

Yet it would be churlish to exaggerate these criticisms into wholesale condemnation. Overall, Ferngren does a good job. Indeed his Epilogue more than makes up for any blind spots or light coverage. Eschewing the cynicism of a modernist or the relativism of a postmodernist, Ferngren explains Christianity's positive impact upon health and healing. In short, it engendered a compassion that was unknown in the pagan world and which bore fruit in the establishment of hospitals and holy orders devoted to the care of the sick and infirm. Appreciative of the many distinctions between our age and those that came before us, he is correct to note our common bonds to the human condition. Ferngren ends on a justly cautionary note that our fixation with technology and health care costs may strip us from the spirit that allowed so much progress in medicine in the post-pagan age. He concludes 'that an unintentional but perhaps inevitable result of the removal of religious values from medical institutions has been to cut them off from the very source from which compassion springs' (p. 213). Others may disagree, but this reader found Ferngren's argument compelling.

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doi:10.1017/mdh.2015.13

**Mark Jackson**, *The History of Medicine: A Beginner's Guide* (London: Oneworld Publications, 2014), pp. xvii, 238, £9.99, paperback, ISBN: 978-1-78074-520-6.

Mark Jackson's contribution to the growing introductory literature in the history of medicine fulfils its brief as a 'beginner's guide' with both style and authority. In two hundred readable pages, Jackson steers his reader through several thousand years of medicine's global history, mapping changes and continuities in modes of knowledge-making about the body in sickness and in health, and practices of health preservation and restoration. The book's largely chronological structure is easy to follow, and Jackson helpfully introduces key developments in wider social, cultural and political history as he moves across his enormous timespan. Its periodisation aligns with conventional 'Western' history but any readers still expecting a traditional narrative of great medical men and great scientific discoveries may be surprised. Jackson identifies printing, not penicillin or the Pill, as (medical) history's greatest revolution, and repeatedly reminds his audience of the very limited immediate effects of many, perhaps even most, medical innovations on the lives and bodies of the vast majority of the world's population.

At its core, *The History of Medicine: A Beginner's Guide* describes the emergence and effects – political and social as well as therapeutic – of what we know today as biomedicine. Thus it documents the gradual and contested rise of mechanical and materialist understandings of the body and explanations of its internal workings, and tracks their divergence from the holistic and systemic models which preceded them across the world's great scholarly and lay traditions. Unusually for an introductory volume of this kind, Jackson has integrated attention to South and East Asian medicine systems with his more detailed descriptions of developments in the Western tradition. This is an important shift. Europe may not be provincialised here, but it is certainly contextualised, even if Latin America first appears in conjunction with the Columbian exchange (p. 71), while Africa enters this account alongside the slave trade (p. 72).

Similarly, Jackson's volume is innovative in presenting information about sacred and secular healing practices side by side; in addressing the co-existence – and sometimes

co-constitution – of both elite and non-elite medical traditions; and especially in its comparatively detailed treatment of mental health not just from the by-now conventional starting point of the ‘great confinement’ but from the book’s opening chapter on health and medicine in the ancient world. He likewise acknowledges therapeutic concern with chronic disease as an abiding aspect of medicine, rather than one that would emerge only in the late nineteenth and twentieth centuries, as the shadow of acute infectious disease gradually shrank.

Of course, for the readers of this journal, Jackson’s account will hold few major surprises. By necessity, the stories told in this volume are familiar ones, not least because they have in many cases been at the heart of medical historiography since its inception, or at least since its reinvention as social history in the 1980s. Their familiarity makes them no less important or intriguing for the ‘beginners’ who are this book’s intended audience, however, and they are presented here in clear, vivid and straightforward terms. From the lazaretto to the laboratory, from the healing touch to the rise of hygiene, and from homeopathy to homeostasis, Jackson introduces key actors (human and non-human), ideas, institutions, spaces and social contexts of healing in each of the book’s six long periods. Through the lens of global transmissions of diseases and cures alike, readers witness the health impacts of trade, slavery, military movements and colonialism. At the same time, Jackson traces the influence of wider social trends – the Enlightenment focus on reason and distaste for irrationality for example – on medical epistemology, practice and rhetoric. Valuably, across these chapters, Jackson repeatedly illustrates the ways in which new theories and models of the body permeated and remodelled, rather than simply replacing older ones. Thus, for instance, the reader encounters the persistence of humoralism alongside mechanism, and then localised pathology, in medical practice throughout the eighteenth and into the nineteenth century.

