

## Book Reviews

poor was already rampant. Alleviation (beyond rather ineffective policing laws) was, in Northern Germany, primarily in the hands of private philanthropy and protestant clergymen.

Dr Weidmann surveys the establishment of poor relief in Hamburg, Oldenburg, Prague, Vienna, Hanover, Frankfurt/Main, and Berlin, with specific attention to the care of the sick poor. She shows that an effective system of care evolved, particularly in Hamburg, through a combination of house calls by appointed physicians, and/or treatment by surgeons, mid-wives, and (where necessary) attendants to the sick. Only rarely were poor patients admitted to hospital. The exceptions were the institutions where care of the sick poor was coupled with medical teaching (for example: the Charité in Berlin). Neither the medical care nor the remedies (prescriptions could be filled only at designated chemist-apothecaries) cost the poor any money. The question of who was eligible for these benefits was solved by a system of recommendations: according to the amount of money given by benefactors, a number of written recommendations (neatly filed and later used in reports) of those both destitute and ill could be referred to specially appointed physicians.

It is precisely at this point that one becomes aware of the structural intricacy of this system (not elaborated upon by the author): private philanthropy maintained the care of the sick poor, while the organization and administration lay in the hands of the doctors, the clergy (who usually recommended the poor because the donors could not always name them), and a representative of city government. Churches were highly involved, the state only insofar as laws and stipulations governed medical practice, appointments, and drug production. Financially the state gave little or nothing. In the pattern of its care for the sick poor, the late eighteenth- and early nineteenth-century physicians (like Daniel Nootnagell and C. W. Hufeland) were innovative; structurally, however, the traditional supports of the poor and the sick were still in place: private philanthropy and religious institutions.

Dr Weidmann has many interesting details for those interested in the organized care of the sick poor. I have not touched on her presentation of the official lists of remedies for those under care, nor upon the extremely interesting financial position of the apothecaries. Her book has a good bibliography, an index, several tables, and a list of archival sources (Hamburg, Oldenburg, Brunswick). It remains inadequate primarily in the dimension of economic and ideological explanation (the "Enlightenment" is not a blanket prescription for change). Nor are the poor and their medical and social ills given colour: they are, as seems usually the case in such books, vague masses medically administered. Nonetheless, quite a number of people tried to care.

Johanna Geyer-Kordesch  
University of Münster

DEBORAH GORHAM, *The Victorian girl and the feminine ideal*, London, Croom Helm, 1982, 8vo, pp. [x], 223, £11.95.

Deborah Gorham's account of Victorian girlhood is divided into three sections. First, a description of the ideological presuppositions that informed Victorian prescriptions of femininity. Second, a look at those prescriptions in the form of advice manuals for mothers, and women's magazines. And third, three collected biographical studies for early-, mid-, and late-Victorian England, based on diaries and autobiographies, to demonstrate the effect of these prescriptions on actual lives.

The study focuses on middle-class girls – seeing femininity as part of the ideology of the family, and so central to the world-view of the middle classes. My greatest criticism of the book is this ideological approach. Although Gorham discusses mother-daughter, father-daughter, and sister-brother relationships in terms of social roles, there is no sense of a dynamic between generations or gender. Nor that the girls in early- and mid-Victorian England became mothers in the later periods. It was disappointing that the biographical material was unable to flesh out her argument in this way, suggesting a more complex and ambiguous attitude of mothers to daughters whom they were expected to induct into the feminine role that they themselves had (according to Gorham) so painfully and reluctantly assumed.

Together with Carol Dyhouse's recent *Girls growing up in late-Victorian and Edwardian England* (1981), this book goes some way towards filling the gap in our history of Victorian

## Book Reviews

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.

Charlotte Mackenzie  
Wellcome Institute

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.

Vivian Nutton  
Wellcome Institute

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.