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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

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Santander does not speculate on the reason for these patterns of student membership; in a useful introduction to the dictionary, she describes the form and purpose of the registers she has used, and fills in background details of the medical curriculum and the organization of the faculty.

But despite its very real achievements, a historian may well regret that *Escolares medicos* never goes beyond description, never looks behind the facts that it lays out so neatly, or explores the significance of the details that Dr Santander's careful research has exposed for us. It is, in the end, the work of an archivist after all.

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HARLAN LANE (editor), *The deaf experience. Classics in language and education*, trans. by Franklin Philip, Cambridge, Mass., and London, Harvard University Press, 1984, 8vo, pp. ix, 221, £16.00.

The composition of this book has been well thought out, and its contents make fascinating reading, especially for those interested in the history of deaf education. Overall, the book paints a vivid picture of the thoughts and work of some prominent deaf people and their teachers who lived in France during the latter half of the eighteenth century and the first half of the nineteenth century. Harlan Lane introduces the book in a robust and elegant way, arguing that the education of the deaf was moulded and continues to be dominated by two opposing philosophies or models. The first model, adopted by the hearing society, considers deafness as a pathological condition, an illness, which needs to be treated by oral methods before the deaf (the patient) can join the hearing society. The second model, supported by the deaf community, regards deafness as a social problem which can be overcome if only the "natural language of the deaf" (manual methods) is allowed to flourish. To a large extent this is certainly so, but not all developments in deaf education can be explained in this black-and-white manner. I am sure, however, that if Lane had been present at the last International Congress on Education of the Deaf held at Manchester in August 1985 he would have raised a wry smile as the bitter recriminations and accusations from the two opposing camps erupted. In his introduction, Lane seems to be in sympathy with the model adopted by the deaf community (the deaf signers) but ends with a plea to all concerned "to find a synthesis of the pathological and social models". Is he advocating "Total communication"? If so, the rest of the book does not support him on this.

The first translation is an extract of a letter written by Saboureux de Fontenay, who was one of the deaf pupils of Jacob Pereire. In this letter, which was first published in 1764, Saboureux gives an account of the teaching methods of his master. This information is very important because Pereire was a secretive man who refused to divulge his methods of teaching the deaf. Pereire used the oral method of teaching supplemented by "his improved and enlarged Spanish manual alphabet". He discouraged the use of gestures.

The second chapter is by Pierre Desloges, who went deaf at the age of seven following a dreadful attack of smallpox. First published in 1779, it is an account of his education. Desloges acknowledges that he used his naturally acquired language and his ability to write and read, plus lipreading, to educate himself. Later on, he learned the sign language of the deaf, which he defends most vigorously. He was very critical of the oral methods of Pereire.

The third chapter presents the well-known work by Abbé de l'Epée on the education of deaf-mutes using methodical signs. This work was first published in 1776, and immediately sparked off a great debate between de l'Epée and his followers (manualists) on the one hand and Samuel Heinecke and his followers (oralists) on the other. This debate still continues unabated, and at present it is known as the "Two-hundred-year war". It is of interest to note that Abbé de l'Epée started teaching the deaf in the oral method but later changed to manual methods of instruction, mainly due to pressure of work.

The next chapter is an autobiographical extract written by Jean Massieu and first published in 1829. Massieu was an illiterate shepherd boy who became the first deaf person to enter the