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accepted. This was Darwin's own view, and as Towers remarks, perhaps acceptance is round the corner now, a century later, when 'pangensis' may be vindicated by the molecular biologists.

These more general essays set out with some clarity the overall picture of the philosophical and scientific scene as it applied to medicine. The subsequent papers refer in more detail to individual aspects of medical development of which *Medical Mycology 1841-1870* by F. M. Keddie surveys an unusual field; a series on public and state medicine shows how the national conscience was awakening; a paper on *The Dental Profession* by N. D. Richards explains the complicated story by which the dentists began to achieve recognition and a final essay by E. Gaskell on *Medical Literature* rounds off the volume with a most useful survey.

All the essays are fully documented and the volume should be studied closely by all who wish to discover more about the basis on which modern medicine stands, whether he be clinician or medical historian.

K. BRYN THOMAS

Traditional Medicine in Modern China, by RALPH C. CROZIER, Cambridge, Mass., Harvard University Press, London, Oxford University Press, 1968, pp. xvi, 326, 57s.

In recent years there has been a growing interest among historians in the history of Chinese medicine. But little attention has been devoted so far to what might be called the *intellectual setting*. A theoretical system preserved for so many centuries in a country as populous as China was naturally accompanied by a mass of folklore and legend (cf. *Chinese Medicine: Catalogue of an exhibition illustrating the traditional medicine of China*, The Wellcome Historical Medical Museum and Library, 1966, 35 pp. with plates).

Since everything is made from the *yin* and the *yang* (acupuncture is a procedure to restore the balance), the order can be seen through the universe. The human body was thus a universe in miniature and we have the stereotype of changeless China. But the traditional medical system of China suggests infinite complexities and striking contrasts. Those who are close to Chinese studies are now fully aware of the Chinese contribution to medicine. If we want to understand the doctors of the Far East it will not be enough simply to speak like them (though that would indeed be something) we must also try to reason like them. Disease could be caused by a disharmony between the world and a patient. Chinese arguers since the earliest times have not managed to create a system, like the system of Western logic. But they proposed a concrete dialectic and a course of action. In a medical team the reasoning will often be very brief. So psychotherapy holds more importance in popular medicine than tranquillizers. The physician is constantly confronted with the problem of prescribing new drugs or therapeutics.

The task of writing a historical survey of this contribution is not an easy one. This consideration will persuade the readers of *Traditional Medicine in Modern China (Science, Nationalism, and the Tensions of Cultural Change)* to excuse the author, Mr. Ralph C. Crozier, from any bold attempts and omissions. Mr. Crozier made research into 'very heterogeneous materials', the best and the worst, which partly explain his motives and plan:

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Part I

- 1) The traditional medical system (pp. 13–35).
- 2) Introduction and growth of modern medicine in China (1800–1949) (pp. 36–56).

Part II

- 3) Medicine and national strength in a social–darwinist context (pp. 59–69).
- 4) Medicine and cultural iconoclasm in the may 4th era (pp. 70–80).
- 5) National essence and national medicine (pp. 81–104).
- 6) Science and modernity: the rejection of ‘national medicine’ (pp. 105–30).
- 7) Chinese medicine—tensions within the kuo-min-tang (pp. 131–48).

Part III

- 8) The communist rehabilitation of Chinese medicine (pp. 151–88).
- 9) Old medicine in the new society (pp. 189–209).
- 10) Taiwan—remembrance of things past (pp. 210–28).