Jackson’s history is certainly not an uncritical one. He includes accounts of medical failure, nepotism, abuses of power and outright charlatanism (within as well as beyond the orthodox profession, at least for the West). He also tracks, with a light touch, the emergence of major historiographical debates, for instance those that have swirled around the McKeown hypothesis, Illich’s iatrogenesis, anti-psychiatry, the medical marketplace, and various responses to the social determinants of health and health disparities. This ‘beginner’s guide’, unlike some earlier introductory texts, displays a healthy engagement with both gender and class as lenses for critical analysis of medical history. There is a clear effort to delineate the presence of female healers, midwives and carers in the medical mainstream, and Jackson’s attention to domestic medicine and public health also offers a useful window on class differences. The inclusion, however briefly, of material on folk traditions and various forms of minority medicine is useful. Here in particular he pays attention to continuities across geography, healing traditions and time, in relation to herbal medicine. Interactions between medicine and race are, in contrast, less evident in Jackson’s narrative (indeed, neither ‘race’ nor ‘ethnicity’ appear in the book’s index).

As with so many of the increasing number of introductory texts on the history of medicine, this volume lacks ‘scholarly apparatus’. Consequently, there is little to distract the novice reader from the text and argument. On the other hand, the curious reader, left eager to hear just a bit more – where, for example, were the anti-colonialist campaigns against western medicine most successful? – will sometimes be poorly served by the publisher’s decision to do away with footnotes. This volume’s well-thought-out index redeems many such deficiencies, as does a chapter-by-chapter guide to further reading; the volume’s timeline, like its text, will certainly appeal to general and student readers.

Indeed, in this lively and accessible volume, those of us who teach the history of medicine at the introductory level may find an answer for the eager students who ask, 'what can I read to prepare for your class?'

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doi:10.1017/mdh.2015.14

**Anne Kirkham** and **Cordelia Warr** (eds), *Wounds in the Middle Ages* (Farnham: Ashgate, 2014), pp. xv, 254, £70, hardback, ISBN: 978-1-4094-6569-0.

I am a great supporter of interdisciplinary, collaborative work where experts from different backgrounds can contribute to our understanding of a topic. The greatest benefit is often sharing knowledge with those in different fields who may not otherwise encounter each other's knowledge base in the traditional publications of certain fields. Some collaborative edited collections work better than others, often depending upon the breadth of contributions and the degree to which the expertise of the editors is sufficiently comprehensive to cover all the contributions. If not, then some papers may be of higher quality than others.

The aims of this volume according to the editors were to demonstrate some of the many ways in which wounds, wounding and wound healing were experienced and understood within medieval society. It comprises ten articles submitted following a symposium on wounds in the Middle Ages that was held at the University of Manchester in 2011. The two editors come from a background in art history and church history. The articles have been grouped together into sections on particular themes.

The editors should be applauded for including articles on a very broad range of topics related to wounds. There were a number of strong papers with interesting original sources and a clear message relevant to the theme of the volume. Cordelia Warr wrote of the spontaneous wounds that matched those of Jesus of Nazareth indicating the sainthood of worthy people, and how medieval people felt they could differentiate genuine divine signs from self-inflicted fakes. Louise Wilson discussed miracle healing and humoural healing in relation to St. Edmund of Abindgon. Karine van't Land's interesting essay explored Avicenna's explanation of wound healing, even if the title did not highlight this. Mary Yearl's article on medicine for the wounded soul was a study of the way in which the clergy used medical terms as metaphors to explain challenges to spiritual purity, and methods of curing the wounded soul. Hannah Priest explored the twelfth-century romance poetry of Chrétien de Troyes as sources for the attitudes to wounds and their treatment, their symbolism, and views on dishonourable wounding and torture. Jenny Benham compared the eleventh- to thirteenth-century laws in Scandinavia and England that concerned wounds in order to highlight the regulations on how they should be inspected, the procedure by which cases should be brought, the resulting compensation and punishments that could be applied to the perpetrator. Maria Patijn showed how the use of the crossbow to apply a sudden force to extract embedded weapons was probably more common than was previously thought. Lila Yawn completed the volume with a critique of the widely held view of the modern media that the medieval period was the most bloody in our past, arguing that in Europe there was probably little difference in the risk of being wounded at any time from the Roman to early modern period.

The strengths of this volume are its interdisciplinary nature, and the complementary ways in which medieval wounds can be viewed from different medieval and modern