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childhood and adolescence left by male historians such as John Gillis, whose chapter on Victorian adolescence in *Youth and history* (1974) is tellingly entitled 'Boys will be boys'. Gorham provides a thorough summary of recent secondary material, and an illuminating introduction to the use of autobiographical sources. The complex and sometimes contradictory requirements of the feminine role as it developed throughout the nineteenth century are well-illustrated and wittily described. But I was left with a feeling that little new had been said, and that deeper and more subtle historical explanations of the creation of gender differences are needed than those contained in a model of prescription and conformity.

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JONATHAN BARNES, JACQUES BRUNSCHWIG, MYLES BURNYEAT, and MALCOLM SCHOFIELD (editors), *Science and speculation. Studies in Hellenistic theory and practice*, Cambridge University Press, 1982, 8vo, pp. xxvii, 351, [no price stated].

This collective volume (in English and French) confirms a mounting interest among classicists in the philosophy and science after Aristotle. Its range is wide, from astronomy to law, and from mathematics to medicine, to which two essays are specifically devoted. But medical historians would be unwise to pass over Burnyeat and Sedley's arguments on signs and indications, Lloyd's investigation of observational error in late Greek science, or Long's exposition of the debate on astrology (although medical examples here would have given added substance, see A. Wear in V. Nutton (editor), *Galen: problems and prospects*, London, 1981, pp. 245–250). Jonathan Barnes discusses the origins and employment of the sorites argument, particularly among doctors in reaction against the Empiricist sect (cf. also Burnyeat in *Studies presented to G. E. L. Owen*, Cambridge, 1982). Perhaps the essay most directly on medical theory is Michael Frede's defence of the philosophical basis of ancient Methodism, which, in contrast to Edelstein, he brings close to a type of Academic and undogmatic scepticism that can be found in authors like Cicero, Favorinus, Plutarch, and Sextus. But some reservations are in order. Frede, by combining texts from different periods of Methodism, gives an apparent coherence that does injustice to early developments within it. The relationship of, say, Soranus to other Asclepiadeans, Democriteans, or even Methodists like M. Modius Asiaticus and Stalilius Attalus, is by no means certain, and, at times, we are given what Frede would have said, had he been a Methodist, rather than any specifically ancient argument. This is not to say that such speculation may not be correct – and it is certainly provocative – but his defence of the Methodists' "undogmatic" belief in atoms and pores, and the three states of the body, as opposed to elements and humours, is not entirely convincing. There was more at stake for Galen and the Hippocratics than a debate about the status of knowledge and certainty, and their accusations about the Methodists' logical inconsistency seem to be justified. A parallel with the Sceptics' attitude to life, on which see Barnes, *Proc. Camb. Philological Soc.*, 1982, goes some way to support Frede's putative Methodist arguments, but still leaves some very awkward medical phenomena to be explained away.

Students of ancient medicine will benefit greatly from reading this collection, and scholars in other areas of medical history would do well to follow the editors in examining the relationship between medicine and contemporary philosophies.

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SAMUEL KOTTEK (editor), *Proceedings of the First International Symposium on Medicine in the Bible, Jerusalem, 1981*, (*Koroth*, 1982, 8 (5–6) Special Issue), Jerusalem, Israel, Institute of Medical History, 1982, 8vo, pp. 274, \$12.00.

On 23–27 August 1981, the First International Symposium on medicine in the Bible was held at the Israel Academy of Sciences and Humanities in Jerusalem. The proceedings of this symposium have now been published as a special issue of *Koroth* under the editorship of Dr Samuel Kottek, who so successfully organized the event. Thirty-three papers contributed to the symposium are included with abstracts of a further three. The chairman's introductory remarks, the editorial, and a list of addresses of contributors are also included.

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The proceedings are divided into four sections. The first and largest section comprises papers concerned with disease in the Bible. The topics covered are wide ranging and include military medicine, obstetrics, and the nose and its disorders, as witnessed in the Bible. The second section is devoted to biblical psychology and the soul, and so inevitably strikes a philosophical chord. Miracles and faith healing are grouped with contributions relating to medical plants in the Bible to form the third section. A miscellany of topics that do not fit into any of the three previous sections makes up the fourth section.

As can be seen, the subject matter, although centred on the Bible, is extensive and shows the degree to which medical practice and thinking had developed in ancient Israel. It is pointed out in the editorial that, although the symposium was concerned with medicine and not theology, it is impossible to divorce one from the other when considering medicine in the Bible. "There is one sole God, and in man body and soul are closely interpenetrated and constitute one whole" (p. 11). This aspect pervaded all the contributions although there was some inequality in the level of the papers offered. It was disappointing that in a collection of papers dedicated to medicine in the Bible only one contributor dealt with the subject in the New Testament (pp. 134–145). One would have expected that part of the Scriptures to receive rather more attention, especially since the third Gospel and Acts are attributed to St Luke, the physician.

This publication, however, is an important contribution to the study of medicine in the Bible, especially the Hebrew scriptures and as such a fitting record of an important symposium. It is to be hoped that proceedings of future symposia on medicine in Biblical times will appear as a witness to international scholarship in this area of medical history which transcends all barriers – in the words of the psalmist quoted by the chairman of the symposium, Professor Leibowitz, in his closing remarks "Behold how good and pleasant it is for the brethren to dwell together in unity" (Psalm 133:1).

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MAXWELL FINLAND *et al.* (editors), *The Harvard Medical Unit at Boston City Hospital. (History of the Thorndike Memorial Laboratory and the Harvard Medical Services from their founding until 1974)*, University Press of Virginia for the Francis A. Countway Library of Medicine, 1982–1983; vol. I, 8vo, pp. xvii, 903, illus; vol. II (parts 1 and 2), 8vo, pp. xxvii, 1441; \$50.00 per volume.

"Harvard Medical Unit" – "Boston City Hospital" – "Thorndike Memorial Laboratory" – these indeed are names to conjure with. But a conjuration of well over 2000 pages in three superbly produced volumes carries, at any rate at first sight – and weight, just the faintest suspicion of overkill. There are, of course, alleviations such as large print, and many pages of illustrations of the staff of the service throughout the decades. The pictorial evidence shows a growth in numbers of staff of the "second and fourth medical services" from thirteen in 1935 to fifty-eight in 1973; women, so far as can be judged, appear for the first time in 1939. There are chapters on fathers and sons; on matings within the unit; and a list extending over twenty-five pages of "Medical Schools where Members of Harvard Medical Unit have held Professorships". There is another collection of photographs (pp. 771–797) headed "A constellation of stars", which runs to 122 individuals.

From the standpoint of medical history, as opposed to personalia, the main value of this production lies in Volume I, edited by Maxwell Finland, entitled the "History", to which I shall return, after merely noting that Volume 2, parts 1 and 2, totalling 1441 pages, are composed entirely of autobiographical, or in some cases biographical notes, on over 800 men and women who have been members of the unit. These are short, for the most part mercifully so; but there are gleams of interest, such as the revelation by Lewis Thomas that he could earn more by writing poems for the *Atlantic Monthly* than by giving blood for transfusions. More typical entries are exemplified by one who says "I have only the faintest memories of . . ."; and another who opens like a parody of Cold Comfort Farm – "I was the first-born, on a northern Nebraska farm in subzero weather between two paralyzing blizzards, to largely self-educated, older pioneer homesteaders". (What a memory!) Clearly, these two volumes will appeal more to