

Book Reviews

health rules are reminiscent of the *Regimen sanitatis Salerni*. Some of the material was borrowed, such as proverbs from Dryden, Pope, La Rochefoucauld and Rabelais. Franklin continually added and revised, and some of his statements found their way into common American parlance. The last number (1758) contained a series of adages entitled 'The way to wealth' and this appeared even in Chinese, Russian and Welsh.

As a reflection of the popular needs of mid-eighteenth-century America, Britain and France, Franklin's almanacks are important social documents of general and particular knowledge. Their reproduction in the present form, which first appeared in 1964, is, therefore, welcome, although the much-acclaimed coloured plates in this edition are not especially attractive.

IAN B. COWAN and DAVID E. EASSON, *Medieval religious houses in Scotland with an appendix on the houses in the Isle of Man*, 2nd ed., London, Longman, 1976, 8vo, pp. xxviii, 246, 3 11., four maps, [no price stated].

The first edition of this excellent book appeared in 1957. The second is not, however, a mere reprint with corrections, for the surviving author, Dr. Cowan of Glasgow, has included a good deal of additional material and has thoroughly revised throughout. It now provides the scholar with an even more comprehensive survey of Scottish religious foundations from the introduction of Christianity to 1560.

After essays on the historiography of the subject and 'The development of monasticism in Scotland', the rest of the book comprises lists of the houses divided by orders, and with a mass of information about each, fully documented. There is a brief section on 'The Knights Hospitallers' (pp. 160–161) and a longer one on 'Hospitals' (pp. 162–200) which lists all known institutions taking care of the poor and sick, the traveller, etc. The monastic establishments, also listed, are of equal importance to the historian of medicine in view of the role of the church in medieval medicine.

This scholarly work can, like its predecessor, be strongly recommended with confidence to a wide circle of interested scholars. It will remain an authoritative treatise for some time to come.

GEORGE F. HOURANI (editor), *Essays on Islamic philosophy and science*, Albany, State University of New York Press, 1975, 8vo, pp. viii, 261, \$30.00.

The twenty-two papers in this collection were presented at conferences in the State of New York in 1970 and 1971. They deal with many aspects of thought in medieval Islam, ranging in time from the eighth to the seventeenth century A.D. when classical concepts of the Middle Ages were still adhered to. Each paper is a scholarly contribution with copious documentation and each has been written by an expert in his field. In the history of science and medicine there are at least four of relevance: the late G. E. von Grunebaum on 'Relation of philosophy and science: a general view'; A. Z. Iskandar on 'The medical biography of Al-Rāzī'; the late M. Levey on 'Methodology and the history of science'; F. Rahman on 'The eternity of the world and the heavenly bodies'. Others, however, more philosophical in content should also be of interest, and they will provide depth to our understanding of Arabic science and medicine. The book can be warmly recommended, despite the fact that it is several years out of date.