 Joebel-Erbschaft pp 536-565
 p 557 Consider to wit W. Hofmeister's Allgemeines Morphologie
 represents a turning point in morphology, same in place of idealistic
 morphology be pure causal morphology. See Joebel, H. Wilhelm
 Hofmeister. Leipzig 1924.
 pp 535-40. Compare Joebel's Kant. Rechts Kant's
 general-exponents of discursive analytical modes, though
 Das diskursive analytische Vermögen hat in Kant
 seine klomsche und reifste Ausprägung.

p 540
 Tull photo Joebel's says "Wenn ich Watz schreiben will, so
 stehen mir immer Bilder vor Augen." Joel's picture theory
 p 541
 Henry's Goethe all discursive - the highest sense is "die bedeutende
 Ausübung eines organischen Vorherrschafts gefühles, das im
 Stillen längt ausgebildet, unversehens mit Blitzeschnelle
 zu einer fremden baren Erkenntnis führt. Es ist eine
 aus dem Innern am Äußern sich entwickelnde
Joel's in discursive

Offenbarum:
 Joelt's Kant's "meine ganze innere Welt erwie sich als
 eine lebendige Heuristik, welche eine unbekante,
 seahute Regel anerkennt, welche in der Personwelt
 zu finden und in die Personwelt anzuführen trachtet;
 kann correspondy mehr to Verstand to law given of
 Nature. p 542 in Acc. & Kant to understand impress of categories upon
 Nature. Man can only understand the small amount of
 Nature's - richness & fullness of types & phenomena
 which is accessible to him through the capacity for knowledge on
 the basis of the categories, to general schemata which he
 apprehends & classifies reality. This kind of apprehension is to say
 to only one door, & much else - nature may be unaccessible &
 him. Tull contrast Joelt's Verunft die "die
 Wählbaren - gestaltet in Kant's Verstand "reine
 Verstand" mit transponens "die Wahlbarkeit in Begriffe"
 rechts im concepts &

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Geoffroy Saint-Hilaire. Sur des Faits de Zoëthie
lui donnant des droits au titre de savant naturaliste
Ann. d. sci. nat. T. 22. Paris 1831 pp 188-193.

p 193
(Zoëthie) "l'élévation de ses vues et sa face philosophique
au sujet des analogies végétales."

p 193
Jaspard Friedr. Wolf... avait annoncé et admis sans
hésitation le principe du rapprochement analogique de tous les
organes extérieurement végétaux, mais aussi le doublet des
à un seul type, malgré l'immense variété de leurs
formes.

p 150
(Mr Melampyrum 11790) C'est le livre d'un savant
pour le fond des idées, mais, dans la forme,
celui d'un poète qui s'exprime en poète. ... cette
œuvre scientifique est immédiatement complète
... une philosophie nette et achevée
organique par les végétaux

In other words (his parts too)
life is shown in fragments
fragments of a reality that
ultimately forms a complete, unified
whole (his parts too)
life is shown in
later phase?
A.H.

Sherrington, C. (1922) Zoëthie a Nature's own
p 15-20
Zoëthie... doublet des faits? species when to
found similar similar cases in Paris
Ainsi le métamorphose tout le domaine des "no part"
body body" regard met. thing

Evolution was imposed on Zoëthie.
p 23
"View is not of Zoëthie's poetry, but of his science"
should not

check for Schuster.

Schuster, J. von (1924) Goethe die Metamorphose der Pflanzen mit dem Originalbildwerk herausgegeben von Julius Schuster. Berlin, W. Junk, 1924 pp. 65, 66. In 1922 Schuster visiting Weimar to study Goethe's botany, found in the Weimar Bibliothek a portfolio dated 1830, containing a series of drawings illustrating Goethe's Metamorphose.

Footnote 3, p. 69. The word fasciation is first used by Olaus Borrich in Act. Hafn. 1671.

(I have checked the account of the visit for the Lophium - Aufg. (G-II 51) pp. 68, 9. In 1824 under the title of "Unbillige Förderung" Sophienausgabe

II, 6, pp. 331-3, Zur Morphologie, verfolg. Goethe writes on the root: - Man hat es mir zum Vorwurf machen wollen, dass ich nicht auch, indem ich die Metamorphose der Pflanzen behandelte, auf die Wurzel Rücksicht genommen habe... Vor der Wurzel hab' ich soviel Respekt als vor dem Fundament des Straßburger und Kölner Doms, and wie es damit beschaffen sei, ist mir auch nicht ganz unbekannt geblieben; denn eine Zeichnung des in früheren Zeiten teilweise aufgetragenen Münstergrundes hab' ich gern an Freund Boisseree als ein auch ihm interessantes Blatt abgetreten. Aber unsere eigentliche Betrachtung des Gebäudes fängt an von der Oberfläche der Erde.

. So auch mit der Wurzel, sie ging mich eigentlich gar nichts an, denn was habe ich mit Gestaltung zu tun die sich in Fäden, Strängen, Bollen und Knollen, und bei solcher Beschränkung, sich nur in unerfreulichem Wechsel allenfalls darzustellen vermag, wo unendliche Varietäten zur Erscheinung kommen, niemals aber eine Steigerung; und diese ist es allein, die mich auf meinem Gange, nach meinem Berufen sich ziehen, festhalten und mit sich fortreißen konnte".

p. 89. The coloured reproduction of the proliferating rose in Hansen's upper figure of F b, is, according to Schuster reproduced from the hand-coloured engraving; he himself reproduces the original (text) Figure 6, p. 91)

(This is the only example I have noticed in which Hansen and Schuster's pictures overlap; Hansen's, for the engraving is of course reversed A. A.)

p. 77. Goethe regarded compound leaves as "eigentliche zweige, deren Augen dich deswegen nicht entwickeln können, weil der gemeinsame stiel

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check for Schuster

Schuster-Goethe (cont.)

pl XI he calls kolokotron
Viedersgalt - I don't know if he
means the engraving - it may be as
revised AA

zu hinfallig ist. (Sophien-Ausgabe II, 13, Paralipomenon 130.)

Two very good figures (Pl X and XI) show the elaborate leafy outgrowths which may arise from the midrib of Brassica oleracea. (Schuster (p. 86) speaks of these outgrowths as arising on the under side, but I think he is mistaken, and that the arist represent how the outgrowths as developed from the upper surface. A.A.)
includes really are intended to
originate leafy Primæ decussæ

p. 104. He wrote Zur Morphologie in 1807, but did not publish the first part (Heft) until 1817.

p. 107. Acc. to Schuster, De Candolle derives the irregular from the regular, while Goethe interprets the regular and the irregular as metamorphoses of the type (des Twigen).
Frederick Jacobi (1795-1865) Genevise
See p 57 under Soret's Mar *Soret*

From Soret in 1828 Goethe came to know of de Candolle's 1827 Organographie végétale.

p. 110, footnote 3. Goethe's copy of Gingins-Lassaraz' translation of the Metamorphose has repeated manuscript notes pointing to its infidelity, inexactness and incompleteness.
F. de
**p. 109 die zwei Bände der Organographie von de Candolle mit Rücksicht auf sein eigenes Verfahren genau betrachtet*

p. 108 Goethe read the Organographie with great attention, and he planned a work to include his Metamorphose with Soret's translation into French, and the chapter from

de Candolle's Organographie Sur la symétrie des plantes, and other representative extracts, accompanied by a German translation of his own. p. 114. The work as

ultimately published was much reduced, and the planned de Candolle section is omitted.
from the work of de Candolle's Théorie Élémentaire
possibly forgotten
See p 58
See p 58

p. 107. Soret had been to de Candolle's lectures, and in his course on vegetable

physiology de Candolle had expressed the wish for a French translation of the Metamorphose.
Can you make the source of the Metamorphose letters?
See also p 57, 60 better later
De Candolle's Goethe Analysis Synthesis

pp. 107-8. Goethe compared de Candolle's method in the Organographie with his own, and found in the difference, "the old, ever self-renewing, striving with one another, always unconsciously helping one another, in theory and practice

indispensable, analytical and synthetic reciprocal working". (Letter from Goethe to Soret, April 2, 1828)

(As this is so cumbersome as to be unquotable, one might say that Goethe regarded the difference between his work and that of De Candolle as exemplifying the difference between synthesis and analysis; but he held these two modes to be reciprocal, mutually helpful even in their antagonisms, and equally

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check for Schuster

Schuster-Goethe contd.

Goethe De Candolle

indispensable both in theory and in practice. A.A.)
 pl. 109. Goethe in a letter to Soret, June 28, 1828, expresses his wonder at
 the way in which de Candolle in the Organographie knows how to handle all
 the endless details (bewundere ihn, wie er all die unendlichen Einzel-
 heiten zu behandeln ^{den} weis⁴) *check p 43 of Uhde (Goethe letter Soret)*
 Letter to Soret, July 14, 1828: he ~~regards the~~ *recognizing his study to* Organographie as forming
 a complement to his "abstraktes Büchlein" *after his p 51. Uhde's ed. Goethe's work*

Footnote, p. 111. About Goethe's translation of de Candolle's chapter De la symétrie végétale, in the Organographie, Soret writes that, on beginning to compare Goethe's translation with the original, he is struck with its literal fidelity.

