

subject of three papers (IV, IX, XIII) which deal with the Alphabetical Dioscorides (the Latin translation which superseded the earliest Latin version), the even more popular Pseudo-Dioscoridean *Ex herbis femininis* (sixth century), with a listing of its 71 herbal entries, and Byzantine commentaries post-dating the celebrated Anicia Juliana of AD 512 which offer more modest but qualitatively superior medical and botanical scholia to those on the Latin text of the *De materia medica*. Individual treatises studied are the *Medicinae ex oleribus et pomis* of the third-century Roman soldier-writer Quintus Gargilius Martialis (X) and the pseudo-Hippocratic *Dynamidia* (sixth century) covering the dietary and medicinal properties of 78 foodstuffs (listed in a table by Riddle) and based in part on Hippocrates' *Peri diaitis* Bk II and Gargilius Martialis. Interesting parallels between the understanding of the therapeutic properties of certain drugs in Antiquity/Middle Ages and in this century are drawn in two studies (XII, XIV including a table of 257 drugs from the Hippocratic Corpus) and the question of pragmatic versus theoretical knowledge considered there also forms the subject of a comprehensive paper dealing with the Middle Ages (VI). The scientific contribution of three previously neglected sixteenth-century figures are considered in an intriguing essay (VII).

To make this welcome collection even more useful, Professor Riddle has supplied an impressive index of manuscripts (over 200) and an admirably detailed index of terms.

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*Medicine and healing. The Dublin Seminar for New England Folklife, annual proceedings 1990*, ed. Peter Benes, Boston University, 1992, pp. 200, illus., \$15.00.

One of the most welcome developments of recent years has been the erosion of the artificial barriers dividing traditional doctor-oriented history of medicine from what was long seen and often disparaged as the history of medical folklore. It is now recognized that, at least before the nineteenth century, there was much common ground between the medicine the regulars practised and the medical notions prevalent in the community; and that itinerants, irregulars, part-time healers, ladies-bountiful, printed medical texts and the literature of popularization served as decisive go-betweens. This excellent collection, examining healing beliefs and practices in North America from the seventeenth century up to the present advances this new social history of medicine. It helps confirm certain working hypotheses that have come into prominence in the last few years, not least the market-oriented, entrepreneurial dimension of pre-scientific medicine; and it also points to various special features that demarcate North American from Old World popular medicine.

Several studies in *Medicine and healing* lay bare the health and disease culture experienced and expressed by ordinary literate people in Colonial America. Barbara McLean Ward's 'Medicine and disease in the diary of Benjamin Walker, shopkeeper of Boston', and Wanda Burch's 'Sir William Johnson and eighteenth-century medicine in the New York colony' both reveal (as has become well-established from earlier studies) the combined providential and secular interpretations of illness typical of the times, and the reliance of educated people upon a complex mixture of professional, quackish, household and folk therapies. The handful of essays dealing with obstetrics are especially interesting because they demonstrate that co-operative and supportive networks of midwives, prominent citizens and (often geographically outlying) practitioners arose to deal with rural and smalltown childbirth. At least in the eighteenth century, there is little sign of the battle of the *accoucheurs* against the midwives that feminist historians of American childbirth, like Jane B. Donegan (*Women and men midwives. Medicine, morality, and misogyny in early America* [1978]) have so dramatically portrayed.

One imagines that the factors facilitating co-operation in the pre-1800 era were the vast distances involved, the sparseness of settlement, and the paucity of professional practitioners. It is surely these same factors that also explain the fact that *early* colonial America did not, on the whole, see the radical split and antagonism between regulars and quacks so prominent in Europe. That is hardly surprising in a situation in which the majority of healers had, perforce, to be jacks-of-all-trades, and often to move about the country, in search of their patients. In 'Itinerant physicians, healers, and surgeon dentists in New England and New York', Peter Benes fascinatingly demonstrates that

## Book Reviews

razzmatuzz quackery hardly developed before the rapid expansion of commerce, advertising, communications and the press after the 1740s. Benes also shows that, at least up to the War of Independence, many of the showbiz-style quacks were paying brief visits to Europe, including the pioneer electro-therapist and sex-therapist, James Graham.

In one final way, this volume documents the different course taken by New World medicine, by exploring the intimate links between healing, holiness—and business! American religious sects, it is well known, continually begat new medical doctrines, including the powerful Thomsonian movement. What is less well known, though intriguingly revealed in two absorbing papers on the Shakers (David Richards' 'Medicine and healing among the Maine Shakers, 1784–1854', and Margaret Moody Stier's 'Blood, sweat and herbs: health and medicine at the Harvard Shaker community, 1820–1855') is the development of the manufacture and sale of medicinal herbs as an early form of highly profitable agri-business.

Now that pre-industrial community healing practices are being better understood, it is time that their comparative history was more fully explored, so that common elements and local diversities can be appreciated. It is on the basis of admirable collections of research papers like *Medicine and healing* that it will soon be possible to investigate such parallels.

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MICHEL MORANGE (ed.), *L'Institut Pasteur: contributions à son histoire*, Histoire des sciences, Paris, Editions La Découverte, 1991, pp. 321, FF 150.00 (2-7071-2054-5).

*L'Institut Pasteur: contributions à son histoire* is primarily based on the International Symposium held in Paris from 6th to 10th June 1988 on the history of the Pasteur Institute, a celebration of its centenary in October 1987. The writings were chosen and presented by B. Fantini, M. D. Grmek, M. Morange and E. Wollman. The book consists of 19 chapters, divided in 3 parts. The first part (chs. 1–6), 'De Pasteur à l'Institut Pasteur', deals with classic topics about Louis Pasteur and his Institute, a centre originally conceived for teaching and for research into infectious diseases. The second (chs. 7–13), 'Succès et limites de la recherche pasteurienne', covers the scientific highlights from microbiology and immunology (Duclaux, Roux, Ramon, Metchnikoff, Oudin, etc.) up to the establishment of the French School of molecular biology (Wollman, Jacob, Monod, and Lwoff). Perhaps the most exciting event at this meeting was the round table encouraged by the Nobel Prize winner Daniel Bovet on the history of the discovery of sulfamides by Jacques and Thérèse Trefouël, Federico Nitti and Bovet himself ('Le laboratoire de chimie thérapeutique, de l'arsenic aux sulfamides'). The last part (chs. 14–19), 'Les prolongements de l'oeuvre pasteurienne dans le tiers monde', puts the emphasis on overseas colonial branches of the Institute (Australia, China, Africa, Rio de Janeiro), these being the least known and main novelty of its work. In no particular chronological order, the authors use instructive episodes in the Institute's history to provide new insights on the Pasteurian legacy. This timely book is written in the belief that the history of this humanitarian and scientific institution is of great importance and that this endeavour should not be seen as its full history. It will appeal to all those concerned with the bio-bibliographic resources of the history of leading contemporary biomedical research institutions.

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*L'image et la science, Actes du 115e Congrès national des Sociétés Savantes, Avignon, 1990*, Colloques du C.T.H.S. 8, Paris, Editions du Comité des Travaux Historiques et Scientifiques, 1992, pp. 425, illus., FF 400.00 (2-7355-0263-5).

In 1990 the annual French national congress of learned societies was held in Avignon; its theme was 'Images in science and science in images', and this volume prints 28 papers that were presented there. They are diverse in content and uneven in quality, even by the usual standards of conference volumes: given the theme, it is astonishing that some papers are entirely textual, and many others sparsely illustrated. The papers are arranged by subject: five on geographical topics, five on