

## Book Reviews

MARIANNE WINDER, *Catalogue of Tibetan manuscripts and xylographs, and catalogue of thankas, banners and other paintings and drawings in the Library of the Wellcome Institute for the History of Medicine*, London, Wellcome Institute for the History of Medicine, 1989, 4to, pp. xiii, 112, illus., £15.00.

The Library of the Wellcome Institute houses a considerable number of Tibetan manuscripts, blockprints, and painted scrolls, which were purchased for Sir Henry Wellcome, who had a personal interest in the diverse medical traditions of Asia. The publication of this catalogue by Marianne Winder, who is an expert on the history of Tibetan medicine, will be well received by Tibetologists and students of Tibetan medicine in particular. Combining precision and clarity, it provides useful cross-references for texts in other collections.

The Wellcome collection of manuscripts and xylographs comprises 151 entries, and that of thankas, banners, charts, and amulets, 57 items, including illustrations of blood-letting and moxa points, and anatomical charts. The quality of the illustrations, including twelve in colour, is splendid, and they are described in detail. Bibliographies accompany the two main sections of the catalogue, and there are indexes of proper names, of Sanskrit, Pali, Tibetan, and Chinese words, and of English equivalents.

The sections on 'Tibetan Medicine' include brief histories of medicine, materia medica, and practice. But there are also sections on spiritual healing, astronomy, and astrology, which are also connected with Tibetan medicine, not to mention geomancy and exorcism, which also have sections. All are treated with equal precision. This volume, much more than a catalogue, will be a treasure trove for anyone concerned with this branch of knowledge, and it would not be surprising if it stimulated its readers to visit the Wellcome Institute. With this work Marianne Winder has made an important contribution towards the preservation of Tibetan culture.

Elisabeth Finckh, Hamburg

CARLOS G. NOREÑA, *Juan Luis Vives and the emotions*, Philosophical Explorations, Carbondale and Edwardsville, Southern Illinois University Press, 1989, 8vo, pp. xviii, 273, \$35.00.

Juan Luis Vives (ca. 1493–1540) ranks among the greatest of Renaissance humanists. A friend of Erasmus, he studied in Paris and Louvain before coming to England as a reader at Oxford and later as tutor to the future Queen Mary. His last years were spent again in Belgium, where between 1529 and 1531 he wrote *De anima et vita*, his most important work on psychology and ethics. Professor Noreña's study is a generally clear introduction to Vives's ideas on the emotions, and can be warmly welcomed as such. But its publication is unfortunate in its timing. The essays in the third volume of the history of Oxford University, edited by James K. McConica (1986), would have clarified much of what Vives was doing in Oxford, and perhaps softened the generally negative judgement on Oxford students, while the chapters on psychology by Eberhard Kessler and Katherine Park in the *Cambridge History of Renaissance Philosophy* (1988) would have given the wider perspective that is often lacking here. Descartes and Spinoza are far less relevant as figures of comparison than Jodocus Trutvetter of Eisenach or Veit Amerbach, both contemporary writers on Aristotle's *De anima* from a similar humanist standpoint, let alone Melancthon, whose study of emotion in his *De anima* exercised a wide influence in northern Europe. The discussion of Vives's sources is similarly fuzzy, and results in a perhaps undeserved credit for novelty. Considerable attention is given to the tract *On passions* ascribed to Andronicus of Rhodes, which, p. 160, is admitted to be unknown to Vives, and none of the writings of Diogenes Laertius, Galen, and Clement of Alexandria ("which no doubt Vives had easy access to", p. 161) can readily be characterized as a Stoic-inspired compendium. Given Vives's interests in things medical, and his friendship with Thomas Linacre and the More circle, one might have expected more attention to be paid to Galen, the rediscovery of whose "endocrinology" is oddly claimed for the Renaissance (p. 151). Vives's refusal to discuss "what the soul is" (its Aristotelian essence) finds parallels in Galen (and in St Basil), while it is not entirely fanciful to examine some of Vives's ideas on emotion in the light of the Galenic treatises

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on the passions and errors of the soul, published in 1525. Such criticisms, however, do not detract from the main value of this book as a clear exposition in English of interesting and, in their own day, influential theories of the emotions.

Vivian Nutton, Wellcome Institute

GIOVANNI ALFONSO BORELLI, *On the movement of animals*, trans. Paul Maquet, Berlin, Springer-Verlag, 1989, 8vo, pp. xii, 469, illus., DM 248.00.

First of all, we want to compliment Dr Paul Maquet from Belgium for this highly accomplished translation of a difficult text. "Iatrophysics" is a concept in the history of medicine that is immediately associated with the Italian school of Borelli and Bellini. We only have to think of their influence upon such scholars as Archibald Pitcairne and Hermann Boerhaave, to evaluate the importance of Borelli's work *De motu animalium* in the history of science and medicine.

Giovanni Alfonso Borelli (1608–1679) was a contemporary of Malpighi during his stay at Pisa as a professor of mathematics. Malpighi was deeply impressed by Borelli's scientific methods of studying muscular movement in animals along the lines of mathematics, which had never been done before. We may assume that Borelli was interested in Malpighi's concepts of the structure of muscular tissue. These elements can be found in *De motu animalium*, which was published in two parts in Rome in 1680 and 1681.

A German translation of the first part of this work was prepared by Max Mengerhausen in 1927 and published in Leipzig in the series of *Oswalds Klassiker der exakten Wissenschaften*. To the best of my knowledge, no other attempts were made until Dr Maquet started his translation of the complete work, advised by several highly qualified Belgian scholars. No wonder the representative of Springer Verlag eagerly accepted the manuscript for a world-wide publication. It got what it deserved, a distinguished layout, a very trim and neat printing, a glossary, and Borelli's eighteen tables bound separately inside the back cover. May this book stimulate scholars to study Borelli again, not only for his importance to iatrophysicists, but also in relation to his Italian contemporaries. No library of scientific standing should miss this book!

A. M. Luyendijk-Elshout, Oegstgeest, The Netherlands

DONNA T. ANDREW, *Philanthropy and police: London charity in the eighteenth century*, Princeton University Press, 1989, 8vo, pp. x, 229, \$32.50.

The history of English philanthropy in the eighteenth century has long been both under-researched and under-conceptualized, a deplorable situation now largely put to rights, thanks to the perceptive thematic and chronological clarifications in Donna Andrew's intelligent, well-documented, and lucid monograph. One is above all glad to see that her interpretative framework is sufficiently ample to embrace the complex texture of motives and expectations surrounding Georgian charitable impulses. The desire to give, she points out, was often simultaneously pious *and* prudent; donors could seek to support the deserving, while being deeply, if also self-servingly, apprehensive that "throwing money after" the poor (to use an appropriate modern colloquialism) ran the risk of debauching them. Throughout this volume, Professor Andrew's judgements command respect because her understanding of charity is subtle, not simplistic.

It is a further strength of her approach that she appreciates that it would be anachronistic to insist upon rigid distinctions between those Enlightenment movements aimed to succour the poor and helpless (founding hospitals, lying-in charities, dispensaries, etc.) and those designed to "control" the dangerous classes (e.g., workhouses). In institutions such as the Lock Hospital and the Magdalen Hospital for penitent prostitutes, philanthropy and policing constituted two sides of a single coin. The paradox was expounded early in the century by Bernard Mandeville, who insinuated that truly Christian alms and benevolence would prove counter-productive, creating diabolical disorder, idleness and criminality.