Ref. Geoffroy Saint Hilaire. Sur les écrits de Goethe. Ann. Sci. nat. 22, 1831, p. 188 *for the L.R. not important* Comptes Rendus de l'acad. de sci., 2, 1836, p. 555, 563 pp. 116, 118, 121. The drawings in the small portfolio of 1795 are those published by Hansen. p. 118, the drawings published by Schuster are those

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in the large portfolio of 1830, and also a number of individual drawings not collected into a portfolio, beginning with his botanical studies in Italy, and ending in 1831. *(see for source of drawings the unpaginated Inhalt page before the actual ed. - 10 metamorphose) I. Ueber...*

Ref. M.J. Schleiden. Die Pflanze und ihr Leben, 1850, 2nd ed. Taf. IV. Urpflanze. *(I have look up the 1st ed. & I think the Urpflanze very poor, though less fault than than Turpin's)*

p. 130. Goethe verweilt mit Bewusstsein in der Region, wo Metaphysik und Naturgeschichte übereinandergreifen. *See in Philology*

Literally "G. tarries with conviction in the region where m. and n.h. overlap. One might say "Goethe is fully at home in the region where metaphysics and natural history interpenetrate."

p. 134 footnote. Influence of Goethe on Schelling. Schelling wrote to Goethe on Jan. 6, 1801 "Die Metamorphose der Pflanzen nach Ihrer Darstellung hat sich mir durchgehend als Grundschema alles organischen Geschehens bewährt. (has thoroughly proved itself true ^{is me} as the basic scheme of all organic phenomena. *on the name of the entire work see p 115*)

Ref. Schuster, J. Oken der Mann und sein werk. Berlin, Junk, 1922. *(not Univ. Lib.)*

Malpighii ~~17~~ 1675 38
p 46. In rosa (Pl. D. f. 160) "frequenter
prope ramorum petiolo sit mixtura ramulorum et
folii [The immediat, hinc the melampyris (De AA)]
p 90. Uses tem calyx as a part "floris basis est"
+ deo firmidure (H^{pl} 22, 119) ($\frac{1}{4}$ dram per)
Both p. 42

(Crotta) "supra calycem à delatato caule
vel petiolo erumpunt floris praecipue ornamenta,
folia scil.

Calyx
Crotta
In caulis tert. st. + petio

Hausman (1907)

3640

1251 Malpighi had a controversy with Truembellus who regarded seeds as "indifferent", whereas Malpighi said that each seed was "determiniert", could not produce any plant or pleasure, as Truembellus supposed.

p 64. (Specy) to Metamorphose
"Aber es liest niemand Joethes Schrift!"

1265 He rejects the idea that Joethes Platonian idea. "Dass Joethes Blatt, als etwas neben dem Blattagan vorhandenes, als platonische Idee angesehen hielte, kann nur durch gänzliche Unkenntnis Joethes und der Joetheliteratur entschuldigt werden."
Joethes Blatt vom Begriff

1270 Malpighi called the transition of the bud seeds "metamorphose" [] have ~~up~~ this, p 23 1675 Anatomie Plantarum

Gemma ... Incauta tamen varie metamorphoses in sembris Naturalibus elucescit: (Hans formid 3 p 180 jus. -> variae stipules)
The unlearn he gives; the fully, impermanence-stipules

p 25. He speaks of "successive ... mutabiles" for the transition of a bud scale to smethy man quoniam the foliage leaf.

127 Torjitar mutabibus & diversa gemmarum serere incrementum fortuantur.
He can hardly be said to use metamorphosis for the bud series - he uses mutabiles rather for the changes. A.A. Aug 6. 64.

no Urblatt

formid p. 82 Das Joethes die Kitzledenen nicht als umgewandelte Blätter bezeichnet, beweist am besten, dass er sich keine Abstammung der Blätter in allgemeinen von einem "Urblatt" vorstellte, was ihm manche Autoren untergeschoben haben.

Hansen 1907
to fear as I can understand him, Hansen does not believe
that Goethe postulated an Urblatt.
1891 "Goethe's" Blatt "var demnach mehr als
ein Begriff ^{es war gerade so ein Wort für ein}
^{vermutungsweise} Vorstellung, wie Atom und Molekül
^{vorläufige} Worte für hypothetische Vorstellungen sind.
He points out that Goethe never saw a young leaf rudiment
p. 158. He concludes from comparative study of Goethe's de Candolle
that the metamorphosis of the symmetry they were quite independent.
p. 175
Ord. of the earlier units & use the word metamorphosis
It thus belongs to the 1st century of the Christ.

p. 181
die neue Metamorphosenlehre Linnæus hatte mit einer
Umwandlung von Organen auseinander nicht mehr
zu tun, sondern behauptete eine Umwandlung von
Stengelgeweben in Blattentails.
Linnæus - metamorphosis

p. 277-8
Goethe develops the anatomical type of a seiner
as "Ein allgemeines Bild".
Hansen says "Ein allgemeines Bild ist weder
bloss ein Begriff, noch kann es eine Stammform
sein. Es ist ein Begriffsschema und bildet die
Brücke vom Denken zur Anschauung. He calls
this the applied also to Urpflanze.
Urpflanze Urpflanze

Hansen (1907) on *Linnæus Pteleopsis*
pp 206 ~~et seq.~~ ^{Hansen on *Pteleopsis* 4/A}
p 207.

Linnæus considered that each bud consists of leaf rudiments
with their axils, stem tissue and enclosed buds, ^{or} small
gemmæ. Each bud thus represents whole series of
gemmæ. (*Pteleopsis plantaria*. *Arborescens* VI p 326,
333, 366/7) This idea is born up with performance tests.

The procedure of flower in bud is result of the
axillary development of five of these gemmæ.

^{p 208}
The shape of a bud into flower through *Pteleopsis* happens
in Linnæus as word: ^{to bud-leaves of to next year} ^{can be}
When a flower opens to first, petals; 5 petals
bract; 10 to 12, calyx; 5 first, petals; 5 petals
Hansen & B. ^{Arborescens}. *Pteleopsis* *Arborescens*. VI p 341

Troll p 458 ^{up} ^{to} Linnæus has from up to *Pteleopsis*
Nyl. & Sjöström *Natura*. (*Stem tissue included*)
TA

Hansen (1919) Goethe's Morphologie.

42
38

Jensen.

Urblatt

See also G I 84

p 26
The word "Urblatt" never occurs in Goethe's writing.
Ein "Urblatt", d. h. ein Blatt im allgemeinen, ein
"Blatt an sich" wäre ein Kantisches Nomen

p 168

Skizzen zur Gestalt (W. A. II. VIII. S. 308)

Typus Idee, wonach alles gebildet ist - Da
er zur Vergleichung dienen soll, muss er durch
Vergleichung zwar gefunden werden, wir müssen
ihn aber konstruieren, da wir ihn nicht
erfahren können.

p 170

Goethe's Urblatt as Typus or Model

p 172

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E. Reuter has quoted both to the relation of Goethe
Plato concluded, "Now, Goethe is Plato's first idea
of Goethe, when it is also his
alle Formen, Verwandtschaft zeigt."
formate pp 118-9. C.F. Wolff's Theorie Generationis is

of the ideal represented in Semons's translation.
Wolff began his investigations in plants since he believed
them "Gefäße" von common & plant animals & trees

they were responsible for form.
p 170

It is erroneous to make Wolff to fore-runner of Goethe's
Metemorphosis idea. [But (p 172) as he considered "Alle
Organe des Vegetationspunktes erschienen ihm deshalb
als Blätter"] but he may fairly be regarded as precursor
see G II 67

P. 370-C17.58

43

Hayata, B. An Interpretation of Goethe's Blatt
in his "Metamorphose der Pflanzen", as an Explanation of the
Principle of Natural Classification of Plants. - Icones
Plantarum Formosanarum = 8 (1921) pp. 75-95
Bot. Jahrbücher Bd. 57. 1922 ^(Hertenbeider) pp. 472-48

Für ~~Hayata~~^{HAYATA} ist das Blatt ^{nach ihm} die für andere
Autoren dasjenige Organ der Pflanze, aus dem
heraus sich die verschiedenen Blatt- und Blüthenorgane
entwickelt haben, sondern für ihn sind alle vorhandenen
Organe eins; alle Keimblätter, Laubblätter, Hochblätter,
Blütenblätter, Staubblätter, usw. sind im Grunde alle
dasselbe. Es gibt nach Hayata HAYATAS Ansicht
überhaupt nur ein einziges Organ, und wenn es dieses
in so verschiedenen Form und Gestalt-entfaltungen,
sind diese Verschiedenheiten zurückzuführen auf
die verschiedenen ⁱⁿ Eigenschaften und Verhältnisse der
einzelnen Organformen bedingen. Diese ^{einzelnen} Organformen
bedingen in ihrem wechselnden Zusammenwirken
die verschiedenen Eigenschaften des Ur- oder Grundorgans.
Und diese Urorgan ^{ist} nach HAYATA in Goethe's Blatt
weder zu erkennen.

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9573. Hyata, Bunzo. An interpretation of Goethe's Blatt in his "Metamorphose der Pflanzen," as an explanation of the principle of natural classification. Icones Plantarum Formosanarum 10: 75-95. Fig. 1. 1921.---The author attempts to interpret Goethe's theory of the leaf and bring it into harmony with his own theory of the dynamic system of classification. For a statement of this dynamic system see Bot. Abstr. 10, Entry 1392).--E. B. Payson. (Bot. Abstr. 14:1463, 1925)

Mrs. Arber

49

Herder, J. G. (1800) Outlines of Philosophy of
the History of man. Translated by T. Churchill London. 44
Book V Chap I does not seem to be a continuation of
type form. It opens as so far as "A Series of ancient Forms
- Powers prevails in our Earthly Creation."
Hh. 20.20.

Goethe as Biologist. Cole & J. Nelson VA 129 45
March 19. 1932 pp 423-425 P. 340. l. 6. 95
129

426 It would be interesting to know
"an admitt essay in comparative anatomy"

follows Goethe's Reflexions a Nature a reprint of
T. H. Maxley's translation of Die Natur fuer **DIE**
publ: Natur Nov 4. 1865 **NATUR**
see also J. Bailey Saunders Goethe's Aphorisms p 45
Reflexions of another translation & comments. -49
+74-79

=
Nature: Aphorisms by Goethe. P. 340. l. 6. 95. l
Das G. T. H. Maxley
VA I Nov 4. 1865
pp 9-11 (It has copies of these volumes)

Maxley's first comment. **to philosopher**

"it may be, that by the time these papers, or
these work achievements in records in these papers, are
deleted, to vision of the poet will remain as a trueful &
offspring-symbol of the wonder & the mystery of Nature."
Maxley 1820* Goethe says that the poem is for any
to Dickens Anna Amelia's paper, that he could not
exactly recall with it, but it is a tribute to the American
? (?) of the tribute, & "accents in the death scene in
his mind at that time. des terrors"

"That when is man unmade is still Nature"
p 1

(Full p 489 note
2 initials) dots
in this letter)

* The letter to Kayler v. Müller is reprinted in Teil
& Goethe's Magnuswerke
Schriften. pp 447-8

p 447
Jener Aufsatz ist mir vor kurzem aus der brieflichen Verlesenheit der einzig verheirateten
Herrn Anna Amelia mitgeteilt worden; er ist von einer wohl bekannten Hand geschrieben,
deren ich nicht in den achtziger Jahren in meinen Forschungen zu bedauern pflegte.
Dass ich diese Behauptung verwarf, kann ich nach faktisch zwar nicht
erinnern, allein sie stimmen mit den Vorstellungen wohl überein, zu denen sich
mein Geist damals ausgebildet hatte.
p 448 He goes on to speak of a phrase which he has now translated.

