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the mental climate of each stage and enjoy or reflect upon the richness of thought that Valencia contributed to eighteenth-century Europe in a search for progress which was realized in subsequent decades, through the recycling of the ideas of the classical world.

The work takes us on a tour which starts with the social gatherings of the Conde de Alcudia and of the Marqués de Villatorcas; pauses to describe people like the Jesuit mathematician and astronomer José Zaragoza y Vilanova (1627–79), and the follower of Galileo and author of the *Compendio mathematico* (1707–15), Tomás Vicente Tosca (1651–1723); and uncovers for us the artistic creativity of the anatomical plates of Crisóstomo Martínez (1638–94). But throughout this tour and despite the many important people touched on, the eighteenth century remains the central focal point as the substance of physico-mathematical contributions grows and as the biological and medical universe widens in the midst of the promotional politics of the Bourbon state and of the prevailing ideology of the useful.

Much of what took place in Valencia speaks of its modernity: the updating of the University's curriculum in 1787, the role of certain religious orders, the scientific activities of the Real Sociedad Económica de Amigos del País (Royal Economic Society of Friends of the Country), etc. So does the work of explorers, such as, for example, Jorge Juan y Santacilia, a member of the expedition to Peru organized in 1735 by the Paris Academy of Sciences, men who developed their skills abroad and made use of the knowledge provided by foreign travel. Also mentioned are well-known names, such as the botanist Antonio José Cavanilles (1745–1804), who as a result of his studies of his native land published *Observaciones sobre la historia natural, geografía, agricultura, población y frutos del Reino de Valencia*. The surgeon Francisco Javier Balmis (1753–1819), one of the earliest supporters of Edward Jenner's smallpox vaccination, who took the process

to Spanish America, was another example of those restless, uneasy, unsettling Valencians of genius who came to the fore in eighteenth-century Spain.

After the second section by María Luz López Terrada, José Ramón Bertomeu Sánchez and Antonio García Belmar which provides a catalogue of Valencian scientific books and pamphlets (1700–1814), the first volume is brought to a close by an iconographic section in which 48 illustrations of excellent quality are reproduced from these publications. The whole work is completed by a second 320-page volume consisting of a vast and impressive catalogue of Valencian scientific engravings (1687–1844) by Felipe Jerez Moliner.

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Jacques Baur, *Les Manuscrits du Docteur Comte Sébastien Des Guidi*, Grand homéopathes de notre temps, Paris, Éditions Similia, 1999, pp. 406 (2-84251-029-1).

Dr Sebastian Des Guidi's fame rests both on his work in explaining homoeopathy and on the pioneering role he played in introducing Hahnemann's new art of healing to France. The twenty case books discovered by Dr Jacques Baur, one of the current leading French homoeopaths, tell a vivid and fascinating story not only of Des Guidi's Lyons practice between 1830 and 1857, but also of the practices of surgeons and physicians of that generation who did not believe in homoeopathy. Born in 1769 near Naples, Count Des Guidi was introduced to homoeopathy after his wife had been successfully treated by an Italian homoeopath named Romani. Des Guidi, who obtained a degree of doctor of medicine from the University of

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Strasbourg in 1820, was so impressed by this cure that he entered into correspondence with Hahnemann and even met him personally. From about 1830 onwards Des Guidi practised homoeopathy in Lyons and remained for the rest of his life a faithful pupil of Hahnemann, who himself moved to Paris in 1835. At that time there were already about fifty homoeopaths throughout France.

By quoting many case histories in full, Dr Baur has put together a valuable research tool. His comments on the case books are both cogent and authoritative. However, the publisher does not tell us that this is only a new edition of a two-volume work which appeared first in 1985/86. This also explains why some important medico-historical works on Lyons, written by Olivier Faure in the late 1980s and early 1990s, do not appear in the bibliography. It is a pity that Dr Baur was not asked or perhaps was not willing to revise his pioneering work on Des Guidi's case books in the light of recent research in the history of medicine and homoeopathy in France.

Readers who are not familiar with the history of the placebo may be surprised to find that Des Guidi—like his famous master—knew exactly what the patient expected from him and used placebos (marked θ in Des Guidi's case books) to soothe the patient either before or between homoeopathic treatments. Also curious is the economic aspect of doctor-patient communication. Judging from the case books, it seems to have been not uncommon to pay the doctor's fee in kind, which Des Guidi refused. He charged his patients between five and twenty French francs for a single treatment.

Those who are interested in the history of medicine in Lyons will find a lot of local doctors and hospitals mentioned in these case books. One gets the impression that Des Guidi co-operated with many of

them although he knew that some did not think very highly of the new art of healing coming from Germany. And those readers interested in the history of the patient will find this book a mine of information, covering almost every aspect of the doctor-patient relationship in an age in which the established patronage system began to decline.

A subject index and a consolidated bibliography would have been helpful additions to the text. But all in all, this study is a valuable contribution to the history of case-taking in the early nineteenth century in general and to the history of homoeopathy in particular. It provides basic information on the practice and theory of homoeopathy and will open new research avenues pertaining to the study of Hahnemann's case books, which cover a much longer period (1800–43) and which pose the same hermeneutical and methodological problems.

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Susan Resnik, *Blood saga: hemophilia, AIDS, and the survival of a community*, Berkeley and Los Angeles, University of California Press, 1999, pp. xvi, 292, illus., \$29.95 (hardback 0-520-21105-2).

Resnik describes and assesses the recent history of what she calls a "community" that consists of persons with haemophilia, their families, and the professionals who provide their health care. She draws data from interviews, participant observation, analysis of printed primary sources and selected secondary sources.

The history of the haemophilia community has had four distinct stages, Resnik writes. She makes a persuasive case for this organizing scheme in thirteen chapters, all but one of which address the