

## Book Reviews

women needed a little, and, more frequently, immigrants needed less than the native-born, while black men and women had a natural immunity to pain. In general, the available surgical records of hospitals in the late nineteenth century show these theoretical ideas reflected in the actual frequency of anaesthesia used for different groups of patients.

Pernick's account displays the many arguments adduced for and against anaesthesia, including the disputed "value" of pain, the role of anaesthetics in changing the power relations between physicians and patients, and the possible sexual threat to anaesthetized females. Much more could doubtless be said about the issues of sexual dominance, unconsciousness, and professional power; Pernick raises the issues but does not pay them extended attention. His calculus, and the one on which he lavishes most attention, is the trade-off between the relief of suffering and the (perceived) increased danger of surgery: at least some surgeons were willing to accept a five per cent increase in risk of death for painless major surgery. Pernick's evidence shows that the availability of anaesthesia did lead to an increase in surgical rates: immediately after the discovery of anaesthesia, the rate of surgery for men doubled, while that for women tripled. (In accordance with the calculus of suffering, women were more likely to be given anaesthesia than men; overall, anaesthetics made major surgery and intricate procedures more feasible.) Pernick also argues, however, that anaesthesia probably had little effect on the death rate from surgery and, interestingly, that rising surgical mortality was more a function of increasing industrial and railroad accidents than of the use of anaesthetics.

This engaging account of the introduction and use of anaesthesia rests on an extensive substructure of scholarly research. Whether the reader agrees with the precise weighting of theoretical arguments, there can be little doubt that Pernick has placed the discovery and application of anaesthesia at the centre of the social history of medicine, relating it clearly to contested issues about the process of professionalization and suggesting, at least, its possible implications for questions of class, race, and gender in relation to selective medical therapies and professional power.

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LINDA L. CLARK, *Social Darwinism in France*, University of Alabama Press/London, Eurospan, 1984, 8vo, pp. xi, 261, [no price stated].

In this short volume, Dr Clark has attempted to tackle the enormously difficult problem of the relationship of evolutionary thought to political philosophy, assessing in turn the penetration of such ideas into Republican, leftist, and right-wing ideologies in France. Neither does the author stop there. She proceeds with a fast-paced discussion of the impact of such ideas on literature, sociology, anthropology, and eugenics, as well as on colonialism and international affairs. Her brief is undoubtedly overly ambitious: she maintains that her work will uncover the figures most concerned with social Darwinism; how they applied the study of biology to human society; and what relationship existed between social Darwinism and political, economic, and cultural life. No matter how laudable the aims are, the work is nonetheless marred by a persistent and nagging problem of definition involving conceptual problems that hamper her interpretative framework from the start. In sum, Dr Clark never convinces us that social evolutionary ideas in France have much to do with social Darwinism. She quite rightly begins her volume with a discussion of definition and seeks to sort out the various "evolutionisms" that she confronts. The first group, termed "social Darwinist", emphasizes the "struggle for life", race competition, and the legitimation of *laissez-faire* economics. The next two categories she terms "reform Darwinists" and "social Lamarckians"; it is not clear, however, from her succeeding analysis what the difference between these two groups is, as both stress the importance of "association" and "co-operation" over "struggle" and "competition". Moreover, the first category raises innumerable interpretative difficulties to which the author herself alludes, the most significant being that social Darwinism is not "a rigorously developed set of arguments framed by Darwin himself for or by his authorised representatives". Because of this lack of coherent and

## Book Reviews

systematic presentation of doctrine, the author seeks to pin down a phenomenon which she herself acknowledges is dangerously elusive. Moreover, when she alludes to social Darwinism she relies heavily on the concept of “struggle for existence” or “lutte pour la vie”, a term which, as Yvette Conry has shown in her *L'introduction du darwinisme en France* (Paris, 1974), was conceived of in distinctly neo-Lamarckian terms, denoting the individual organism's adaptation to the constantly changing milieu rather than any notion of Darwinian species adaptation. In fact, what is striking, and in contradiction to the thrust of her overall argument, is the way in which Clark repeatedly shows the vicissitudes of Darwinian ideas in the French context, from the translation of the *Origin*, to the constant reformulation and tailoring of Darwinian notions to the French, and particularly Lamarckian, context; indeed, she shows sensitivity to the distinctiveness of French evolutionary thinking and it is for this reason that it seems unfortunate that her analysis is squeezed uncomfortably into the confining jacket of “social Darwinism”. Had she jettisoned entirely the social Darwinist label and adhered instead to the broader issue of social evolutionism and its varieties in France, her analysis would have offered much more to the student of French political and intellectual thought. However, what her volume does contribute is the realization of the vast potential for investigating the impact of evolutionary thinking in the early Third Republic, and her book must be cited as a worthy first encounter with a difficult and complex area.

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TERESA SANTANDER, *Escolares medicos en Salamanca (siglo XVI)*, Salamanca, Europa, 1984, 4to, pp. 443, [no price stated].

Dr Teresa Santander is Director of the Archives of the University of Salamanca, and author of a number of books and articles on Spanish Renaissance medicine, and on medical education at Salamanca in particular. *Escolares medicos en Salamanca* continues this series of careful, text-based writings, using the resources of her own University Archives. It is a biographical dictionary of medical scholars at the university, based on the university records of matriculations, students “in course”, and graduating bachelors, licentiates, and doctors, preserved in the archives.

Probably the most illuminating are the matriculation books, with forty-four sixteenth-century volumes. Each volume covers a year, and records the names of members of the university taking the oath of allegiance to the new rector and paying the annual matriculation fee. The lists include the names of all members of the university, including faculty, officials, and graduates as well as students. This provides a much more complete record than matriculation registers, which only recorded the date at which a student began his studies: it is a kind of snapshot of the entire university community on that date. Additional information comes from the practice of listing scholars by faculty, as well as in descending social order, and grouping them into eight “nations”.

From these volumes, and others which recorded a scholar's progress through the stages of a university career, Dr Santander has compiled a dictionary covering the period from the 1520s to the end of the century. There are 3457 matriculants and graduates in medicine listed, each with the home town, status, dates of study, and other information such as the name of a student's *padrino* or supervisor. The entries are cross-referenced to alternative spellings, and keyed by volume and folio number to the university registers. There are alphabetic, topographical, and chronological indexes.

The result is a meticulous work of reference, which will no doubt be of value to anyone investigating Spanish medical education, or attempting to trace the career of an individual sixteenth-century doctor. Salamanca's records are particularly worthy of study: the reputation of the university for high quality attracted students from all parts of the Iberian peninsula; and its reputation for relative tolerance meant that it had a high proportion of *cristianos nuevos*, or students of Jewish origin, many of them from Portugal. There were also large contingents from Leon and the old Moorish provinces of the south; but virtually none from outside Iberia. Dr