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well. Endemic disease is left aside in favour of the more dramatic and better documented epidemic diseases. The care of the mentally ill, chronically handicapped, and old receive relatively little attention. We are left wondering about Groningen's typicality, and the volume does not seek to enlighten us much on this. Yet *Stadsbelang en standsbesef* compensates for any gaps by its overall sweep which brings to light medical care in a town that was strengthening its authority on all fronts. Dr Huisman demonstrates above all what a small role therapeutics played in comparison with political, economic, social, and religious influences, and the poverty of attempting to describe changes in medical groups—their roles, power, and economic fortunes—without placing them in a wider framework. Well produced, and richly illustrated, it has a price that other publishers might like to note. A minor gripe is the absence of a subject index. A major regret is that, while this volume rightly belongs alongside other important studies of early modern medicine—most recently that of Mary Fissell—unless translated, it will remain inaccessible to most medical and social historians.

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WILLIAM PATON, *Man and mouse: animals in medical research*, Oxford University Press, 1993, 2nd edition, pp. xvi, 304, £7.99 (0–19–286146–8).

The first edition of this thoughtful book appeared in 1984. The author, a distinguished pharmacologist and then the Honorary Director of the Wellcome Institute of the History of Medicine, gave a compassionate justification for the responsible use of animals in medical research. It was greeted with considerable acclaim for "its fair and balanced presentation" (*Med. Hist.* 1986, **30**, 101–2). Now the book has been extensively revised, and considerably expanded to take note of the developments in medicine and science, in the relevant legislation, and in society in general, most notably the rise of violent animal liberation groups, in the past nine years. Each chapter has been amended in some way, and some sections have been radically rewritten, thus indicating areas of significant change in medical research and society's expectations of, and concerns about, that research.

The use of living animals in medical experiments has attracted intermittent debate for centuries, and been a contentious issue, especially in Britain, for well over a hundred years. In recent years, the utility argument has satisfied many people with regard to basic research, but not in the context of what is perceived as the non-essential use of animals in regulatory testing. Paton provides an entirely new chapter on toxicity testing, beginning with an assessment of the concepts of safety and risk. He discusses recent developments in *in vitro* techniques for classifying and screening toxic materials, and includes a succinct account of the development and use of the *in vivo* LD₅₀ test, which had the death of 50 per cent of animals tested at a particular drug dose as its end point. With the development and introduction, on the initiative of the British Toxicology Society, of the "fixed-dose procedure", in which a sequence of up to four standard doses are assessed for toxicity, the LD₅₀ test has been superseded in most situations. After a brief summary of the history of cosmetics and toiletries, this important new chapter grapples with the problems raised by using animals to test cosmetics and their ingredients. With the care that characterizes the entire book, Paton reflects on the difficulties of distinguishing between medicinal and non-medicinal compounds. Where in the spectrum do sun-tan lotions, insect repellents, and contact lens solutions fit? He argues that the almost exclusively frivolous associations given to cosmetics ignore the important medical and psychological benefits that derive from, say, the use of a protective barrier cream, or a tinted powder to disguise a blemish. One particular procedure associated with cosmetics testing has provoked considerable protest, and Paton examines the evolution of the Draize test, and its controversial use on the eyes of rabbits. As with his analysis of the LD₅₀ test, the development of the Draize test is discussed both within its historical context as the U.S. Food and Drug Administration in 1944 commissioned a rigorous procedure to evaluate skin and mucous membrane toxicity, and within its scientific context—why cannot local anaesthetics be given to the rabbits? Why is it so difficult to formulate an appropriate alternative? There are no easy, glib answers to these or the many other complex questions that are posed throughout the book. What is provided is a considered reflection of the dilemmas by an author whose scientific credentials are matched by a record of public service, including membership of the Home Office Advisory Committee on Animal Experiments.

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This edition also contains six new appendices. Three reproduce relevant passages from the 1911 Protection of Animals Act; from the Declaration of Helsinki (1964); and from the Delaney Amendment (1958). Further appendices provide a brief review of Albert Schweitzer and the ethics of his "reverence for life", and a discussion of the biblical tradition in shaping and defining relationships between man and animals. However, it is the first appendix that provides a particularly chilling comment on contemporary history, as Paton reviews the rise of terrorist animal liberation organizations and the use of violence in the name of animal rights.

The book ranges widely and provides a broad review of the use of animals in medical research, and the techniques widely employed to minimize distress. It concludes that the prospect of animal experiments involving no more suffering than that experienced by pets and other domestic animals, is a real possibility, one that would re-define the relationship between man and mouse as that of human trustee and animal companion.

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ARNO SCHMITT and JEHOEDA SOFER (eds), *Sexuality and eroticism among males in Moslem societies*, New York and London, Haworth Press, 1992, pp. xvi, 201, £22.50 (1-56024-047-4).

Male sexuality and eroticism in Islamic lands comprise an important topic for which there is abundant source material for most periods in Islamic history, but sensitivities in some quarters concerning the subject itself, coupled with trends elsewhere to sensationalize it, have long obstructed serious and objective study in this area. The editors' contribution to what is therefore a limited corpus of literature consists of nineteen essays by various authors. Seven appear here for the first time; most of the others are reprinted from obscure periodicals unlikely to be found in most research libraries, and some are translated from such languages as Dutch, Italian, and Danish. The majority of the articles deal generally with conditions in specific countries (especially Morocco, Iran, and Turkey) and cities (Damascus, Tehran, Karachi), while others consider more closely defined topics, such as transvestites and transsexuals in Turkey, Muslim immigrants in Europe, and anti-sodomy legislation in Islamic states.

Two observations may serve to characterize the volume as a whole. The first is that by "sexuality and eroticism among males" the editors mean male-male sexual activity (eroticism is never discussed), largely with gay Westerners. These latter are responsible for most of the studies included here, and the volume is in part the outcome of discussions within the European gay community of attitudes toward Turkish and Arab immigrants and sex tourism in the Islamic countries. As it was felt that the attitude of European gays was coloured by prejudice and ignorance, these studies have been collected in order to provide accurate information about male-male sexuality in Islamic society.

The other observation has to do with the extraordinary diversity of the essays. Some of the authors are scholars engaged in the serious study of the Islamic world, while the qualification of others seems to be limited to more or less extensive male-male sexual experience in the area. Quite naturally, then, the book is very uneven: some articles offer cogent analysis, while others are largely anecdotal, offering little beyond personal reminiscences and advice to potential gay visitors to the Islamic world. Indeed, some passages read very much like gay erotic fiction (e.g. pp. 43-5, 63).

While there are some important contradictions (as the editors notice and seek to address), a general interpretive paradigm does emerge from the book. Muslim societies do not view male-male sexual activity in terms of what in the West is called "homosexuality": intimate personal relationships are seldom formed and rarely last, there is no notion of "homosexual" *per se*, and there is no exclusively homosexual behaviour or gay lifestyle. For a man to engage in same-sex activity is at least tacitly accepted, so long as he is the active partner, remains discreet, and confines his range of companions to "lesser" individuals: boys, effeminate men, or foreigners. In most cases he will eventually marry, but may continue sexual contacts with other males on an occasional or even regular basis. All this is pursued in a climate of profound tension, however, since to step beyond the unspoken and vaguely defined limits is to risk bringing ruinous disgrace down upon his family. Betrayed in this way, the family may then ostracize him and leave him in the intolerable position of absolute social outcast, derided by all and bereft of any source of succour or support.