Das Journal von Tieffurt (ed by E von der Hellen)
 (Schriften der Goethe-Gesellschaft. Bd 7) ~~XXXXVI~~
 Weimar, Verlag der Goethe-Gesellschaft. ↑ XXXVI

Include "Rudolf Steiner," über Goethes Aufsatz
 die Natur" ... weist nach, dass der Aufsatz zwar
 von J. Chr. Töbler eingesendet, aber durchaus
 Goethes geistiges Eigentum sei.

Goethe-Jahrbuch. Bd 14. Frankfurt A/M
 1893 P. 746. C. 31. 14.

(checked all below before letter AA)
 Natur! Ein Fragment. ~~von~~ Johann
 Wolfgang von Goethe. [1774 b. e. 3] Heidelberg
 1738

The fragment* appeared in the Journal von
 Tieffurt in January 1738, p. 32nd part, with
 no author's name, as was usual in the *Mercurius*
Magazin. The work was sent to him in 1820
 for the papers of Herzogin Anna Amalie,
 "Goethe hat die Betrachtungen in seine
 Schriften aufgenommen" X

* Die Betrachtungen von
 "tausendfältigen
 Ansichts-bilde der Natur"

X I do not know in what
 form he says that Goethe
 adopted it as his own work

See also
p 70 or 74-75

In Bailey Saunders. The Maxims of Reflection, & Justice. Dublin 1873
Macmillan 47

Nature: Aphorisms [P. 29. 64]

Nature! We are surrounded by her & locked in her clasp;
powerless to leave her, & powerless to come closer to her. Unashed
& unrestrained she takes us up into the whirl of her dance, & hurries
on with us till we are weary, fall for her arms.

She creates new forms without end: she exists now, never was
before; she was, comes not again; all's new & yet drops the
old.

We live in the midst of her & are changers. She speaks to us
unceasingly & betrays not her secret. We are always
influencing her & yet - can do her no violence.

Individually she sees the all her arm, & she cares neither
for individuals. She always builds & always destroys; & her
works thus & not for approach.

Nature lives in her children of, & the nature, where is she?
She is the sole artist, - and the simplest method the greatest
device; attaining, with no trace of effort, the finest perfection,
the closest precision, always softly veiled. Each, her work has an
essence of its own, every thing that she takes is in idea
intelligible; & yet all forms one.

She plays a drama; whether she sees it herself, we know not;
& yet she plays it for us, who stand by - little way off.

There is constant life in her, motion & development; & yet
she remains where she was. She is eternally changing, not a moment
does she stand still. Of rest she knows nothing, & all stagnation
she has opposed her cause. She is steadfast; her step is measured,
her capricious rare, her laws immutable.

She has to argue, & she ponders unceasingly; not as a man,
but as Nature. The meaning of the whole she keeps
and no one can learn it of her.

Men are all in her, & she is all men. With all the
physic friendly game, & rejoices the more a man wins from her.
No man has gone so secure, that she brings it to an
end before they are aware of it.

Even when man is unretained in Nature, even the
coarsest Philistinism has something of her genius. She does not
see her way there, sees her nowhere aught.

She loves herself, & clings eternally to herself in eyes & heart
innumerable. She has divided herself that she may be her own delight.

48
She is ever making new creatures spring up to delight in her, - compare
herself unsatisfactorily.

She rejoices in Messia. If a man betrays this in himself -
stares, she persecutes him like the hardest tyrant. If he follows
her in confidence, she presses him to her heart as if were her child.

Her children are unnumbered, to no one of them's she
allegedly regards; but she has her favorites, on whom she
lavishes much more than she makes any sacrifice. Over the great
she has spread the shield of her protection.

She spurs forth her creatures out of nothing, & tells them not
never they come whether they go. They have all to go their way;
she knows the path.

Her spurs, action are few but they never wear out: they
are always waiting, always manifold.

The drama she plays is always new, because she is always
bringing new spectators. Life is her favorite invention, Death
her device for long life - abundance.

She envelops man in darkness, & says, his contentment is
light. She makes him dependent on her care, heavy & sluggish,

she always raises him up of a rush.

The creator wants, because she loves movement. Her marvels
to - the game is all so easily! By want, & beneficence, even
sloped, soon giving gain. If she gives more, it is a new source
of desire; but she balances fully right itself.

By motion she starts on the long journey, & every
moment reaches her goal.

She amuses herself with a van sheath; but as her play is
all-instantaneous.

She lets every child work on her, every foot judge of her, &
thousands pass her by & see nothing; she has her joy in that all,
in that all find her account.

Man obeys her laws even in opposing them; he works out her ever
when he wants to work gain - her.

Finally she gives us food for good, for finding all she makes it
indispensable. She lingers, to a - or any day for presence; she humbles,
to a - in my next great way of her.

She speaks a language she has none; but she creates tongues &
hearts to give them the feel of speech.

49

Her crown's Love. My tongue Love can ne come near
her. The fute gulfe between all things, all things shure doe
unt' refused. She isolates every thy, to at she may draw
every thy together, with few draughts for the cup of Love
the repays for a life full of trouble.

She is all things. She rewards herself & punishes herself;
& in herself rejoices & is distressed. She is rough & gentle,
loving & terrible, powerles & almighty. In her every thy
is dwyng present. Past or future she knows not. The Present
is her Eternity. She is kind. I praise her with all her warts.
She is wise & still. No one can faine her & explain
herself, or frighten her into a just terror she does not give willingly.
She is crafty, but of a good end; & it is best not to notice her
cunning.

She is subtle yet never frowne. As she works now, so can
she work for ever.

To every one she appears in a form of his own. She hides
herself in a thousand names & terms, as dwyng the same.
She has pleasure in the world; she will doo dead
me out of it. I turn myself to her. She may doo as she
she pleases. She will not hate her work. I did not speak of
her. No! That is true & that is false, she has spoken
in all. Every thy is her fault, every thy is her merit.

Lesarten p 389 June July

Italiänische Reise: Dritte Römischer Aufenthalt von Juni 1787 bis April 1788

p 47

Am auffallendsten war mir jedoch ein schauhaft in die Höhe gewachsener Nelkenstod. Man kennt die gewaltige Lebens- und Vermehrungskraft dieser Pflanze; Auge ist über Auge an ihren Zweigen & gedrängt, Knospen u Knospen hineingetrachtet; dieses wird nun nur durch Dauer gesteigert und die Augen aus unerforschlicher Enge zur höchst möglichen Entwicklung getrieben, so das selbst die vollendete Blume wieder vier vollendete Blumen aus ihrem Busen hervorbrachte.

Zu Aufbeahrung dieser Wundergestalt kein Mittel vor mir stehend, unternahm ich es sie genau zu zeichnen, wobei ich immer zu mehrerer Einsicht in den Grundbegriff der Metamorphose gelangte. (Nicht: gute und head) stirende naturbetrachtungen (see p 95)

18. Juli 1787 see Inhalt auf titel pag

Ich fand eine durchgewachsene Nelke, in der ich alle meine Gedanken verkörpert sah und die mich deshalb gar höchlich entzückte

Goethes Werke ... fürstherzogin Sophie von Sachsen Bd. 32. 1506 750. d. 89. 34

Syphum-Ausgabe Ab II. Bd 13, 1904
Nachträge zu Bd 6-12
p 132. Nachträge zu Bd. 7 Paralepomena
137

merkwürdige folia composita des Acyrodonium
podagrariae da die einzelnen foliola theils wieder
Composita theils mehr oder weniger eingekerbt oder
gar einfach sein zeigen. Eine Sammlung
davon zu machen

Syphum-Ausgabe Ab II Bd 6. Zur Morphologie ^{Verfolg}
1891 (750. d. 89. 77) p 331 Unbillige Förderung
Wamer Jun 27. 1824. an the bot. chert f. angl
in G II 35

Digitized by Hunt Institute for Botanical Documentation

Syphum-Ausgabe. Ab II Bd 13. 1904. Nachträge zu
Bd 6-12. Nachträge zu Bd 7. Paralepomena 130
p 125.
die zusammengesetzten Blätter ... sind eigentlich
Zweige, deren Ähren sich deswegen nicht entwickeln
können, weil der gemeinsame Stiel zu hinfällig
ist.

Syphum Ausgabe Ab II Bd 13. 1904 (Nachträge zu
Bd 6-12) Nachträge zu Bd 6 Paralepomena 5 p. 6.
Einheit des Begriffs, Gefühls, der Anschauung
(hau) to prebiny wotr f to plannu fennel
wotr an morpholof. See p. 3.

Wolff C.F. (Lamprose's handwrit.)
(Th. agn. & not. V.L.)

see also SL
mpu (S)
prens read

Vorrede
all the fun part 7^e dissertation, mit best plan,
was ~~ausgeführt~~ ausgeführt, an die man sich bei Behandlung der
viel schwierigeren Verhältnisse bei den Theorien zu
halten habe, um bis zu einem gewissen Grade die
Grundlage zu legen, durch die der feinsten bei Durchforschung
von der verwickelten Ursachen im Thierreich im
Zweifelsfalle bestimmt werde

p. 6 § 73
Der Stamm ist die Fortsetzung aller vereinigten
Stiele

p. 69 § 121
In calyx cunctis plan leaves befest Verstopfung 7^e

ganz born
p. 76 (letzt) § 136

Stamm, Staubbeutel und Penisap unter einander

androg sind

p. 63. ca 1 § 108

Nun entstehen auch die Anlagen der Kronenblätter,
auf dieselbe Art wie Blätter im Allgemeinen,
ohne Aeste, platt, breit, glanz.

