

Book Reviews

whole book reset in a modern style. Each word has a guide to pronunciation, a succinct definition, and an explanation of its derivation.

Historical material is limited to eponymous surnames, with a two- or three-word biographical note and, for reasons that are not clear, only the date of birth. Historians will, therefore, wish to use other source-books for this type of information. Nevertheless, the Dictionary will be of inestimable value to them, especially to those who lack medical training. Without doubt it will continue to be one of the most outstanding dictionaries of medical terms in the world.

P. LAIN ENTRALGO, *Historia de la medicina*, Barcelona, Salvat Editores, 1978, 8vo, pp. xxxi, 722, [no price stated], (paperback).

Reviewed by Christopher Lawrence, M.B., Ch.B., M.Sc., Medical Historian to the Wellcome Museum at the Science Museum, South Kensington, London SW7 2DD.

P. Lain Entralgo is one of the elder statesmen of the history of medicine. A gifted scholar and a sensitive writer, he is known to English readers through translations of his works, *Doctor and patient* and *Mind and body*. The present book is his comprehensive vision of the history of medicine and his statement of how he believes it to have shaped society and historical change, and, more pointedly, how that history demonstrates in the concrete a particular vision of human nature. History for Lain Entralgo is indeed philosophy teaching by example. Refusing allegiance to any formal ideology, he takes an idiosyncratic, eclectic and non-teleological view of history which he sees primarily as a series of active creations on the part of human beings "more or less conditioned" by the intellectual, social, and economic boundaries of the age. He appeals in this context to the work of Thomas Kuhn to explain the coherence and revolutions of medical thought.

Though he believes medical practice to have certain universal features, he clearly holds that there was a profound caesura in medical life in sixth-century Greece. Primitive medicine along with healing in the ancient civilizations gets short but scholarly shrift, his rather slighting view of magical medicine sits oddly with his obvious grasp of the material. There is an extended analysis of Greek medicine, divided into theory and practice and pervaded by a deep respect for the Hippocratic authors. This, of course, is fully consonant with Lain Entralgo's Platonic vision of the doctor-patient relationship which he sees as contaminated in various ways by the failures of men and society, least so among the Greeks. Each subsequent period receives similar treatment commencing with a neat précis of the dominant philosophy of the age, followed by an analysis first of the theory and then of the practice of medicine. Various areas usually neglected in general histories, such as Byzantine medicine, are given generous weight. Alchemy and mysticism, not surprisingly, find little space and fit awkwardly into the account of the birth of modern science. By the nineteenth and twentieth centuries the comprehensive approach tends to collapse the narrative form under the sheer weight of names.

The work is a history of medical ideas rather than institutions, idealist in its vision of historical change and suffused with a sympathy for the difficulties encountered by man in his role as healer. In both respects it reaffirms a view of history more generous

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than the recent iconoclastic trends in the history of science. There is no comparable work in the history of medicine in English, though closest to it in form is S. F. Mason's more materialist *A history of the sciences*. A translation of Lain Entralgo's work would be welcome.

THEODORE DWIGHT BOZEMAN, *Protestants in an age of science. The Baconian ideal and antebellum American religious thought*, Chapel Hill, The University of North Carolina Press, 1977, 8vo, pp. xv, 243, \$14.95.

Reviewed by Christopher Lawrence, M.B., Ch.B., M.Sc., Medical Historian to the Wellcome Museum at the Science Museum, South Kensington, London SW7 2DD.

The cultural debt of America to Scotland has proved a rich source for historians to mine. In *Protestants in an age of science* Theodore Bozeman has opened yet another seam and demonstrated how, for the Old School Presbyterians, Scottish thought provided a framework that stabilized for them the threatening intellectual turbulence of antebellum America. He reveals how the Common Sense philosophy served to validate both a fervent belief in science and a biblical fundamentalism.

During the Scottish Enlightenment the Common Sense philosophy of Thomas Reid was of far greater significance than the sceptical philosophy of David Hume. Only recently, following the trail of George Elder Davie, have scholars begun to appreciate the extent of its importance which extended to such distant areas as physics. The butt of its criticism was Locke's pernicious theory of ideas and its putative atheistical consequences. The capstone of its metaphysics was the inductive programme of Francis Bacon, who was virtually elevated to the realm of the infallible.

Among the Old School Presbyterians of evangelical and anti-intellectual Jacksonian America, belief in the moral rectitude of Bacon and the absolute veracity of his scientific method became almost articles of faith. The Old School were, in a sense, the carriers of the Enlightenment into the nineteenth century. Scientific and religious facts were in complete harmony, the guarantee of which was that "truth defined the providentially ordained aims of the cognitive process" (p. 70). The resulting scientific enterprise shows a curious, but superficial, analogy with that of seventeenth-century England. The theologians took an intense interest in the objects of natural history, particularly geology, and at the same time scoured the Bible for modern scientific knowledge which was, as the *Southern Presbyterian Review* put it, "perfectly familiar to Moses".

Since the Baconian method was the only sure road to knowledge, the Old School utilized it not only in their scientific researches but also in their biblical exegesis. The Bible was searched for evidence which, through induction, would support such practices as infant baptism. The motives for such an enterprise seem clear. It served to protect systematic theology and a truly learned tradition against the onslaught of religious fanatics, each one illuminated by his own inspirational light.

Bozeman has produced an impressive and sympathetic study of an important and neglected area of American history. The vein however is far from exhausted. A philosophy of science after all may not only be a description of an ideal method or