

Book Reviews

findings, Evenden dismisses almost completely. These texts, predominantly written by male medical practitioners, are, in her view, of little use to illuminate the world of female birth practice. She argues that male practitioners had hardly any obstetrical practice, and, with regard to the theoretical basis, their treatises present only an untidy mixture of useless Galenic or humoral theory, marred by superstition.

Evenden's unwillingness to admit the limitations of her material enables her, however, to reconstruct a conflict-free female world revolving around the birth event. According to her, seventeenth-century London midwives were united in a "proud sisterhood", fully aware of their responsibilities and commitments to their sister midwives as well as their clients. In this happy world, men are "aliens", and male medical practitioners are constructed as incompetent and totally unskilled aggressors threatening not only the lives of helpless, pregnant women but also the livelihood of competent midwives.

I am sceptical about the existence of such a "golden age of midwifery". Some recent studies have, for example, pointed out that the daily experience of midwifery was to a large degree shaped by tension, friction, and conflict occurring in the midwives' associations with other official and non-official midwives, with their apprentices and, ultimately with their patients. The work of midwifery differed widely in early modern Europe. Evenden's book has convinced me that concerning their training and economic status, the officially licensed seventeenth-century London midwives were much better off than many of their colleagues on the continent. But how these women conceived their art and interpreted their role as women workers, as wives or widows, or active members of their community, remains somehow sketchy and superficial. This story still needs to be written.

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Renate Wilson, *Pious traders in medicine: a German pharmaceutical network in eighteenth-century North America*, Pennsylvania State University Press, 2000, pp. xiv, 258, illus., \$37.50 (hardback 0-271-02052-0).

Not many books try to bring together the history of religious movements and the description of (in today's view) "secular practices" like pharmaceutical trade. The title of Renate Wilson's study *Pious traders in medicine* shows the author's conviction that eighteenth-century medical practice was fundamentally influenced by its religious context. The book aims at reconstructing the Pietist medical and pharmaceutical network, which—according to Wilson—originated in the Francke Foundations at Halle (Germany) and which was established in the American colonies during the eighteenth-century. Wilson wants to show how German "Pietist medicine" interacted with the American environment and to what extent European traditions of voluntarism and philanthropy were integrated into the social policies of the emerging American republic. The study is based on records mainly from the archive of the Francke Foundations at Halle as well as on secondary literature on Halle Pietism and on eighteenth-century medicine and pharmaceuticals.

The first part of the book deals with the German and European scene of the story. Wilson describes the institutional centre of Halle Pietism, the orphanage and the schools founded by the theologian August Hermann Francke, who had been driven from Leipzig and Erfurt and had found refuge in Brandenburg-Prussia. Mainly borrowing from older studies by Werner Piechocki and Wolfram Kaiser, Wilson describes the "medical institutions" of the Francke Foundations, the infirmary and the dispensary, where in mid-century (according to the medical director Johann Juncker) 12,000 poor outpatients were treated every year. These charitable institutions were financed

Book Reviews

by the production and sale of books and pharmaceuticals. The pharmaceuticals business, which peaked in the early 1760s with net profits of 35,000 Reichsthaler annually, was promoted by popular medical handbooks written by Christian Friedrich Richter and David Samuel von Madai.

In the second part of the book Wilson minutely documents and analyses the transatlantic traffic and trade in pharmaceuticals, books and ideas. In the American colonies there was a growing market for Halle pharmaceuticals, which was influenced by the German population's preference for German medical providers, German pharmaceuticals and German self-help texts. The consumption of Halle medicines was also fostered by Halle-trained Pietist ministers in the German Lutheran congregations. Some of them—as in rural European areas—were actively practising medicine and pharmacy. According to the order lists from North America, preserved in the Francke Archive, the Halle pharmaceuticals were delivered to the clergy, to secular medical providers, to merchants, and to the educated laity. The persistence of this pharmaceutical trade between North America and Halle during the eighteenth-century laid the ground for a constant awareness of the Francke Foundations as an example of a private and voluntary non-profit organization. As Wilson argues, this example might have served as a model for similar institutions in late-eighteenth- and early-nineteenth-century America.

In short, Renate Wilson's study is a pioneering work about the North American medical and pharmaceutical market during the eighteenth-century. One substantial criticism concerns her use of terms such as "Pietist medicine", "Pietist physician", and "Pietist therapy", because she does not explain what makes the difference between eighteenth-century Pietists and contemporary non-Pietists in medical matters. Furthermore, there are some little mistakes in the bibliography (for example,

"Szindely" instead of Zsindely, "Arnold Sames" instead of Arno Sames), the reproductions are sometimes of poor quality (especially Fig. 4.1), and there is no list of the archival records quoted. For German-speaking readers it would have been useful, if the quotations from documents—in addition to the author's English translations—had also been given in the original language. But despite these comments I do not regret having spent some instructive hours with this book.

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René Sigrist, Vincent Barras, Marc Ratchiff, Louis Jurine, chirurgien et naturaliste (1751–1819), Bibliothèque d'Histoire des Sciences 2, Chêne-Bourg, Editions Médecine et Hygiène, Département livre Georg, 1999, pp. 494, illus., SFr 50.00 (paperback 2-8257-0640-X).

The renowned Genevan surgeon and naturalist Louis Jurine was largely forgotten after his death. Using surviving materials, historians based in Geneva and Lausanne have explored every aspect of Jurine's medical and scientific activities. The result is this volume, the only major biography of Jurine. It is exemplary in its thoroughness and attention to detail, and representative of the growing number of writings being published by this particular group of scholars. Like several other recent works, this book capitalizes upon the rich mine of archival materials that have enabled the history of Genevan medicine and sciences in the eighteenth-century to be documented. Other studies, closely related to this, include René Sigrist's *Les origines de la Société de Physique et d'Histoire naturelle* (1990), Micheline Louis-Courvoisier's *Soigner et consoler* (2000), on the daily life of Geneva's general hospital, and a second edited