(I cannot find the passage p. 121 Hansen 1919 die would
be - clear foreboding 7 foetic.)

I have had a second look at this - still cannot find
it. I do not think you can possibly be in 1 to 2nd vol. the
classiker, den ~~described~~ deals in animals, (in 1854)
offspring from the
as V.L. II. 27. 85. Theori

Genetronis Teil II

He den regel reps petals & leaves (see dra) has r. stem, stamen &
penisap & androgos (see dra) in the not foetic's vari

Wolff 1779 com² late det. of petals

§ 107 pp 61-62. Describ. very good bean flower
showing rudiment of pistil & stamen & sepals, ^{but in this}
the corolla does not yet ^{quovis} shew at all "Coellae
^{quovis modo deteguntur}
nulla rudimenta quovis modo deteguntur"
"no rudiments of the corolla are in any way detectable"

Cyp III p 55 "De vegetatione languescente" ^{reproduci associant} ^{in forma nutritiv}
of petals ⁱⁿ is an accepted fact - that: "productionem
fructificationis determinari, ubi simplex foliorum
vegetatio continuari debuisse, ex imminuta
^{in vicem}
^{scilicet} copia succi nutritivi adducti; et ^{in vicem}
versam, ^{veram} continuari foliorum vegetationem, ubi
fructificatio determinari debuisse, ^{ex} ^{est} aucta
~~etiam~~ ^{supplementum} ^{supplementorum} ^{quantitate} ^{etc}
succorum ^{supplementorum} ^{quantitate} ^{etc} ^{videtur.} [inst.]
Hegner of Linnaeus Phil bot p 307.

§ 548

late det. of fruit and of petals

§ 73 p 62
The notes to the intermed elongat & pistil det. a
late phases in ontogeny.

Ex historia vegetationis foliorum repetendum
erit, quod, ubi folia ut ^{existunt} ^{appendiculae} ^{existunt}, ^{hi}
nulli tunc petioli, neque ^{truncus} ^{truncus} ^{existunt}, sed ^{hi}
cum adolescentia folia enascantur, et tunc ^{caudex} ^{caudex}
suam longitudinem integram ^{nascantur} ^{nascantur} ^{quando}
folium ^{wholly} ^{wholly} ^{perfectum} ^{est.}

§ 112 pp 63, 4. He was filament & anther
^{check} ^{of the pistil} ^{to stamen} ^(~~long~~ ~~stamen~~ ~~f~~ ~~above~~ ~~the~~ ~~anther~~)
~~and~~ ~~see~~ ~~below~~ ~~p.~~ ~~53~~

Reberstein J.J. (1532)

Ms 97³¹²
p 175

(Gyants & Köerner
in a letter Oct 1790)

Schiller's
analysis
Goethe

In a letter of 1790 Schiller writes "It is interesting to observe how he clothes everything in his own style, manner & gives back in a surprising way what he has read. ... For him all philosophy is subjection, or, not read an assumption, conviction - dream both come to dead stop. Nor do I wholly like his philosophy; it takes too much for to waltz of ideas, then mine draws to the soul; or, in general, his method of representing an idea is too concrete. he feels & handles too much force. But his mind works & searches in all directions & strives to bind up for itself a whole - & that makes him a very opinion & great man."

(? is this before a copy of Schiller's tragedy "The Maid of Orleans"?)
10p 176-7)

Answer 1794 - letter "ex humanis penetris" letter to Schiller (see G.I. 12/2 for the original). The principal sentences translated by Reberstein.

You take all matters together in order to obtain by an isolated phenomenon; in the whole of her manifestations you seek the explanation of the individual.

1795. Said to see, Kiel, who went on to seek his father's ashes & find a kingdom is said of Friedrich's to Wilhelm Meester in town of Wilhelm Meester's Lehrjahre.

p 306 Reberstein writes "the four coloreds bring the purple character from his develop leaf petals, stamens & pistil."

p 312 My ex met this cheeril something of a friend to his immersion in scientific pursuit took up 20 very large & share in his life."

For quotation for p 139 & 97 see G.I. 8

Jena November 1750

Schillers an den J. G. Goethe

56

"All philosophy is subjective to him [Goethe], & discussion
 a discussion is in vain. No one admires his philosophy.
 He draws it more from a sensual source; rather for the soul.
 He regards things as objects in too sensual a light,
 not ending every thing too much (und betahet mir zu viel)
 from his own mind; he is too much in the world,
 endeavouring to form a system, & to make me regard him
 from afar."

Correspondence of Schiller with Körner. ed. by L. Simpson
 Vol. I London 1848 (p. 105)

He was not in jest; the conversation fell upon Kant.
 It is interesting to perceive how he clothes every thing
 & cogitates in what he read...

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Schillers Briefwechsel mit Körner Teil II. Bahr
 1847 XXVII. 6. 58

p. 207

Jena 1 November 1790

"Erwar gethan bei uns, und das Gespräch kam bald auf
 Kant. Interessant ist's, wie er alles in seine eigene Art und
 Manier kleidet und überraschend zurückgeht, was er las;
 ... Ihm ist die ganze Philosophie subjektiv,
 und da hört denn Ueberzeugung und Streit zugleich
 auf. Seine Philosophie mag ich auch nicht ganz; sie holt
 zu viel aus der Sinnenwelt, wo ich aus der Seele
 hole, Ueberhaupt ~~was~~ ist seine Vorstellungsart zu sinnlich
 und betahet mir zu viel. Aber sein Fein wirkt und frecht
 nach alten Duktoren, und stiebt, sich ein Ganzes zu erbauen -
 und das macht mir ihn zum grossen Mann."

Whole, H (1877)

58

p 51. Letter for Goethe 8 Souv - July 14,
1828

Apprenti, de Candolle

~~Sonnet~~ für
Aftersprung ^{de} Candolle's Organographie über die
Stamen he adds:-

So weit mit den Worten des Meisters; Sie
werden das Werk mit dem größten Vergnügen
lesen wenn Sie Sich durch mein abstraktes Buchlein
durchgearbeitet haben ~~und sich ablassen~~

3. August 1828

p 56, 5)

ich habe nemlich die beiden Theile der Organographie
nunmehr völlig durch gelesen, die uns näher
berührenden Capitel mehrmals; und habe dem
endlich den Abschnitt über die Symétrie végétale
unsern Absichten zusagend, übersetzt. Das
unternommene Werklein würde daher

ohnefähr folgendes enthalten

- 1) Ein Vorwort, worin erzählt wird wie ich auf
auf den Gedanken gekommen diesen Theil der
Naturlehre zu erforschen und hervorzuheben.
- 2) Die Melamorphose selbst
- 3) Eine kurze Geschichte, wie seit Anno 1792 gedachte
Lehre in Deutschland Einfluss genommen und auch
in Frankreich sich entfaltet. Sammtlich mit Ihrer
Uebersetzung an der Seite
- 4) Das Capitel aus der Organographie Sur la Symétrie
des plantes, das heisst: Von der jetztwärtigen
Pflanzen Bildung, im Original und mit meiner
Uebersetzung an der Seite.
Dazu noch Einzelnes daher Bezügliches aus eben
diesem Werke, vielleicht auch ~~ein~~ einiges von der

(Ullrich 1877) cw)

Verfasser der Théorie élémentaire bezieht
ausgesprochen.

- 5) Hierauf wenige Noten zu Verständniss und
Ausgleichung kleiner Differenzen, welche eigentlich
nur aus der Verschiedenheit beider Sprachen ^{langere} ~~differe~~
entstehen.
- 6) Wunsch und Ansicht was durch dieses alles auf
das botanische Wissen zu wirken wird, wenige Worte
- 7) Wenn es rätlich befunden wird, wenige Worte
aus der höheren Naturlehre; wo wir den ~~tot~~
Vorteil haben das wir beynähe ganz in der
Terminologie sprechen können in welcher Herr
Cousin seine, jetzt abgeschlossenen, Vorträge
über Geschichte der Philosophie vertragen hat.

(This is another scheme diffing somewhat
from the detail Feb 19, 1829 (p 72))

Soret's Life

Frederick Jacob Soret b. May 13, 1755 a.
 p iii Friedrich Jacob Soret (1755-1830)
 in Petersburg, born in Switzerland, a Swiss
 Noble, as being the reformer, & lived in
 Geneva. ~~Frederick~~ Nicolas Soret (1759-1830)
 an enamel painter (Enamel maker) was
 in Petersburg, being court-painter & later
 to Jean of Russia, as Hermann Louis
 Johanna Duval to daughter painter ~~painter~~
 artist family art court. Frederick Jacob
 was their first son. p 14-15
 He studied in Geneva & published thesis die
 Schöpfungsgeschichte in der hebr. & uenische
 Sprache & sicener, Regard 56 82, credit &
 really long period. (This man lived from birth 1811
 1818)
 p vi Soret came to Geneva as tutor to the
 son Prince Carl Alexander in 1818

Uhlen, H (1877) cat

note p 53.

Jungus Lemnago's translation

Not used *Jungus Lemnago's* translation. He wrote

Apr 24. 1830

"Je compte profiter de la traduction faite par Mr de Jungus pour m'assurer des termes techniques, mais non point pour changer les formes de ma traduction et pour lui donner l'habit de l'école française; il importe, qu'elle rende aussi fidèlement que possible l'intention de l'original; c'est un ~~anachronisme~~ anachronisme, d'employer certains expressions de l'école française qui n'ont guères plus de 30 ans de date, lorsqu'on traduit un ouvrage, qui compte presque un demi-siècle.

Digitized by Hunt Institute for Botanical Documentation
 Jungus was pupil of Cardelle. See pp 334-6
 Cardelle A-P de Mémoires Souvenirs Genève
 1862

150. d. 88. 166
Soethes Briefe. Bd 44. Weim 1909

Auftrage d. Großherzogin Sophie von Sachsen

Letzt v. Erenbeck

1854

den Begriff des Typus nach dem sich
alles bildet.

