

often negotiated care. If Christine Stevenson and Adams present different views of hospital architecture, form and function, both reveal how hospital design and representation were informed by cultural concerns, while Rawcliffe presents a rich account of how patronage and the pursuit of salvation were incorporated into the material fabric of medieval hospitals.

Inevitably, with any collection of essays, there are gaps and not all readers will be satisfied. As the editors make clear, the history of non-western hospitals is often neglected and this is true of this volume. Nor is a much needed up-to-date assessment of the historiography provided. There are weaknesses in some chapters: for example, Matthew Sneider in describing the financial strategies adopted by sixteenth- and seventeenth-century hospitals in Bologna is too closely focused on the institutional context, whilst Onger's search for the growth of a hospital network in the Brescian region is built on the uncertain assumption that one should exist. However, if the collection does not have the same groundbreaking credentials as *The hospital in history*, it demonstrates that hospital history should no longer be considered institutional history alone; that the field has much to offer medical historians, and that hospitals, as Rawcliffe explains, are "mirrors of society".

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**Ole Peter Grell and Andrew Cunningham** (eds), *Medicine and religion in Enlightenment Europe*, The History of Medicine in Context, Aldershot, Ashgate, 2007, pp. ix, 267, illus, £55.00 (hardcover 978-0-7546-5638-8).

This collection is one of several volumes by the same editors on the relations between medicine and religion in early modern Europe, including *Medicine and the reformation* (London, Routledge, 1993) and *'Religio medicī': medicine and religion in seventeenth-*

*century England* (Aldershot, Scholar Press, 1996). Through its presentation by Andrew Cunningham and thirteen chapters by fourteen other contributors, the volume provides the reader with a tapestry of topics and questions concerning the intersections between medical practice and knowledge and Christianity, in different European countries on both sides of the religious divide between Roman Catholic and Protestant (Portugal, Spain, Naples, Rome, France, Bavaria and other German countries, the Netherlands, Denmark, England and Scotland). Yet, territorial borders in most chapters often fade as a result of a fluid circulation of the writings instrumental to the debates as much as of their agents' mobility.

The range of topics is wide. While Jonathan I Israel focuses on the impact of the Dutch radical Enlightenment—freethinking and atheist followers of Descartes and Spinoza—on medical thought in the Netherlands and, by exportation, in London, Germany and Denmark, Peter Elmer emphasizes the amazingly limited influence that this philosophical radicalism had in post-Restoration England on the religious views of nonconformist physicians who, although most had been trained in the Netherlands, were even prepared to believe in witchcraft. A wide exploration of physicians' library lists, both printed and manuscript, leads L W B Brockliss to claim that a moderate Catholic Enlightenment prevailed in the French medical community in contrast to the frequent association of the Enlightenment with religious scepticism and even atheism.

Some peculiarities of the Enlightenment in Naples and Scotland are explored by Maria Conforti's and John Henry's essays. While the former deals with the intermingling of religion, philosophy and history in the historico-medical narratives by seventeenth- and eighteenth-century Neapolitan physicians, the latter focuses on the religious rationale behind the Scottish Common Sense school of philosophy whose followers used their analysis of the nature of the mind and its operations to guarantee the certainties of the scientific approach in the path of Newtonian

natural philosophy and laws of nature, so as to combat scepticism and irreligiosity by proving the existence of God through demonstrations of the laws of the mind.

Two other essays focus on images of anatomy, and natural history and *materia medica* in late seventeenth- and eighteenth-century Netherlands. Rina Knoeff comparatively analyses the conceptions and moral lessons of perfection in the anatomical atlases by the Mennonite Govard Bidloo (1685) and the Calvinist Siegfried Albinus (1734). Benjamin Schmidt focuses on the peculiarities of the ideological strategy (exoticism, universal knowledge, priority of pleasure and delight) followed by authors, illustrators and publishers of naturalistic works from the non-European world under Dutch control (mostly the East Indies).

Iberian Enlightenments are targeted by two more essays. Timothy Walker emphasizes Portuguese state-licensed medical practitioners' conspicuous role as experts in the service of the Inquisition, and the paradoxical convergence between their fight against popular healing culture and the Catholic Church's struggle against magic and sorcery. While the essay by José Pardo-Tomás and Álgar Martínez-Vidal discusses secular and regular clergymen's moralist contributions to the Spanish debates on birth care (including performing baptism on a dying infant), and their support for the professional legitimization of the emerging practice of male midwifery surgeons to the detriment of that of traditional midwives.

The remaining essays are focused on case studies of miracles, exorcisms and sanctity that illustrate Enlightenment interactions of new medicine and its practitioners with Catholicism in the context of Europe where religious division was still relevant. Robert Jütte revisits the French and German Enlightenment debates on the medical miracle of the "golden tooth" that was allegedly grown by a Silesian boy in 1593. Through the case of a Franciscan friar who levitated during his ecstasies and was beatified by Benedict XIV, Catrien Santing shows the limits of the

modernizing and rationalizing agenda of an "Enlightenment pope" who aimed to use new medical and natural philosophical scholarship for purifying and reinforcing the Catholic Church. Claudia Stein explores the peculiarities of Bavarian Catholic Enlightenment by dealing with an apparently successful healing through exorcism (1774) performed on a daughter of Johann Anton von Wolter—the favourite physician of Maximilian III Joseph of Bavaria—and the reactions of a variety of witnesses. And Ole Peter Grell focuses on the spiritual journey from Lutheranism to Catholicism of the Danish anatomists Nicolaus Steno and his grand-nephew Jacob Winsløw, by emphasizing the seminal role played in both conversions by Jacques-Bénigne Bossuet in the fervent intellectual atmosphere of Counter-Reformation Paris.

In sum, this valuable volume underlines firstly, the persistence of the religious rationale in Enlightenment Europe and its relevance for medicine and medical practitioners; secondly, the plurality of meanings and registers of this cultural movement, from its radical version to the multiplicity of more moderate Protestant and Catholic Enlightenments; and thirdly, a number of features (miracles and conversions, mostly) that fed religious polemic between both sides of the major early modern Christian schism.

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**Marion Maria Ruisinger,** *Patientenwege. Die Konsiliarkorrespondenz Lorenz Heisters (1683–1758) in der Trew-Sammlung Erlangen, Medizin, Gesellschaft und Geschichte, Beiheft 28, Stuttgart, Franz Steiner, 2008, pp. 308, €43.00 (paperback 978-3-515-08806-0).*

For more than twenty years medical history has been paying greater attention to the people for whom medical thought, action and effort is carried out—the patients. Primary sources,