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chapters. In a special examination, Seidler shows that the attitude of the German Society of Paediatrics to their Jewish members was characterized by increasing discrimination. Persecutions and assassinations now replaced humiliation and withdrawal of medical licences. Many physicians were able to emigrate in time, others felt desperate and committed suicide. At least seventy-one paediatricians lost their lives in the concentration camps. After the war, a collective suppression of these depressing facts continued for many years. Only a few Jewish paediatricians survived the holocaust in Germany. One of them was Prof. Dr Rudolf Hess, director of the Children's Hospital in Bremen (today called Prof.-Hess-Kinderklinik). In 1933 he was suspended from his position because, according to the principles of National Socialism, he was regarded as a "hybrid of the first degree". Hess was imprisoned in the concentration camp at Farge. Fortunately, he was released and went underground. After the war, Hess was the only paediatrician who returned to his former position. Seidler has reconstructed 629 of the 744 biographies. Since these paediatricians emigrated to more than thirty countries this is an enormous achievement. Studies on the history of emigrants are always difficult and they take a great deal of time.

The investigation has some flaws which were partly inevitable. There is a lack of further information concerning 117 of the paediatricians—we know their names but not their fates. In two other samples, paediatricians from Austria and Prague were covered. In general, the Austrian analysis which included only physicians from Vienna was incomplete, while that from Prague consisted exclusively of paediatricians of the German medical school. The question of specialists was not regulated until 1928; that is why older colleagues who had received their education before this date did not present a comparable standard. So it was difficult to

classify some physicians. Seidler found that there were various reasons why paediatrics appealed to young Jewish physicians, but he does not analyse this phenomenon. In the quantitative analysis there are small mistakes in adding up the figures. Since publication, the names of further emigrants have been discovered, and these will be added in the next edition.

All in all, this is a very comprehensive and inspired study. It should be an example for other medical specialities.

Matthias Dahl,
Institute for Medical Ethics
and History of Medicine,
University of Göttingen

Anita Guerrini, *Obesity and depression in the Enlightenment: the life and times of George Cheyne*, Norman, University of Oklahoma Press, 2000, pp. xx, 283, \$25.00 (hardback 0-8061-3159-4), \$15.95 (paperback 0-8061-3201-9).

One of the most successful early-Georgian physicians, the Aberdeenshire-born George Cheyne (1671/2–1743) once weighed thirty-two stone. Inevitably he has been cast as an eccentric Falstaffian figure enthusiastically recommending water-drinking and vegetarianism to his fellow nervous sufferers amongst the Hanoverian élite at Bath where he became an established practitioner and author. Cheyne's own youthful indulgences as an ambitious Scot seeking patronage in Queen Anne's London precipitated a physical and spiritual crisis, later described in candid detail in the *Author's own case*, appended to *The English malady* (1733), where he patriotically configures nervous sensibility as the price of social superiority. Cheyne's crisis also prompted a recantation of the deistic drift in the version of Newtonianism promulgated by his Edinburgh medical-mentor Archibald Pitcairne. Without abandoning Newton, Cheyne turned to Platonic analogies and a

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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.

David E Shuttleton,
University of Wales, Aberystwyth

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