Typus *comp.*

61

Briefwechsel zwischen Schuller und Soethes
in den Jahren 1794 bis 1805

Stuttgart Theil I. 1794-1795
Tübingen 1828

Schuller's
Circum / Soethes
melten

XXVII. 5.42

Letztes von Schuller, Jena Aug 23. 1795 p 10

Siehe Gell 55
für Robertus Crankler

Sie suchen das Nothwendige der Natur, aber Sie suchen
es auf dem schwersten Wege, von welchem jede
~~schwächere~~ Kraft sich wohl hüten wurd. Sie nehmen
die ganze Natur zusammen, um über das Einzelne
Licht zu bekommen; in der Allheit ihrer Erscheinungen
suchen Sie den Erklärungsgrund für das Individuum auf.
... Dadurch, das Sie in der Natur gleichsam
nacher-schaffen, suchen Sie in seine verborgene Teichheit
einzudringen. Eine große und wahrhaft heldenmässige
Idee, die zur jüngste Zeiten, wie sehr Ihr Jense das
reiche Ganze seiner Vorstellungen in einer schönen Einheit
zusammenhat. Sie können niemals gehoff haben,
dass Ihr Leben zu einem solchen Ziele zureichen
werde, aber einen solchen Weg, auch nur ~~ein~~
anzuschlagen, ist mehr werth als jeden andern zu
endigen, — und Sie haben gewährt, wie Athlet im der

Thas. zwischen Phthia und der Unsterblichkeit
Soethes Briefe an Schuller p 18
Aber ich bemerke, dass ich anstatt eines Briefes eine
Abhandlung zu schreiben im Begriff bin —

Vd IV 1844 No III pp 100-101 doubts C. F. Wolff
Novi Commentarii Academiae Scientiarum
Imperialis Petropolitanae. Vd 12. p. 403 1768

"A man may be very dull who cannot perceive that in some plants the
calyx & its slightly different form to leaves, & is in fact not more
than a collection of many small & imperfect leaves. ... The seed-come
in the manner of plants found in leaves ... to the seed-come
& stems, to which are of modified leaves & made manifest
many secretions ... we see in polyandrous plants stamens
degenerate into petals ... In that in plants, (other stems)
with many leaves & stems (for the most help)

No. IV p 117 doubts for my from pocket,
translation of De Melampyris by "Mr. Austin"
& another pocket handled in "P. P." N. V p 133.
Very poor

Linnaeus System naturae cond

p 8 ^{vegetabilis} (seminae) ^{crassus} ^{lucos} ^{denigam} ^{huc}
he delecte (buds) ^{crassus} "usque in quinquam
buds (seminulae) + so on progenem"

ps
"Florem dum producat Arbor, Natura
anticipat ^{crassus} ^{annuum} ^{progenis},
simul tum ^{prodituras}, ^{formando} & ^{foliis}
seminibus futuri anni Bracteas, sequentis
Calycem, insequentis Corollam, consequentis
Stamina, subsequentis Pistillum, refertum Medulla
granulata Seminum termino vitae vegetantis.

^{Chorophyta vegetabilia}
= He regards the ^{floury} ^{plum} ^{as} ^{crassus} & the
change from the larva to the ^{proprio} ^{fully} ^{formed} ^{insect},
the ^{process} ^{of} ^{metamorphosis} in the ^{complex} ⁱⁿ
(p 8) ^{the} ^{process} ^{of} ^{the} ^{flower} ^{into} ^{the} ^{fruit} ^{of} ^{the} ^{plant}
lets them to the flower into ^{the} ^{fruit} ^{of} ^{the} ^{plant}
for cortex; of the cordle for ^{the} ^{artery}; the ^{stamens}
for ^{the} ^{seed}; to ^{part} ^{of} ^{the} ^{fruit}. (p 6)

Dissertationes De Partium Vegetationis et fructificationis
structura et fructificationis
Jesner, J 1743
[M.A. 57. 34] In quibus Elementa Vegetationis delineantur
et fructificationis. 65

In eodem volumine Caroli Linnæi Oratio de
necessitate peregrinationum inter patriam
Lugduni Batavorum 1743

Ita an title pro (Schwin melle) (book is)
Johannis Jesneri Dissertationes Physicæ
de vegetabilibus quarum prima Partium vegetationis
structuram, Differentias et Usus, posteriora
vero Partium fructificationis structuram,
Differentias, ac Usus sistit. In quibus
Elementa Botanica. Cæleb. Linnæi delineantur
et fructificationis.

Annales Academiæ
Vd VII Lugduni Batavorum
1764

CXVIII

Pedepsi plantarum, Leam præside D. P.
Car. Linnæo, Proposui Henrico Ulmark,
Vermelandres. Upsalæ 1760. MA. 1.44

Lects Syst. nat. 2 p 826 N. 10
of "Solos præsentis anni Folia sunt; INSEQUENTIS
Bractea, JERTII, Paranthem; QUARTI Petala;
QUINTI stamens; Hamoruboque exhaustis Petalibus;
(Icarum fœtus to wood melanogones)

756.d.89.147
Joelhes Briefe vom Herbst 1903
Bd 27. 1. September Ausgabe 1903 h p 200

68

Letzte Zetter. Oct-14. 1816
Ich habe diese Tage Linné's Schriften wieder vorgenommen
in denen er die Botanik begründet und sehr jetzt
recht gut, dass ich sie auch nur symbolisch benutzt
habe, d. h. ich habe diese Methode und Behandlungsart
auf andere Gegenstände zu übertragen gesucht und
mir dadurch ein Organ erworben, worin sich viel
Thun lässt
2219. 6 Zetter Nov 7. 1816

Alles was auf uns wirkt ist nur Anregung und,
Setz sey Dank! wenn sich nur etwas regt und
klingt. Diese Tage hab ich wieder Linné gelesen

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und bin über diesen ausserordentlichen Mann
erschrocken. Ich habe unendlich viel von ihm
gelernt, nur nicht Botanik. Ausser Shakespeare
und Sprünge trüsst ich nicht, dass irgend ein
Abgeschwundener eine solche Wirkung auf mich
gethan.

Oct 14. 1816
Mrs. (young) gain learn up Linnæus' writings is
I have (in these days) gain learn up Linnæus' writings is
whom he founded botany & I see now very clearly that
I have only used him in symbolical fashion, terms is only,
I have sought to transfer this method & mode } treatment
to other subjects and in this way I have gained an
unhappy 1. English which must be done.
now 7. 1816. English which must be done. (and, find he
thought of as anything stimulates & sets to bell ringing. A.A.)

Joethu & Zeltel.

69

2 then I have read reviews of it &
recently. I am startled by the & howling man.
I have learn of an infant amuse for him — but
it has not been before. Except Shakespeare's *Spenser*
I do not know how any man / of pain — no
had to give an influence a me.

750. d. 89. 82

Die Natur (Fragment) printed without
common ~~is~~ ^{is} ~~an~~ ^{an} ~~author's~~ ^{author's} ~~let~~ ^{let} ~~us~~ ^{us} ~~judge~~ ^{judge} ~~of~~ ^{of} ~~antiquity~~ ^{antiquity} ~~descent~~ ^{descent} 70
in notes. This is by R. Steiner's contribution
Lophium - Hengeln V d XI. Weimar
p 5 1853

~~Joseph Hengeln~~ ^{Joseph Hengeln} ~~Metere des literarischen Hummel.~~ ^{Metere des literarischen Hummel.} ~~Plagiat~~
p 51 ~~sein~~ ^{sein} ~~architect~~ ^{architect} ~~use~~ ^{use} ~~exactly~~ ^{exactly} ~~forms~~ ^{forms} ~~within~~ ^{within}
being ~~an~~ ^{an} ~~original~~ ^{original} ~~of~~ ^{of} ~~plagiarism~~ ^{plagiarism}.

Die Menge, die einen falschen Begriff von
Sündigkeit hat, glaubt ihn deshalb tadeln zu
dürfen, anstatt dass er höchlich zu loben ist, wenn
er irgend etwas schon Vorhandenes auf einen
höheren, ja den höchsten Grad der Bearbeitung bringt.
Nicht allein den Stoff empfangen wir von aussen,
auch fremden Gehalt dürfen wir uns aneignen,
wenn nur eine fertige, wo nicht vollendete Form

uns angeht.

^{p 52}
Eben so kann und muss auch der gelehrte seine
Vorfänger benutzen, ohne jedesmal ängstlich
anzudeuten wofür es ihm gekommen; veröden
wird er aber niemals seine Dankbarkeit gelegentlich
auszudrücken gegen die Weltkäter welche die Welt ihm
aufgeschlossen, es mag nun sein dass er ihnen Ansicht
über das Ganze, oder Einsicht in's Einzelne verdankt.