This book—thoughtful and generous—may titillate Western minds but cast little light on the subject. Although it would be ungrateful to criticize in detail such a welcome effort, it may be helpful to mention that *history* is not the *story* of Chinese medicine reduced to the level of narrative. The traditional medical system of China was conceived in plain terms. A discovery may appear under various terminological disguises. It is patent that the author forgot the brief but penetrating essay of Dr. R. F. Bridgman (*La Médecine dans la Chine antique*, Bruges, Impr. Sainte-Catherine, 1955, 213 pp.). One must make a clear distinction between medical theory and medical practice (see the basis of therapeutics in Chinese medicine in F. Ibraguimov and V. Ibraguimova, *Osnovnye lékarstvennye srédstva kitaiskoï méditiony Moscow*, 1960, 412 pp. with bibliography). Traditionalist doctors of today are foremost medical practitioners, whilst those of bygone days were medical commentators. It is impossible to confuse ancient traditional medicine and present day traditional medicine which is practised in Chinese hospitals (see Stephan Palos, *Chinesische Heilkunst. Akupunktur, Moxibustion, Heilmassage, Heilgymnastik, Heilatmen, Pharmakologie*, Munich, 1963, 206 pp.). So the name of Professor Wong Sheng-san, Dean of Canton, who gave his life to traditional medicine never appeared in Mr. Croizier's book. The works of Prof. Sié Tchong-mo (Hsieh Chung-mo, Pékin, 1960) on spurious documents are not mentioned. The history of K. C. Wong (1932) was recognized as out of date by the author himself when he gave us a useful *Index of Articles on Chinese Medical History* (Shanghai, 1960–1963).

The purpose is not to oppose a Chinese and feudal medicine to a Western and scientific medicine as from the lower to the higher. When the Chinese Nationalist government was set up in Nanking (1929) scientific doctors trained in Japan sent a petition suggesting that Chinese medicine in the old traditional way should be prohibited. This met with the opposition of all classes of Chinese people. And Chiao Yi-tang, Chief of the Supreme Court, was entrusted with the duty of promoting Chinese medical science (1933). In a word, medical theory acquired much greater

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importance. And medicine itself? Or is it in the course of becoming a special technology? (See F. N. L. Poynter (ed.), *Medicine and Culture*, London, Wellcome Institute of the History of Medicine, 1969, p. 3).

Conditions have fluctuated a good deal in the last 'leaps' but these changes, like waves on the ocean, had little effect on the working up and down of traditional medicine which is the main element of Chinese life itself. Contradictions in a socialist society are fundamentally different from those in the old societies.

Traditional medicine, a faithful reflection of Chinese culture, is a first-rate subject for the human sciences in that it provides an excellent approach to the Chinese and their psycho-affective structure but it is also not without interest for Western practical medicine by its special techniques (acupuncture, moxas, massage, breathing exercises, substitutes for Yoga etc.).

M. WONG

Steno. Geological Papers, ed. by GUSTAV SCHERZ and trans. by ALEX J. POLLOCK, Odense University Press, 1969, pp. 370, illus., \$12; 85 Kr. Dan.

'When the lowest stratum was being formed, none of the upper strata existed'. It comes as somewhat of a shock to the average undergraduate in geology (and to many graduates) when they learn that this statement of the law of superposition of strata was made in 1669 by Niels Stensen and not by William Smith. To William Smith (1769–1839), the Father of Geology, are often credited the two great fundamental principles of geology, the Law of Superposition of Strata and the Law of Strata Identified by their Fossil Remains. Yet in one aspect at least Steno anticipated Smith's work by over one hundred years.

After many years of neglect attention is once more being focussed on the writings of Steno and this is in no small measure due to Gustav Scherz, the editor of the present work. This work brings together all the geological works by Steno, the most famous of which is his *Prodromus concerning a solid body enclosed by process of nature within a solid*. Included within the same volume are his writings *On Hot Springs* (1660), *A Carcharodon Head Dissected* (1667), *Letters on the Grottos* (1671) and *Ornaments, Monuments, Signs and Arguments* (1675–7). Each paper is printed in the original Latin with a parallel English translation together with copious notes.

The contribution made by Steno to the science of geology is not really appreciated in this country, but the twenty pages describing Steno's geological work should go some way toward redressing the balance. Steno (1638–1686), the son of a Copenhagen goldsmith, is best known for his contributions to anatomy and theology but his first published work, *De Thermis*, was geological. A brief description of his life is well illustrated by 130 carefully-chosen photographs which are unfortunately grouped at the end of the volume. No doubt economic reasons have dictated their position. A simple map illustrating Steno's wanderings over Europe would have contributed considerably to this section.

Steno's main contributions to geology were made within a space of two short years, from the catching of the Carcharodon Shark at Leghorn in 1666 to the submission of the MS of the *Prodromus*. It is in the paper on the Carcharodon Head and in the *Prodromus* that the geologist finds most of interest. In the former Steno concludes that tongue stones or Glossopetrae are fossil shark teeth, have not grown within the