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current study owes much to Schmitt's scholarship. He died in April 1986. This volume collects essays by scholars of diverse backgrounds as a tribute to Schmitt's achievements.

Several essays extend and develop work begun by Schmitt: Eckhard Kessler provides a useful review of how Renaissance Aristotelianism is interrelated to Renaissance humanism and Platonism; through an examination of the treatments of infinite divisibility and of the nature of motion, John Murdoch identifies the core of Renaissance (Jesuit) Aristotelianism with the (Thomist) natural philosophy of the thirteenth century; Stephen Pumfrey illustrates Schmitt's long-standing conviction of the vitality of Renaissance Aristotelians through two (Jesuit) responses to Gilbert's magnetic philosophy; in a study of the printers of Ramist philosophy textbooks, Ian Maclean draws attention to the necessity, when dealing with bibliographies of Renaissance publications, of bearing in mind the far from "neutral" motives of publishers.

Others have applied what the editors have called Schmitt's "unificationist" view of Renaissance intellectual history (pp. vii f.) with interesting results: Lisa Jardine demonstrates that even from such tangential primary sources as Gabriel Harvey's marginalia we may learn how the English understood their "civilisedness" by identifying themselves with Rome and the classical culture; Vivian Nutton shows how much information there is to be extracted from two unusual prefaces by an understudied Italian medic; Nancy Siraisi disentangles various trends of Renaissance thought in the humanist critiques of medicine.

Most notable is perhaps the potential of scholarship carried on into fields even beyond Schmitt's interests, in particular the theological and religious context, which, according to Luce Giard, Schmitt himself "curiously" never addressed directly (p. 268). Here Richard Popkin calls for further research into the serious religious and ideological context in which the relationship of scepticism to religion changed drastically between the Renaissance and the Enlightenment; by looking into the theological implications of Paracelsus' philosophy, Charles Webster demonstrates why Conrad Gessner was dismissive of it but at the same time could pursue Paracelsian iatrochemistry; Laurence Brockliss explains the "sluggish" reception of Copernican cosmology in Catholic France through the problems posed by Jansenism; while Richard Sorabji explains the various Arabic readings of Aristotle's God and their influences.

At the end of the volume there is an intellectual biography of Schmitt by Luce Giard and a useful bibliography of Schmitt's works, by which we are reminded of his extraordinary breadth and depth of scholarship.

As many of the essays have done in this volume, to pursue and continue scholarship in the spirit of Schmitt, and reap new and fruitful results is a tribute worthy of his achievements. Even to a student of Renaissance philosophy who never had the privilege to meet Charles Schmitt, this collection of essays amply demonstrates the impressive breadth of his influence and his exceptional ability to bring together scholars from different fields, even after his death.

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JACQUES FERRAND, *A treatise on lovesickness*, transl. and ed. Donald A. Beecher and Massimo Ciavolella, Syracuse University Press, 1990, 8vo, pp. xvi, 709, \$49.95.

Almost precisely contemporary with Burton's *Anatomy of melancholy*, Jacques Ferrand's *Traité de l'essence et guérison de l'amour* (1623) bears numerous close resemblances to that work, by which it has always been eclipsed. Its scholarly style, for one thing, is of a piece with Burton's humanistic encyclopaedism, stuffed with classical, Arab, medieval and Renaissance learning, and interwoven with a rich texture of quotation (a habit mirrored almost to the point of self-parody by the enthusiastic editors of this erudite edition, who have assembled an apparatus of introductory contextualization and learned notes at least double the length of Ferrand's text).

For another, Ferrand, like Burton, sees love melancholy as of a piece with the deeper madness and sadness of the human condition, although it is noteworthy that, unlike Democritus Junior, he confines himself essentially to the miserable excesses of profane love, omitting the divine. And, just like his English counterpart, the French physician, who practised near Toulouse, though where he trained remains unclear, treats melancholy as a disorder seated simultaneously

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in the body and in the soul or passions, and emphasizes the ceaseless interplay of the physical and the psychological. The *maladie d'amour* is to be remedied by philosophy, by diversion, by diet and regimen, and even through violent medicines (hellebore and the like): sexual intercourse is not an effective cure.

In introductory dissertations occasionally teetering on the brink of oversubtlety—they would certainly have proved easier to use had information been conveyed more directly—Beecher and Ciavolella emphasize that medicine hardly constitutes the principal context wherein Ferrand's construal of love melancholy is set. They rightly draw attention to occult traditions (sympathy, astrology) and to the neo-Platonic strands brought into focus by Ficino. Not least, they demonstrate the skill with which Ferrand played upon a double register—the high serious and the vulgarly titillating—in a manner which would have borne interesting comparison with the work of Nicolas Venette a couple of generations later. In the light of recent studies of changing notions of sexuality by Thomas Laqueur and others, the welcome appearance of this fine edition whets the appetite for a full investigation of the subsequent history of the medical discourse on the erotic.

Roy Porter, Wellcome Institute

PHYLLIS HEMBRY, *The English spa 1560–1815: a social history*, London, Athlone Press, 1990, 8vo, pp. xiv, 401, £35.00.

The need for a new general history of English spas has long been remarked, and Phyllis Hembry's survey has many of the virtues required to fill that gap. Based upon energetic research into local urban and family archives, *The English spa* offers a richly-textured discussion of the different social ambiances of the various centres, North and South, large and small, hot- and cold-water, and its account of pre-1700 developments is particularly fresh. Ms Hembry shows conclusively the dominant role of the monarchy and court in lending lustre to the promotion of native spas in the Elizabethan age (at a time when Spa itself could be condemned as a sinkhole of treacherous Catholic plotters). The burgeoning spa life of the Stuart age—especially at Tunbridge, Epsom, and a handful of other resorts around London which had their brief moments of glory—was, by contrast, essentially designed to serve aristocratic cliques. By the Georgian era, in further contrast, the more speculative commercial development of the spa town—and this volume is laden with intriguing insights into the heavy capital investment in spa-buildings, hotels, shops, parades and the like occurring for the first time under the Hanoverians—necessarily had to make its appeal to the less exclusive sector of the moneyed gentry and professional middle classes.

Ever aware of such shifts in patronage, Ms Hembry has a good eye for the cultural requisites of a flourishing spa centre, above all, the need for a successful social regulation. If, in the mid-twentieth century, it was the job of Butlin's to instruct the masses of the British working-class, unused to holidays, how to enjoy themselves decently in unfamiliar company, that, *mutatis mutandis*, was precisely the task facing Georgian Bath, one which was triumphantly resolved by its *arbiter elegantiarum*, Richard (Beau) Nash, the first of the redcoats.

Ms Hembry is at her best—informative and sure-footed—when dealing with the urban and social development of the spa-town. Medical historians, however, will find her account of its therapeutic practices and importance perfunctory and familiar. Ms Hembry tends to see spas, at least from Restoration times, as essentially holiday rather than healing centres. This may be so, but such a judgement perhaps begs too many interesting questions. Overall, in fact, Ms Hembry's strength lies in presenting materials rather than in posing questions. She offers, for instance, a fascinating account of the late eighteenth-century expansion of Cheltenham, without squarely asking why, geographically close to a Bath that was in process of over-expanding, the Gloucestershire resort was able to triumph so spectacularly. Finally, it is a pity she has chosen to terminate her account at 1815. The rise of the water-place is a relatively easy story to tell. Understanding the crisis and transformation of the spa resort in the nineteenth century is a challenge that still awaits its historian.

Roy Porter, Wellcome Institute