The masses, who have false conceptions, unjustly believe a man
should be blamed, instead of being highly praised, when he brings something
about exactly so higher, or to higher stage of Bearbeitung.
We do not only receive the material from outside

STEM - LEAF
category

Vyan p 3

reads the leaf & the corresponding internode as a single element in the construction, the plant individual.

leaf & stem are organs, opposed system
Stängel und Blatt stehen in einem Stengen, durch
keine Uebergänge auszuscheidenden morphologischen
Gesetzte.

p 4

All parts of plant must belong to one or other of the stem &
leaf categories

p 6

~~in the case of a dichotomous stem~~ ~~the lateral organ~~
suckers, cypripedicular organs / stem, then is no
real metamorphosis ~~the organs~~ "bildende
Kraft" ~~So metamorphose~~ Kraft selbst während ihrer
Zirkulation ~~Die bildende~~ Kraft selbst während ihrer
Zirkulation ~~die metamorphose~~ erscheinen
d. h. selbst eine Metamorphose erleiden haben
denen Produkten ~~in der Formenreihe der~~
Sprossorgan ~~entgegenüber~~
(This is an expansion) Jäger

p 12

only in the plant for the plant world in general, he
reads the plant forms as modifications (in
ideellen, nicht im materiellen Sinne) of the stem

type p 14

unsere ganze Lehre sich auf die Erkenntnis
eines morphologischen Gesetzes zwischen
Stängel und Blatt stützt

STEM - LEAF

p 18

in der Pflanze festalt und Function keineswegs
notwendig aneinander gebunden sind

p 47

Wyan reads the stem / metamorphosis as organ
is justic. It is had ~~metamorphosis~~ ~~Wyan~~ in
high degree of organ / ~~metamorphosis~~

COETHE'S ORIGINALITY
in metamorphosis

Wyan p 7^o

I. 1826

Riper, J. Linnæus p 469.
compares flowers & influences & notes
them and so

72

The degree to which leaf-stem root & primary categories
have held their own of 8 July 1826 (see record) ~~for the~~ to
p. 114: Metamorphosis, see Wyan & de la Roche
my help was held - 1/2 half century ago to fill
) Metamorphosis (see up to 1846 words) Schleider
then he greatly admires

Fr - Detailed discussion of metamorphosis this, but
before 1846 see ~~Wyan~~ with f. 1846 p. 114 to
and must read - see Wyan.

Druckheft

p 28 (am 1. S) Wolff imhm Goethe regelt the folge leaf as the typus leaf.

p 31 (man traun leaf down)

Wolff "ein echter Naturforscher im modernen Sinne des Worts"

WOLFF's diff. von vau / 8 typ. leaf f. Goethe

Rudolf Steiner ~~on~~ "Zu dem 'Fragment'
über die Natur. pp 393 - 398
(münchen 1892 as the MM stamp: Jan 6. 93)

1893

Knebel on the evening of 1783 rec'd to fragment "die
Natur" in the Tüfenter Journal, wrote in his diary
from admittance of it as "Goethe's fragment". It was
anonymous like the other contributions to the journal.
Goethe wrote (VIII. 139. 3) to Knebel, "The contributor
of the Tüfenter Journal, and you mention, is not mine, &
& I have hitherto made a secret of the writer."
I cannot deny that the author associates with me &
often talks on these subjects. He has given me much
pleasure & has a certain ~~sympathy~~ tenderness, his
perhaps I should not have ~~been~~ ^{faculties} ~~to~~ give him.
? have expected him.

(He speaks in admitt.) ~~to~~ ^{of} ~~faculties~~ ^{tenderness} ~~to~~ ^{him} ~~to~~ ^{is}

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From von Stein's letter of 28 March 1783 Knebel,
"Goethe is not, as you think, the author of the fragment,"
manifest aspects of N. d. d. is ~~the~~ T. d. d. is
~~more~~ ^{rich} ~~than~~ ^{rich} ~~there~~ ^{there} it is not a great one, but it

is rich! p 394
Goethe in 1820 saw that he could not recall with
it, but it agrees with his view, that ~~pleasure~~ ^{pleasure} to ^{exhibits}
He says ~~that~~ ^{is} ~~written~~ ^{written} by an amanuensis of whom he
~~never~~ ^{used} ~~to~~ ^{to} ~~employ~~ ^{employ} on that time

(This amanuensis was Seidel, who also transcribed
Goethe's other contributions to the Tüfenter Journal
A note in Kanzler von Müller in to Goethe
archives among the scientific papers - von Müller
speaks of it as undoubtedly by Goethe. But he says

"Da er ihn drucken lassen wird, so habe ich
kein Bedenken gefunden, ihn vollauszugeschreiben."
I have no hesitation. Later he notes that Goethe was not
sure about it. Müller ~~expresses~~ ^{expresses} ~~other~~ ^{other} ~~views~~ ^{views} ~~on~~ ^{on} ~~per~~ ^{per}
Goethe's fragment, but not by himself but by per
traducem written down. He ~~thinks~~ ^{thinks} ~~that~~ ^{that} ~~Seidel~~ ^{Seidel}
may have put together ideas he had heard for Goethe's mouth.

(Rudolf Steiner on Die Natur comp),
 G. C. Tobler was disciple of Frau Herder or
 much honored in Goethe's circle + held Doc of Philosophy,
 learned + beloved man. T.S. Mueller wrote: 1781
 "man hero" to break of the Greeks; his aim was to become
 man more fully - human being, full of health +
 mind + vigor like young bee. whom he loves he
 loves completely. of the single tones of Christendom he
 has not enough. He is now Christ, now a Greek

Tobler spent only the summer of 1781 in Weimar.
 He stayed with Knechtel + felt the same year - due to his
 + spirit of being becoming friend of his.
 "Sehr lieb gewonnen"
 Steiner analyzes Tobler in other role than that
 of a reporter, who took down Goethe's words as exactly
 possible

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Die Natur Goethe writes.
 "I might call the sleep of the view, that comes in
 comparative one, which is strongly expressed in Goethe's
 towards a not yet reached superlativity. One sees the
 inordinate to a kind of pantomime, since the
 base of the phenomenon, the world is concerned in an insupportable
 (and) ^{my} reaction = play to which better cannot

(I don't intend to grammar) this phrase
 of the two great springs) decline: to concepts of polarity
 of progress, the one of matter, insofar as we think, the other
 instead, the other, on the contrary, insofar as we think, her mentally

[i.e. directional view of matter to which is to material
 appear to the spiritual aspect. (AA)
 Steiner says that Goethe's scientific development was a
 programme elaboration of the maxims expressed in "Die
 Natur"

Rudolf Steiner

p. 396.
"Die Natur" is a kind of life's programme, which lies as the base
of all further ~~things~~ ^{ideas} ~~upon~~ nature.
Thoughts about
"Mystical about nature"

p. 396
Steiner points out that the Serlyzed principle that the same laws
which now control the changes going on - to earth's surface, ~~was~~ also
controlled the changes in past epochs, is anticipated by
the of being "the creates new forms continually ..."

He traces the origin of the metamorphosis of plants in their
being "their's steady life, bearing & motion in her"
He finds to govern the concept of the type in their
remains her individuality - the passage.

He points - find passage about the Urwelt is animal
für Vortragen über den Typus (1796)

He points - number of passages for Joette's later work with
that of comparison in passage - die Natur's content
that die Natur contains the form of all Joette's later work.
[It may do be taken to mean that Joette was profoundly
influenced by Toller. AA]

p. 398
Steiner seems to recognize no alternation between ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~form~~ ^{form} ~~was~~ ^{was} ~~actual~~ ^{actual} ~~dictated~~ ^{dictated} ~~directly~~ ^{directly}, or
that the form was actual dictatorial directly, or
that it is - more a less word of word report for memory.
AA

This not used in this form in Joette's letters
The drawing Die Natur Steiner's ^{master} ~~from~~ the paradoxical
element, the intense awareness of ambivalence ~~to~~
strong nature. When Joette crowned for was early
not ambivalence if her was his devoted to 1780s, he
to run his life learn to and to one rather than
to many. Die Natur is more than a form of Joette's
later work. It is ~~something~~ ^{embodied} ~~being~~ ^{def} a very different way
of regarding nature. It happens to be written by someone who
was content to accept the contradictions in nature
or did not seem as Joette did to resolve them

77
But one can well imagine that if my horse offered
for the profound & stimulates his mind the ideas of
polarity & progression which he felt necessary to add complete
his ^{own} world-picture, but which does in fact any harm to the
more ~~the~~ outlook in Die Natur. A.A.

DIE NATUR

Goethes Werke. 8th. II. Bd 11

750. d. 89. 82

hier: beend
in R. Steinmüller's Artikel

Lesarten p 323 et seq.

Schreifer der Goethe-Gesellschaft - Bd 7 p 393 ff.

Die Natur represent Goethes concept of Nature
& the early 'epitomes', & in this the germ of the
main standpoint of his later works are already to
be recognized. How he regards the value & reality of
his development he explains in 1826

p 328.

Apparenty Goethe die Natur von Frankfurt

Goethes Nachgelassene Werke 10. Bd C 50

p. 3-7 + 251-253, + C 50; p 3-7

245-247.

p 324.

Die Natur für Offen: MS in Par XXXII

Deefur Journal

p 330

Amtey Karyler v. Müller am Goethes
Papier in seine in Goethes Archiv Detle

May 25. 1828 says "Da er ihn druckens
ly Goethe, & says that "unduldet"
lesen wird, so habe ich kein Bedenken gefunden,
ihm ~~vorläufig~~ vorläufig abzusprechen"

Kra

Natur V 151. 1894. P. 349-1. 6. 95 '51
pp 1-3. Pan-Resum by T. H. Huxley 79

"the wonderful chapsody Die Natur, and is the fund among
Goethe's works, which has been a source of instruction &
delight to me from my youth up."

footnote says "A better translation than mine & an
interesting account of the very curious discovery about
the parentage of Die Natur are the fund: M. J. Bailey.
Saunders' results published in "Goethe's Aphorisms" reflects.

"a prose poem, and stands in connection to some extent with the
Philology, Spenser as the "Essay in Man" & the
Mysticism or Bohemian."

Goethe's Birthplace

The great Emathian conqueror, we read, "bid spare the house of Pindarus" when temple and tower went to the ground; but it has not been possible in this war to spare the house in Frankfurt where GOETHE was born. It is a pity undeniably, for the house in itself was a fine specimen of a prosperous burgher's mansion of its period, apart from its associations. As the birthplace of genius it was far better attested than some birthplaces, and it contained authentic relics of its illustrious inmate. Visitors could wander through the spacious rooms in which GOETHE, sometimes under the tuition of his father, and sometimes alone, studied and learnt many things; and there were on view the identical miniature theatre and its puppets with which the future author of Faust amused himself in childhood. In short, a whole chapter, and one not the least fascinating, of GOETHE'S life is now no longer to be reconstructed in the pilgrim's imagination. It is not a question of SCHILLER'S *das Gemein* perishing *klanglos*, like so much else in modern Frankfurt, but of something better.

