

Overall, this is an excellent book, which places the workhouse in the broader context of medical care in the period 1834–1914. It provides a detailed examination of a variety of factors involved in workhouse medicine in the nineteenth and early twentieth centuries. This work places the medical care for society's poorest at the forefront and reminds us of the importance of institutional care in the development of the history of medicine. This will be a valuable text for students and academics engaged in the history of medicine in the Victorian and Edwardian periods as well as those interested in institutional history more generally.

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P.N. Singer and Philip J. van de Eijk (eds and trans), *Galen: Works on Human Nature. Volume 1: Mixtures (De Temperamentis)* (Cambridge: Cambridge University Press, 2019), pp. xvii + 269, hardback, ISBN: 978-1-107-02324-7\$125.

Galen: Works on Human Nature, Volume 1 is part of the series *Cambridge Galen Translations*. It is the second book to be published in the series, after *Galen: Psychological Writings*, and it contains only one text, Galen's treatise on *Mixtures* in three books. Like some of the translations in *Psychological Writings*, Singer's translation is a reworked version, with expanded notes and commentary, of one that appeared in his 1997 volume *Galen: Selected Works*, in the *Oxford World's Classics* series. That volume, which made many of Galen's most intriguing works accessible in English to students and scholars alike, has sadly been out of print for so long that my own tattered copy resides in a plastic zipper bag where I preserve it from decay. While it is helpful to have the authoritative, scholarly translations in the *Cambridge Galen Translations* series, their price prohibits their use as classroom texts, and a reprint of *Galen: Selected Works* is still desirable.

Van der Eijk's introduction to this translation of *Mixtures* not only clarifies the treatise's main medical and philosophical themes, but also covers points important to the historian, beginning with the editor's case for the centrality of *Mixtures* to Galen's body of work. Although it is not one of Galen's longer, monumental treatises, like *The Usefulness of the Parts* or *The Method of Healing*, nevertheless Galen considered it part of the 'core curriculum' he prescribed for students seeking to learn medicine, and it was part of the canon of sixteen treatises taught in Alexandria in late antiquity. In discussing the audience for this treatise, van der Eijk appropriately draws attention to the social context for which it was written – several signs show that it served a practical, pedagogical function alongside live, face-to-face training in clinical medicine. Other topics covered in the introduction include the influence of Aristotle on Galen's work (this treatise is unusual in its unambiguously positive evaluation of Aristotle), Galen's teleological stance as expressed here and in other treatises, the intellectual history of the theory of mixtures and the treatise's influence on the medical traditions of later centuries.

Mixtures is a discussion of the essential qualities of hot, cold, wet and dry, how we can discern and measure these mixtures in patients and how we can use the mixtures of different foods and drugs to correct imbalance. While Hippocratic theory connected these qualities to the four humours, and Galen accepted humoral theory and elaborated on it, there is little discussion of humours in this treatise (on Galen's humoral theory the recent book of Keith Andrew Stewart, *Galen's Theory of Black Bile*, Brill 2018, is now fundamental). Its best-known passages link the essential qualities to personality traits, physical characteristics and race. Less well-known but equally striking is Galen's discussion of how to measure the qualities, especially heat; he thought that the skin of the inside of the human hand was specially adapted for that purpose. Galen claimed to be able to distinguish fine gradations of heat by touch and to be able to remember a patient's heat profile for years, a claim that as a mother who hates thermometers, and who has always measured her children's temperatures by hand, seems less extraordinary to me than the editors of this volume find it.

Singer's translation is well-supplied with notes that clarify, set context and render this treatise accessible while also addressing questions of language and influence interesting mainly to experts. Among this edition's more user-friendly features are the headings that describe the contents of each chapter; summarizing Galen's prolix and often meandering discussions succinctly is no easy feat, and even seasoned Galen scholars will appreciate the effort. *Cambridge Galen Translations* offers no Greek text, only translation, but the abundant notes compensate somewhat for this, as well as the Greek-English glossary and the index of Greek words among the supplemental apparatus. Many will also find the list of titles, abbreviations and editions of all of Galen's works convenient, although it is based on the list by Fichtner that is always available, open-access and up to date, on the *Corpus Medicorum Graecorum* website. The text indicates page numbers in both Kühn's and Helmreich's editions of *Mixtures* in the margins.

We eagerly await more translations in this high-quality series, including the first five books of *On Simple Drugs*, currently in preparation by John Wilkins, which will begin to open the huge black box of Galenic pharmacology to general scholarship.

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Joris Vandendriessche, *Medical Societies and Scientific Culture in Nineteenth-Century Belgium* (Manchester: Manchester University Press, 2018), pp. 336, £80, hardback, ISBN: 978-1-5261-3320-5.

Although the professionalisation of medicine has been one of the most important themes in the history of medicine, scholarship has tended to separate the generation of scientific knowledge from the function that science plays in society. Recent studies on the history of science and medicine during the nineteenth century, however, are beginning to pay more and more attention to the ways in which what was considered 'science' and proper scientific conduct was linked to broader values of the new liberal and civil society of the nineteenth century, especially as it was defined by the growing urban bourgeoisie. Joris Vandendriessche's study into medical societies and scientific culture in nineteenth-century Belgium, therefore, forms part of a growing field that seeks to overcome the dichotomy of science-as-ideology and science-in-society by paying attention to the relationship between science and civil society, which was characterised by 'a desire for civil participation and social engagement by the urban bourgeoisie' (p. 283).

In order to achieve this aim, Vandendriessche focuses on medical societies in Belgium's major cities, namely the Society of the Medical and Natural Sciences of Brussels (established in 1822), the Medical Society of Ghent (1834) and the Medical Society of Antwerp (1834). While these places have generally been understood as sites of professional organisation, which served to lobby the government for more autonomy, Vandendriessche approaches them as spaces of scientific practice. In other words, he conceives them as something more than generators of discourse: they were also places in which expertise, codes of conduct and scientific sociability were constructed, contested and reproduced. Among other sources, he analyses the monthly journals, meeting reports, obituaries and correspondence between the societies and the Belgian authorities to uncover the performative dimension of medical sociability. As he explains, '[c]ustoms and codes of conduct, the ways in which they were set and imposed, lie at the heart of the book' (p. 6). The aim of the book is therefore to uncover the changing norms of nineteenth-century medical sociability and scientific culture. In doing so, he shows that the history of medical societies is 'a history of written and unwritten procedures, and of succeeding generations bending these to their advantage' (p. 3). While he pays attention to moments of rupture in which those norms were debated, he also analyses how medical sociability sought to define itself through tradition and a sense of continuity. As such, he shows how change was a slow and steady process that took place over the nineteenth century.