

Book Reviews

is discerned only in the tacit suggestion – made by their juxtaposition in a single volume – that single-culture studies have heuristic worth for historians studying other cultures. Some of these essays, such as Christopher Lawrence's study of the medical profession's posture toward sanitary reform in Victorian England and John Scarborough's survey of public health in ancient Rome, are solid contributions. Nevertheless, it is regrettable that the conference's discussion, the forum in which some substantive cross-cultural comparison probably emerged, was not summarized and published herein. As it stands, errors of typography and translation abound in this volume.

Caroline Hannaway's essay, which assesses the animus of the growing concern in eighteenth-century Europe about the health of populations, is clearly the best piece of the volume. Underlying her analysis of the shifting emphasis from private hygiene to public health is what perhaps is the most useful question to apply to public health history in any setting: Why did government care about public health, and how did this concern change over time? Replacing change over time with differences among diverse national contexts, this question could profitably have been used as an organizing theme for this symposium, giving it some measure of explicit analytical coherence. Also suggestive is Eiji Marui's intriguing paper 'Public Health and "Koshu-Eisei"', which teases apart the different meanings of Japanese terms for assorted Western concepts of public health and hygiene. His essay, albeit brief, displays the potential value for the comparative history of medicine of analysing closely both the explicit and connotative meaning of terms in different cultures.

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DOROTHY ROLLER WISWALL, *A comparison of selected poetic and scientific works of Albrecht von Haller*, afterword by Otto G. Graf, (Germanic Studies in America, no. 43), Berne, Peter Lang, 1981, 8vo, pp. 430, SFr. 79.00.

The aim of this study is to provide answers to the following set of questions: "What scientific influences can be seen in Haller's poetry? What philosophical subjects are discussed in his scientific writings? How are Haller's religious and ethical beliefs expressed in his poetry and in his scientific works? What aspects of Haller's concept of science carry over to his poetic style?" Toward this end Dorothy Wiswall analyses seven of Haller's major poems (written between 1725 and 1736) and tries to identify themes that are common to his scientific writings. After an excellent biographical introduction, the book is divided into four chapters, each dealing with a separate conceptual issue and each encompassing two or three poems. In the first chapter, on nature and landscape description, the poems 'Morgen-Gedanken' and 'Die Alpen' (Haller's best known) are discussed within the context of Haller's botanical writings. The theme of order and harmony in nature is evident in both sets of works, and accurate natural descriptions are to be found in the poems, where even the Latin names for the plants are given in Haller's footnotes. Chapter Two is organized around the theme of methods of reasoning and the limits of human knowledge. The poems analysed are 'Gedanken über Vernunft, Aberglauben und Unglauben', 'Die Falschheit menschlicher Tugenden', and 'An Herrn D. Gessner'. Their emphasis on the failures and successes of human reasoning is correlated with discussions of the knowledge process in *Primae lineae physiologiae*, the *Elementa physiologiae corporis humani*, and 'Der Nuze und die Nothwendigkeit der Hypothesen'. Sections of these poems reflect the language of a physician concerned with the harmonious functioning of the human organism. A religious theme is present as well in both the poems and the scientific works, with the search for truth portrayed as the route to God, who alone knows the ultimate answers to mankind's questions. This theme is broadened in Chapter Three into a discussion of theodicy, in 'Ueber den Ursprung des Uebels', and of eternity, in 'Unvollkommenes Gedicht über die Ewigkeit'. Again, scientific concepts appear in the poems, when, for example, Haller discusses the creation of the world and the human life cycle. In the fourth and final chapter, the author turns to a comparison of the problem of theodicy in 'Ueber den Ursprung des Uebels' and the concepts of irritability and sensibility in 'De partibus corporis humani sensilibus et irritabilibus'. Here such

Book Reviews

points of similarity as difficulty of the problem, method of investigation and proof, style of organization, and writing techniques are highlighted in each work. Finally, in her conclusion, the author contends that the greatest similarities between the scientific and poetic works of Haller are in their subject matter, but that philosophical and religious themes are common to both as well.

This study unfortunately has many weaknesses, the most serious of which is its simplistic level of analysis. The author does not really go beyond the obvious comparisons, such as listing words used to describe natural objects that are common to the early poems and the botanical works, or pointing out that Haller discusses the sensory and reasoning processes in both 'Gedanken über Vernunft, Aberglauben und Unglauben' and in the *Elementa physiologiae*. Analogies are often forced, for example when, in the last chapter, the experimental method in Haller's investigation of irritability and sensibility is likened to the detailed enumeration of events and the repetition of key ideas in the poem 'Ueber den Ursprung des Uebels'. There is no attempt to venture beyond the realm of similarities between the two classes of works to analyse causal influences or even common roots.

Furthermore, the portrait painted of Haller as scientist is equally simplistic, which is difficult to understand with such studies as those of Hintzsche, Sonntag, and Toellner at hand. Haller's scientific method is presented quite naïvely, for example, in the first chapter, where we are told that Haller's scientific world view was based on compiling, naming, experimenting, organizing, and theorizing. This is not necessarily wrong, but the author simply presents these concepts with no attempt to analyse their meaning or function.

Finally, it is surprising that the author makes no mention of a long-standing debate in Haller scholarship, brought to a head with Toellner's monograph of 1971, over whether there is unity or disharmony between Haller's scientific and poetic writings. (One has only to recall the title of Hochdoerfer's 1932 work, *The conflict between the religious and scientific views of Albrecht von Haller*.) Nor is there any discussion of the fact that the poetic works are all early writings, ending in 1736, whereas the scientific works cited are principally from the 1750s and 1760s. This does not necessarily mean that a discontinuity between the two classes of works exists. But to use, for example, a discussion of perception and sensation published in the 1760s to illuminate a poem of 1729 requires justification.

Haller is admittedly a many-faceted and complex figure, as the enormous amount of secondary literature on him demonstrates. Yet the level that Haller scholarship has attained in recent years with the work of Guthke and others previously mentioned is unfortunately not equalled in this study.

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WILLIAM HARVEY, *Disputations touching the generation of animals*, translated, with introduction and notes, by Gweneth Whitteridge, Oxford, Blackwell Scientific Publications, 1981, 8vo, pp. lxvi, 502, £25.00

The appearance of a new edition of Harvey's last work makes the heart of the historian beat a little faster. *On the generation of animals* has tended to be neglected in our obsessive concentration on Harvey's earlier book, on the heart. Certainly it has been relatively neglected as a book in its own right – though it has been widely plundered for information which might "throw light" on *De motu cordis*. An edition of *On the generation of animals* which claims to be translated from the Latin, and to be furnished with an introduction and notes, seems especially to be welcomed.

Unfortunately, this book, though beautifully produced, is not the edition we were hoping for. In the first place, it is not in fact a translation from the Latin after all. Instead, Dr Whitteridge has taken the anonymous English translation of 1653 and "updated" it. It is thus a curious amalgam of seventeenth- and twentieth-century prose. No indication is given of where departures either from the Latin or from the 1653 English edition have been introduced. So one