It is often said that present-day Germany has left GOETHE far behind; and that may be true. There has been nothing in the Nazi creed to support anything like the noble precept *Edel sei der Mensch, hilfreich und gut*, which one of our chief Goetheans, MATTHEW ARNOLD, knew more than by heart. But it is possible that GOETHE'S influence has been more permanent than is often recognized. Was that influence entirely for good? Can ARNOLD'S judgment, now a century old and formed when Germany was very different from what it has lately become, be sustained? Was GOETHE truly the "physician of the iron age"? Did he really take the suffering human race and lay his finger on the ailing places? Was he as much bent on benefiting his kind as on developing himself as a work of art? Was his mind of a sufficiently political cast to entitle him to be called, in the fullest sense, "Europe's sagest head"? A sage he certainly was; but it would seem that many poets, of whom, in purely poetical accomplishments, he can rightly be called a peer, have surpassed him in political instinct and feeling for statesmanship. If so, then GOETHE does but reflect what is perhaps the ultimate secret of the German tragedy—want of political sense. To prove a capacity for politics it is not enough to be a minor official in a small duchy. Yet it was partly in that role that Faust was enabled by his creator to recover himself after the debacle of Part I of the drama that bears his name. Partly, but not wholly; for if Faust had to be got off GOETHE saw that it would have to be by other processes also, and it is for that reason that the Second Part of *Faust* has always puzzled interpreters. And there are some to whom that stupendously ingenious compound of poetry, fairy tale, allegory, and sorcery has never rung quite true. It may be that the real Part II of *Faust* is now being enacted for the first time in Germany, and that it is not GOETHE'S version.

THE TIMES SATURDAY

APRIL 7 1945

GOETHE THE STATESMAN

TO THE EDITOR OF THE TIMES

Sir,—The author of your fourth leading article on "Goethe's Birthplace" writes: "To prove a capacity for politics it is not enough to be a minor official in a small duchy." Goethe was never a minor official but the Duke Karl August's friend and Chancellor—*i.e.*, in modern parlance the Prime Minister of the Duchy, which he governed in a manner that never failed to command the admiration of all historians of whatever political persuasion who have studied the well published documents of this most enlightened model administration. As to the Duchy of Saxony-Weimar-Eisenach being "small," Goethe believed, as do all humanist scholars brought up on Plato's "Republic" and "Laws," and on the "Politics" of Aristotle, that the ideally happy State must needs be of "small" size and should not strive for greatness by subduing its neighbours. If Goethe's Weimar was "small" so were Pericles's Athens and the Tuscan Florence, where a "minor official," one Machiavelli, managed to "prove a capacity for politics" in spite of this drawback.

I am, Sir, your obedient servant,
ROBERT EISLER.

Oxford, April 5.

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THE  TIMES
DAILY SUPPLEMENT

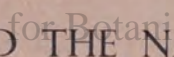
SATURDAY SEPTEMBER 15 1945

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The Domes of Kadhiman, from a photograph by Miss Freya Stark reproduced in "East is West," which is reviewed on page 435.

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HERDER AND THE NAZIS

THE best flow of high-quality odd does not necessarily come from boring ever deeper in the same spot. The point is worth making in view of the habit which seems to be growing among leading representatives of German studies at our universities, whereby each of them concentrates on one outstanding German writer, reads every word he wrote and every word written about him, and finally produces a scholarly, authoritative study. This tendency would seem to represent a further radical extension of that specialization which has already been responsible for drawing a sharp dividing line between philologists and literary historians, between medievalists and modernists; and there is still something to be said for the old-fashioned view that "Germanistic," like peace, is indivisible. But if this specialized research continues, as no doubt it will, at least there will soon be available a series of monographs, which will form a reliable and sound native basis for the study of German in this country, e.g., Professor Peacock's "Hoelderlin," Professor Purdie's "Hebel," Professor Butler's "Rilke," and now Dr. Gillies, head of the German Department at University College, Hull, on Herder.*

This book is an auspicious addition to Blackwell's new "Modern Language Studies." The series is edited by Professors Boyd, Ewart and Entwistle, professors of German, French and Spanish respectively, at Oxford. The study is well planned. Chapter I (The Scenes) discusses briefly the main trends of thought in Germany and Europe, in Herder's day and since. Chapter II (The Man and his Work) traces the stations in Herder's life (East Prussia, Riga, France, Weimar), and characterizes his writings, culminating in the "Ideen zu einer Philosophie der Geschichte der Menschheit" (1784-91), whose publication Macaulay described as an "era in the intellectual history of modern Europe." Succeeding chapters deal with Herder's literary criticism and study of language, his revival of folk-poetry, his philosophy of history, and his conception of "Humanität."

*HERDER. By A. GILLIES. (Modern Language Studies.) Oxford: Blackwell. 12s. 6d.

The last chapter summarizes Herder's influence in Germany and other lands (England and America, France, the Slav countries, Finland and Hungary). The bibliography is excellent, as one would expect from the former German editor of "The Year's Work in Modern Language Studies," and for this alone students of German literature have good cause to be grateful.

Dr. Gillies is at his best when dealing with purely literary themes—e.g., how Herder was influenced by the Old Testament, Ossian and Shakespeare, his rediscovery of the Middle Ages and his influence on Goethe. The famous friendship with Goethe began at Strassburg in 1770, when Goethe was a young law student of twenty-one. "Here Herder achieved his greatest work—he showed Goethe how to be a poet." Through Goethe's recommendation Herder was appointed Chief Pastor and Court Preacher at Weimar in 1776; and there he died in 1803, unhappily estranged from Goethe and Schiller, a lonely, disappointed man. Dr. Gillies knows his Goethe almost as well as he knows his Herder; and he retells in masterly fashion how much Goethe's *Faust* owed to Herder's inspiration. As he points out, there was much that was "Faustian" in Herder's own character: his desire to grasp the whole of life and the universe and to set forth its meaning, his contempt for mere book learning and, above all, the strange and typically German mixture of affirmation and doubt, striving and despair.

Dr. Gillies is less clear and convincing when dealing with Herder's more general significance and his place in Germany's mental and political development. This is partly because he allows himself only 130 pages. The reviewer of a book of this kind seldom feels inclined to complain that it is far too short. But the cynicism that the book which is worth reading from cover to cover has still to be written does not apply here. One reads every word and is constantly asking for more, particularly when Dr. Gillies states in summary form ideas which he might very well have expanded and wrestled with, just as a skilful angler plays

a powerful and struggling fish. Dr. Gillies gets off to a rather bad start by maintaining that ever since the end of the eighteenth century the "historical outlook" has marked off Germany sharply from the nations of the West, and that the main source of this outlook in Germany is Herder. From a footnote it appears that he is basing such claims on Professor Meinecke's "Die Entstehung des Historismus" (Munich, 1936). It is true that Professor Meinecke describes the rise of "historicism" as one of the greatest revolutions in Western thought, and next to the Reformation the most significant contribution of the German mind. But there is never a suggestion that this is part of Germany's "War against the West," or that it was mainly due to Herder. According to Professor Meinecke, the crux of historicism lay in the development of a new and individualizing sense of history; the innermost motive forces of history were discovered—the soul and spirit of man, his virtues and vices, passion as well as reason. History was therefore freed from the numbness (*Erstarrung*) into which it had fallen, due to the pragmatism and intellectualism of the Age of Enlightenment. Professor Meinecke argues that historicism was a general European development, which started late but rapidly reached maturity in Germany, and culminated in Goethe's life-work. Thus he devotes a whole volume to the non-German pioneers, including Shaftesbury, Hume, Gibbon and Burke, Voltaire and Montesquieu. His second volume concentrates on three great Germans—Meinecke, Herder and Goethe. Herder's contribution is given due place, but the stress is predominantly on Goethe.

"We should not be to-day what we are, if there had been no Goethe," says Professor Meinecke. Dr. Gillies gets the impression that he would be prepared to substitute Herder for Goethe in this formula. In other words, the claims he makes for Herder's continuing influence appear to be far too high; his enthusiasm for Herder spoils his perspective. In the first few lines of his preface, Dr. Gillies gives his confession of literary faith. Herder is generally recognized as the teacher of Goethe and the fountainhead of German

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Benedikt, E (1945) : Goethe und Linné. 82
Svenotta Linné - Sällskapet's Årskrift
Årgång XXVIII, pp 49-54.

^{p 50}
in Adam Dietrich
Jünther Schmid. Der Bauernbäuer
Adam Dietrich in seiner Zeit. (Mitt. des
Thüring. Bot. Verein N F., H. 42, 1935) &
Des Bauern in Ziegenhain Adam Dietrich
Beziehungen zu ~~Linné~~ (Das Thüringer
Fähnlein, 5, 1936); A H Uggé, Petrus
Frischkals stämbocker (Sv. Linné-
Sällsk:s årskrift, 23, 1940)

(mit Linné up befin
bortsett fullständigt, lin-
Benedikt insertad)

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mit Linné up.

Mrs. A. B.

Wiesner, J., 1901: Goethes Urpflanze (Die Zeit. XXIX, no. 366, 367,
Oct. 1901).

Ein interessantes Essay, in welchem der Verf. im Gegensatz zu Haeckel
nachweist, dass die Urpflanze im Sinne Goethes nicht der Ausdruck descendenz-
theoretischer Überlegungen war. Vielmehr war es Goethe "bei Schaffung der
Urpflanze" nicht darum zu thun, "die stufenweise erfolgende Entstehung der
Pflanzenwelt begreiflich zu machen, sondern schon vorhandene Formen zum Zwecke
der Uebersicht, zur natürlichen Unterscheidung der Geschlechter und Gattungen
auf ein einfaches Schema zurückzuführen". (Vgl. A. Bliedner, Goethe und die
Urpflanze. Frankfurt, Literaturanstalt, 1901). (Bot. Ctrblatt 90: 587, 1902).

