

## Book Reviews

sentimentalist pietism that looked to such contemporary continental mystics as Antoinette Bourginon and Madame Guyon. At first sight a heap of contradictions, as Anita Guerrini concludes, Cheyne “was a man of the Enlightenment” not the Enlightenment of “relentless secularisation” but rather that of “sensibility and sociability”.

In recent years, Cheyne’s self-embodied concern with what Guerrini dubs “the triad of food, flesh and spirit” has engaged medical historians like Roy Porter interested in nervous illness, literary historians, like G J Barker-Benfield mapping the culture of sensibility, and theorists of the body like Carol Houlihan Flynn. My own work on Cheyne first found a model in the cross-disciplinary approach of George Rousseau who, back in 1988, in first drawing attention to Cheyne’s mystical-religiosity, called for a scholarly biography. Guerrini’s long-awaited, well researched study draws together the disparate aspects of Cheyne’s career within some valuable cultural contexts. She is particularly strong on tracing the development of Cheyne’s “Newtonianism” in the light of his religious concerns. Her detailed reconstructions of Cheyne’s treatment of Catherine Walpole and the Countess of Huntingdon feed an interesting argument that Cheyne’s particular brand of “conversational therapy” appealed to and indeed empowered women patients. Whilst she uncovers most of the patchy archival evidence for Cheyne’s biography, there are some frustrating if unavoidable gaps, particularly with regard to our knowledge of his early movements. She largely avoids speculation, but I need more convincing that Cheyne actually returned to Scotland after his first crisis. The few Cheyne letters which to my knowledge have evaded Guerrini’s attention do not resolve any key problems, though some concerning his treatment of Henrietta Gordon—which I have discussed elsewhere in relation to his patient, the poet Mary Chandler—certainly

complement, if not modify, Guerrini’s analysis of the gender-politics of Cheyne’s practice. Given her title, Guerrini might have been more expansive on Cheyne’s place within debates over consumption, nervousness, and suicide. She tells us that Cheyne’s fame partly rested upon his witty manner but by under-exploring his controversial reputation beyond his immediate circle of patients and co-religionists some of the vibrant force of his character gets diluted in this none the less solid account. It includes full bibliographies.

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**José M López Piñero, et al.,** *La actividad científica valenciana de la ilustración*, 2 vols, Valencia, Diputació de València, 1998, vol. 1, pp. 254; vol. 2, pp. 320 (complete set 84-7795-150-0).

Under the sponsorship of the autonomous government of Valencia, the scholars of the history of science of that university have provided us with the most complete overview to date of the scientific and technical knowledge produced in that land, country or kingdom during the course of the Enlightenment.

José María López Piñero and Victor Navarro Brotóns begin the first volume with a study in which they look at the Enlightenment in time and concepts, taking into consideration the ideas of Kant, Locke, Berkeley, Hume and Voltaire, as well as those of other essential thinkers. They then proceed to analyse the trajectory of science beginning with the *novator* movement of the end of the sixteenth century and ending with the crisis which, at the beginning of the nineteenth, led to the negation of previous successes.

We are therefore presented with a critical and contextualized study, where the reader, whether specialist or layman, can enter into

## Book Reviews

the mental climate of each stage and enjoy or reflect upon the richness of thought that Valencia contributed to eighteenth-century Europe in a search for progress which was realized in subsequent decades, through the recycling of the ideas of the classical world.

The work takes us on a tour which starts with the social gatherings of the Conde de Alcudia and of the Marqués de Villatorcas; pauses to describe people like the Jesuit mathematician and astronomer José Zaragoza y Vilanova (1627–79), and the follower of Galileo and author of the *Compendio mathematico* (1707–15), Tomás Vicente Tosca (1651–1723); and uncovers for us the artistic creativity of the anatomical plates of Crisóstomo Martínez (1638–94). But throughout this tour and despite the many important people touched on, the eighteenth century remains the central focal point as the substance of physico-mathematical contributions grows and as the biological and medical universe widens in the midst of the promotional politics of the Bourbon state and of the prevailing ideology of the useful.

Much of what took place in Valencia speaks of its modernity: the updating of the University's curriculum in 1787, the role of certain religious orders, the scientific activities of the Real Sociedad Económica de Amigos del País (Royal Economic Society of Friends of the Country), etc. So does the work of explorers, such as, for example, Jorge Juan y Santacilia, a member of the expedition to Peru organized in 1735 by the Paris Academy of Sciences, men who developed their skills abroad and made use of the knowledge provided by foreign travel. Also mentioned are well-known names, such as the botanist Antonio José Cavanilles (1745–1804), who as a result of his studies of his native land published *Observaciones sobre la historia natural, geografía, agricultura, población y frutos del Reino de Valencia*. The surgeon Francisco Javier Balmis (1753–1819), one of the earliest supporters of Edward Jenner's smallpox vaccination, who took the process

to Spanish America, was another example of those restless, uneasy, unsettling Valencians of genius who came to the fore in eighteenth-century Spain.

After the second section by María Luz López Terrada, José Ramón Bertomeu Sánchez and Antonio García Belmar which provides a catalogue of Valencian scientific books and pamphlets (1700–1814), the first volume is brought to a close by an iconographic section in which 48 illustrations of excellent quality are reproduced from these publications. The whole work is completed by a second 320-page volume consisting of a vast and impressive catalogue of Valencian scientific engravings (1687–1844) by Felipe Jerez Moliner.

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Jacques Baur, *Les Manuscrits du Docteur Comte Sébastien Des Guidi*, Grand homéopathes de notre temps, Paris, Éditions Similia, 1999, pp. 406 (2-84251-029-1).

Dr Sebastian Des Guidi's fame rests both on his work in explaining homoeopathy and on the pioneering role he played in introducing Hahnemann's new art of healing to France. The twenty case books discovered by Dr Jacques Baur, one of the current leading French homoeopaths, tell a vivid and fascinating story not only of Des Guidi's Lyons practice between 1830 and 1857, but also of the practices of surgeons and physicians of that generation who did not believe in homoeopathy. Born in 1769 near Naples, Count Des Guidi was introduced to homoeopathy after his wife had been successfully treated by an Italian homoeopath named Romani. Des Guidi, who obtained a degree of doctor of medicine from the University of