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to critical scrutiny through sampling the criminal and poor-law records of the city. Finally, an assessment is made of the extent to which the Irish were assimilated into the local community.

The choice of York for such an extended analysis has not turned out to be particularly fruitful since successive fresh waves of immigrants replaced those who had moved on, and very few Irish remained in the city from one decennial census to the next. Thus it was the transient nature of the Celtic population, rather than the other factors so painstakingly analysed (the herding together of the Irish in slum "ghettoes", their religious and educational isolation, and their dependence on casual labouring or agricultural occupations) which resulted in such minimal assimilation into the York community.

The most interesting findings relate to the social behaviour of the Irish. Were they the drunken, violent, brutish individuals depicted by some hostile commentators? In spite of her attempt to revise the antisocial image of the Celtic immigrant, Finnegan's York evidence indicated that their record of criminal offences and their dependence on poor relief were disproportionately heavy for their numbers. Against this, the author emphasizes the social responsibility which led the York Irish to send money back to their less fortunate brethren in post-Famine Ireland. And she argues forcibly that rather than blaming the immigrants for their appalling living conditions, contemporaries should have indicted their landlords for their inhumanity and selfishness.

Poverty and prejudice, the title of this book, is more telling than much of its argument. It was the abject poverty in which the Irish lived, rather than their race and religion, which aroused much of the adverse comment from their more affluent contemporaries. Such prejudice did not differentiate the Irish from the English slum-dweller nor, until Rowntree's investigations a generation later, did contemporaries understand the reasons for their poverty.

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RUDOLF HIRSCH (editor), *A catalogue of the manuscripts and archives of the Library of the College of Physicians of Philadelphia*, Philadelphia, University of Philadelphia Press, 1983, 8vo, pp. xx, 259, \$30.00.

Despite the growth of historical studies in recent decades, catalogues of manuscripts remain frustratingly thin on the ground. In Europe, the search for manuscripts often calls for the same combination of correspondence and travel which exercised the patience, as well as the legs, of the Renaissance humanists. America, on the other hand, though it has not yet given us a comprehensive guide to its immigrant European manuscripts, has produced invaluable starting-points in P. M. Hamer's *A guide to archives and manuscripts in the United States*, S. de Ricci and W. J. Wilson's *Census of medieval and renaissance manuscripts in the United States and Canada*, and the *National Union Catalog of manuscript collections*. Individual libraries that have published catalogues are nevertheless few in number, and all the more credit goes to the College of Physicians of Philadelphia for making known its archives and manuscripts in this way.

Founded in 1787 by a group of physicians that included Benjamin Rush, the College played an important role in the early history of medicine in America. Its own archives, and the papers which it has accumulated of many individuals, societies, and institutions, constitute a rich fund of material, much of it now made known for the first time. The College is, of course, richest in papers relating to medicine in America from the eighteenth century to the present. But there is much of interest from a European perspective. In addition to the eight medieval and renaissance manuscripts recorded by de Ricci, the College boasts Galen's *De crisibus* (Italy, 13–14th century), medical miscellanies from England (14th century) and Italy (first half of the 16th century), an *Artzney Buch* (late 16th century), and lecture notes from Padua (c. 1581–82). Papers from later periods include an autopsy report on Charles II, letters of Edward Jenner, and notes on lectures by John Abernethy, Charles Alston, Joseph Black, William Cullen, James Gregory, the Hunters, and others.

The excellent service performed by this catalogue justifies the intention to press ahead with its

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publication (after seventeen years' work) though it is neither complete nor uniform in style. Other faults are perhaps less excusable on this basis. The descriptions of the earlier manuscripts are meagre, and we still have to look to de Ricci or, in the case of the Galen, to the notes of a previous librarian (*Transactions and Studies of the College . . . 1941–42*, 9: 187–190) for details such as width, binding, and provenance. Readers might willingly have sacrificed the alphabetical arrangement of the catalogue descriptions for a decent index. The two indexes which we are given are at times slipshod or eccentric (omitting, for instance, names of places). Anyone interested in the Paduan lecture notes, for example, should note that they are hidden in the text under the heading "Sixteenth century lecture notes", and cannot be found in the index under Padua or under the name of one of the two identified lecturers.

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MICHAEL HUNTER, *The Royal Society and its Fellows. The morphology of an early scientific institution*, Chalfont St Giles, British Society for the History of Science, 1982, 8vo, pp. v, 277, £5.90 (paperback).

Dr Hunter has made another solid contribution to our knowledge of the early Royal Society. The appendices, tables, notes, catalogue of Fellows, and index, which make up more than four-fifths of this book, provide more information than we have had before concerning the Fellows and the varying degrees of their participation in the Society. The author is to be especially commended for his diligence and imagination in compiling his lists and making the data so accessible for further study.

The remainder of the book sets about to provide an assessment of the data and to draw tentative conclusions. Hunter is the first to admit that much more information concerning the most active Fellows will have to be gathered if we are to go beyond "morphology" to a "more sophisticated sociology of knowledge". Even so, whatever he tells us is interesting and useful. He provides a statistical breakdown of membership by status and occupation and shows how the pattern of participation changed over time. He also sheds light upon the question of who joined and who did not. The variety of political and religious outlooks represented in the Society tells against those interpretations that suggest that the Society was ideologically homogeneous. Hunter calls attention to "accidental" factors at work in determining membership – the London location and the clubby nature of the enterprise. The dues structure also helped to define the membership, and in this regard the Society was more exclusive "than it liked to think of itself".

Rarely, however, does Hunter consider such matters as self-image, public image, shared ideals, and values. These are not covered by what he takes to be "morphology". He eschews hasty and unwarranted generalizations. But under his microscope the Royal Society emerges as a rather disparate collection of individuals and groups, and it is difficult, as a result, to understand what, if anything, held them together. As Hunter remarks, even the scientific interests of many Fellows were negligible. But the Society was more than the sum of its parts; it achieved coherence and was important. The reason for this – the glue – has been left out, perhaps intentionally, of Hunter's account. A morphology this may be, and a good one, but the histology remains unexplored.

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RICHARD OLSON, *Science deified and science defied. The historical significance of science in Western culture. From the Bronze Age to the beginnings of the modern era ca. 3500 BC to ca. AD 1640*, Berkeley, Los Angeles, and London, University of California Press, 1982, 8vo, pp. xv, 329, £27.50.

Every American university used to have – perhaps still has – a freshman course called "Western Civ" which covered "everything" from the beginnings of things to yesterday. Richard Olson has written a textbook for the first half of such a course with emphasis on a particular kind of intellectual history. Like many young Americans, he is worried about the ethical role of