THE WHOLE MAN

In a letter to his friend Friedrich Rochlitz in the year 1819, Goethe, with the customary bright sparkle which enlivens so much of his correspondence, wrote: "There are three kinds of readers, those who enjoy without any judgment; those who sit in judgment without any enjoyment; between these two there is a minority which judges while it enjoys, and enjoys while it judges." It would be difficult to defend many of the long, erudite books about Goethe himself which appeared during the latter part of the nineteenth century against the second of these charges. As Mr. C. P. Magill in his lively essay "Goethe and the Modern World" has remarked, the British Museum catalogue contains 100 pages devoted to Goethe, ranging from massive works of scholarship to an earnest monograph entitled "Goethe als Sportsmann." Through the versatility of his genius and the richness of his character, Goethe has attracted this wealth of comment and interpretation, much of it so specialized that the public to whom it is addressed is necessarily small. It may well be this circumstance—coupled with the difficulty of the German language—which accounts for the fearsome respect accorded him to-day, and which inclines the average informed reader (if there is such a person), while obediently paying lip-service to his greatness, to regard him as a writer who addresses his work to the esoteric circle of professional men of letters rather than to the wider general public. The bicentenary celebrations, in print, at lectures, and on the wireless should have gone a long way to correct this erroneous impression, and introduce him to many who might otherwise have refrained from attempting to understand the significance of his varied life, or to recognize the depth and beauty of his work, and to appreciate how the two are related to each other, forming the perfect synthesis.

It is this last aspect of Goethe, the connexion between his life and his work, which is particularly apparent in Mr. Ludwig Lewisohn's *Goethe: The Story of a Man*, a work of some 1,000 pages in two volumes, which, by a skilful presentation of the autobiographical poems and writings, as well as extracts from his letters and those of his contemporaries, show him in his many moods and conditions. Such a method of constructing the biography of a man of the calibre of Goethe out of the mass of material from which to choose must have presented many difficulties, calling for an editor who combines in his person something of the novelist, to reject what does not contribute to the continuity of the story, as well as of the scholar who must see that none of the clues to the understanding of his subject is sacrificed on grounds of expediency. Mr. Lewisohn has combined these qualities in an astonishing way, and these two volumes are a genuine contribution to the study of Goethe in the English language.

Here then is Goethe in the richness of his life; as a young man impetuously dispatching a stream of letters and gifts to the interesting but, to our eyes, slightly preposterous Charlotte von Stein; a saddle of venison or a bundle of radishes from his garden, a note asking her what guests she would like to meet for dinner, or a letter telling her about the clockwork functioning of Berlin in 1778, and all the time, as *leitmotiv* of his letters, protesting his violent, unmanageable love for her: "Suffer me to love you as I do. If ever I can love anyone else I'll let you know, and quit tormenting you."

At whatever Goethe attempted he seemed to be successful, whether as painstaking administrator concerned with the management of the tiny dukedom of Sachsen-Weimar, or theatre manager, knowing and explaining exactly what he wanted from his actors, and yet giving them room in which to express their own personalities; as naturalist, scientist or biologist; as the same is true. The list of his accomplishments is bewildering in its diversity and at each he achieved a degree of success sufficient to justify for himself a place in history; and yet, with all this, he managed to retain a kind of humility, taking the bad with the good, and understanding that this was a condition of life, and that any attempt to accept the one without the other was a form of deceit and punishable accordingly. He wrote in a letter to Charlotte von Stein,

I have made the acquaintance of happy people who are so because they are whole.

The humblest human being if he be whole, can be happy and attain perfection in his own way. That is what I will and must strive after; and I can do it, for at least I know wherein it exists and how it works.

From his own pen and that of his friends we watch him developing and growing older; snapping the umbilical cord with Charlotte von Stein before setting off on the Italian journey which was to have such an influence on his later life, undergoing the Napoleonic Wars, forming a rich and productive friendship with Schiller, setting up house with Christiane Vulpius and then subsequently regularizing the equivocal position she held by marrying her—to the scandalized horror of the bourgeois society of Weimar—with their son as a witness, until, in his old age life seems to become quieter and more ordered, and the tempestuous youth has given way to the serene man of fixed habits enjoying his food and wine and receiving distinguished visitors while evolving the complicated mysteries and enchantments of the later Faust. And then suddenly comes another violent upheaval, and the man of 74 is hopelessly and passionately in love with the nineteen-year-old Ulrike von Levetzow. Love, for Goethe, was an enduring passion without which life was a wretched business lacking meaning and significance. This is expressed in many of his poems, most notably perhaps in the famous lines from the Roman Elegies:—

Eine Welt zwar bist du, o Rom; doch ohne die Liebe
Wäre die Welt nicht die Welt, wäre denn
Rom auch nicht Rom.

Goethe himself was fond of applying to his own person the image of a chameleon, and it does seem peculiarly appropriate: it was from sudden changes such as this, which after a time we come to regard as natural, almost predictable, that his poetic work sprang.

Mr. Lewisohn fittingly brings his remarkable book to a close with Müller's account of Goethe's last day, and the famous last words, "Let in more light." Many of the entries have not previously appeared in English, and the translation, although there are occasional signs that it is for an American public, is consistently good, avoiding the heavy ponderousness to which many succumb in their sacrifice of form to literal accuracy. The book contains a useful and well-arranged index. Unfortunately its price may put it beyond the reach of the public for which it is designed.

Between the centenary of Goethe's death, in 1932, and the bicentenary of his birth in 1949, the German spirit, at its own risk and peril, withholding itself from the main stream of European thought and literature and scorning the advice of its greatest son, has surrendered itself again to the cult of blood and arrogance and death. For this sin, Goethe has not been responsible; indeed, he has always demanded tolerance and *Menschlichkeit* from those who would follow him, and the kind of petty-minded parochialism so often to be encountered in Germany, which, by rousing speeches, can be whipped into a strident nationalism, was his despair. In the circumstances, it is not surprising that during the last year books should have appeared emphasizing the position he holds as a citizen of the world. *Das Zeitalter Goethes und Goethe and World Literature* are both interesting, well-constructed books on this theme. A small book by Dr. Schweitzer also deserves mention, entitled *Goethe*, made up from two addresses delivered by him at Frankfurt-on-Main, one in 1928, the other in 1932, and a translation of an essay which appeared in the French review *Europe*. This is a notable book not only for its subject-matter, but also for the light it throws on the working of the mind of its author. In passing, it is interesting to see with what prescience Dr. Schweitzer regarded the future one year before Hitler took over power.

Hermann Weigand's *Goethe: Wisdom and Experience* falls into line with the usual run of competent anthologies of Goethe's sayings and writings. They are grouped under various general headings, such as Religion, Nature, Art, Science and Philosophy and demonstrate the wholeness and versatility which found expression in his life. The editor contributes a thoughtful and well-written introduction.

The July issue of *German Life and Letters* comprises a collection of essays on the life and work of Goethe and is dedicated to him. Professor Willoughby, one of the editors, who already has done so much to encourage Goethe studies in this country, and to whom we are indebted for the

memorable lectures and broadcasts he has delivered during the celebrations, contributes "The Living Goethe," an essay containing a distillation of Goethe's thought and philosophy in ten pages of crisp, well-written prose, concluding with Goethe's insistence on the importance of accepting life

"... Wie es auch sei, das Leben es ist gut..." Dr. G. P. Gooch, the distinguished historian and German scholar, presents in a more succinct form a lecture he delivered earlier in the year entitled "Goethe: the Liberal Conservative," a description with which most people would agree, except perhaps the Communists, who in their more extravagant and fanciful moods claim him as one of their followers. There are interesting articles by Mr. C. P. Magill on "Goethe and the Modern World," and by Professor Barker Fairley on "Goethe: the Man and the Myth"; and Mr. Edward Sackville-West's brilliant Imaginary Conversation between Goethe and Plessing, already heard in the Third Programme, by a stroke of well-balanced editorship has been included. The most striking contribution to this quarterly, however, is by Miss Elizabeth Wilkinson, who writes on Goethe's poetry, examining with great sensitiveness its profundity and beauty. Often such criticism, by an over-emphasis on analysis, rejecting the simple and direct for the recondite and involved, reduces poetry, the purest form of literary expression, to a complicated intellectual exercise bearing only the strict relation to art of a mathematical problem. Goethe, unfortunately, has been particularly susceptible to such treatment at the hands of his critics, although a large part of his work—for example, the evocative nostalgia of "Nur wer die Sehnsucht kennt," or the passionate *Schuld* which finds expression in "Ganymed"—defies such treatment. Miss Wilkinson, in clear tones, has explained what she herself finds beautiful and disturbing about his poetry, and from this the reader is likely to profit.

Essays on Goethe, edited by Dr. William Rose, like the last-mentioned book, contains contributions by many eminent Goethe scholars. Special mention should be made of the essay by Mr. Humphrey Trevelyan on "Goethe as Thinker," and by Professor Barker Fairley on "Goethe and the World To-day."

The books under review do much to present Goethe as the Whole Man he wished to be. Two hundred years after his birth, in a world deeply divided by conflicting philosophies and political systems, each pointing the chosen way to salvation, it is good to retire from the hubbub for a moment and see what Goethe himself has to say; and, of course, he is ready with advice, giving us not a pompous slogan for the group-man, but reminding us that we are individuals and that our moral and physical well-being depends on realizing that this is so and acting on it.

Dir selbst sei treu den andern
Und dein Streben sei's in Liebe
Und dein Leben sei die Tat.

LUDWIG LEWISOHN: *Goethe: The Story of a Man*. In two volumes. Bodley Head. 6s.

WOLFRAM VON DEN STEINEN: *Das Zeitalter Goethes*. Berne: A. Francke.

FRITZ STRICH: *Goethe and World Literature*. Routledge and Kegan Paul. 2s.

ALBERT SCHWEITZER: *Goethe*. Black. 6s.

GOETHE: *Wisdom and Experience*. Selections by Ludwig Curtius. Translated and Edited, with an Introduction, by Hermann J. Weigand. Routledge and Kegan Paul. 16s.

L. A. WILLOUGHBY and JAMES BOYD (Editors): *German Life and Letters*. Goethe Number to Commemorate the Bi-Centenary of the Poet's Birth in 1749. (New Series, Vol. II, July, 1949, No. 4.) Oxford: Blackwell. 7s. 6d.

WILLIAM ROSE (Editor): *Essays on Goethe*. Cassell. 16s.

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