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or quotes are paraphrased, losing the colour of the original event. The press itself must take the blame for rather disappointing production: besides many typographical errors, the print is strangely difficult to read.

However, Morris Vogel's book is, overall, very useful. He has successfully treated his topic as a social development, where patients and governors, local politicians and ethnic leaders, all take their place with medical men. In that, it is a refreshing piece of social history.

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JOSEP TRUETA, *Trueta: surgeon in war and peace*, translated by Amelia and Michael Stubell, London, Gollancz, 1980, 8vo, pp. 288, £9.95.

The memoirs of Josep Trueta (1897–1977) are in fact two books: above all, through the fate of the author and his family, the reader lives the Catalonian struggle for independence within the Spanish state as from 1900 until now. Second, he is introduced to important moments in two apparently completely different fields, i.e. in the history of treatment of war wounds and in research on renal circulation.

Trueta's outstanding surgical work during the Spanish Civil War made him known abroad. Love for Catalonia eventually drove him out of his home country. And it was in England that his endeavour to explain on experimental grounds his successes empirically obtained during his conflicts in Catalonia led him to a university chair, namely the then unique British chair of orthopaedics at Oxford. Trueta's five principles of war wounds and fractures have been accepted the world over ever since. His splendid physiological work on renal circulation brought about the concept of redistribution of blood flow, for instance in shock (Trueta's shunt). This implied important changes in patient care. Not unexpectedly, as is the case with many relevant discoveries, Trueta was involved in questions of priority. These are, however, played down in a most gentlemanly manner in this warm account of a courageous and generous life. Trueta emerges as a man aiming at enlarging knowledge scientifically, when circumstances were good. What is more, he never gave up his attempts to derive benefit for mankind even from the many situations of hardship in which he lived.

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EDMUND D. PELLEGRINO, *Humanism and the physician*, Knoxville, University of Tennessee Press, 1979, 8vo, pp. xiii, 248, \$15.50.

Is the unexamined medical life worth living? Is an unexamined medical education worth having? These are Socratic questions. Socrates, said Cicero, transferred philosophy "right into people's homes; and he compelled it to ask questions about how one ought to live and behave, and what is good and what is bad". Edmund Pellegrino, physician by training, founder and editor of the *Journal of Medicine and Philosophy*, former director of the Institute on Human Values in Medicine and President of the Catholic University, uses Cicero's description of Socrates to explain his own objectives in this book of sixteen short essays. These essays, most of which started out

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as addresses to physicians and medical educators, are exceptionally erudite, sustained permutations on some fundamental arguments for the medical humanities: for the examined medical education, the examined medical system, and the examined medical life. At the heart of Pellegrino's position is the claim that "Rarely are the humanities in medicine assessed for what they really are—neither educational flourishes nor panaceas but indispensable studies whose everyday use is as important for the quality of clinical decisions as the basic sciences are presumed to be". This claim is premised on a philosophy of clinical medicine in which medical practice is seen as half applied ethics and half applied science. On this conception, it follows naturally that a medical education deficient in ethics is as absurd as a medical education lacking in basic training in anatomy or biochemistry.

Pellegrino's arguments are directed to the antihumanists, the unconverted, who may find Pellegrino an experience as he queries their unanalysed beliefs, catching the unreflective by surprise, for example, by treating the history of medicine as a branch of the history of philosophy (which, indeed, it is, in his view). The converted will appreciate the ingenuity of Pellegrino's presentations and can crib from his erudition – his quotation from St. Cyprian, "Custom without truth is but the seniority of error" is a perfect opening line for a report to the curriculum committee arguing for a place for the humanities. Whatever one's beliefs about the role of the humanities in medicine, however, the unexamined Pellegrino is not worth leaving unopened.

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NOEL G. COLEY and VANCE M. D. HALL (editors), *Darwin to Einstein. Primary sources on science and belief*, Longman in association with the Open University Press, 1980, 8vo, pp. ix, 358, £9.95 (£5.65 paperback).

COLIN CHANT and JOHN FAUVEL (editors), *Darwin to Einstein. Historical studies on science and belief*, Longman in association with The Open University Press, 1980, 8vo, pp. x, 335, £9.95 (£5.65 paperback).

Students and teachers will welcome these two additions to the already substantial materials that the Open University has produced for its course on science and belief from Darwin to Einstein. The two books divide their interest between a collection of extracts from primary sources, and an accompanying volume that provides extracts from contemporary historians of the sciences.

The primary sources volume attempts to organize itself around a competing series of metaphysical propositions which can be thought of as determining (and sometimes being determined by) scientific investigation. It must be said that this can often be a little hard to see as a thematic consistency: in Section 1 for example, entitled "Beliefs in Science", there are extracts from Haeckel, Agassiz, J. D. Bernal, Karl Pearson, and C. H. Waddington. But if the reader bears with these difficulties, a genuine theme comes to present itself in the next couple of sections. By concentrating on developments in the physical sciences, with appropriate quotations from Clausius, Thomson, Maxwell, and Einstein, the editors convey successfully how the logic of these scientific developments was the dissolution of any consistent theory of matter. Of course, this is a complex issue and one not easily reduced to social explanations as to why particular