

Lloyd asks who claimed to possess specialist knowledge of the body, and what it was used for. In both cultures the body was seen as a symbol of order. In Chinese medicine there was a greater interest in the social hierarchy of organs, but also the free flow of *qi* was seen as essential for health. Analogies between body and state were used to show that political health depended on the ruler's virtue flowing freely to his subjects through good advisers and ministers. A doctor should know about how order is best achieved in both body and state; to persuade a ruler that his suggestions were worth hearing, a doctor would be best advised to use idioms of rule in his references to the body. Greek medicine, Lloyd argues, was under real threat from those who saw it as having a success rate no higher than chance; Greek doctors' insistence that they knew the *causes* of disease was a strategy to save medicine. Dissection was used in China for forensic purposes; there was no point using it in the Greek way, to resolve anatomical disputes, since the body was seen in dynamic terms rather than as a set of stable structures. Dissection remained controversial in the Greco-Roman world, Lloyd argues, because it was incorporated into the cultural patterns of competitive display; Galen even records bets being taken on the outcome.

The essays presented here show how far Lloyd has already achieved his stated goal of the "deparochialising of the history of ancient science". His forthcoming monograph *Tao and Logos*, being written with his collaborator Nathan Sivin, remains eagerly awaited.

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Hilde de Ridder-Symoens (ed.), *A history of the university in Europe. Volume II: Universities in early modern Europe (1500–1800)*, Cambridge University Press, 1996, pp. xxv, 693, £65.00, \$95.00 (0-521-36106-0).

This is the second volume of a four-part history of the university in Europe which

addresses itself to the "role and structures of the universities seen against a backdrop of changing conditions, ideas and values". The project is officially sponsored and the authors are well-known educational and intellectual historians.

Striking the right balance is notoriously difficult in undertakings of this kind. In this case, comparison is invited with the stable of Cambridge Histories, especially perhaps with such volumes as the *History of Renaissance philosophy* edited by Charles Schmitt. In the present reviewer's opinion, this book does not reach anything like the standard of the better Cambridge Histories, and is not remotely in the same league as the volume edited by Schmitt.

Some of the difficulties of this book relate to problems of definition, especially in deciding what institutions fall within its scope. This problem is not ignored, but no consistent solution is adopted, with the result that some borderline institutions are included, but other arguably more deserving cases hardly mentioned. Therefore, in the definitive listing of 184 universities (pp. 90–4), some illustrious schools are included, whereas the high schools of university type existing at places like Berne, Lausanne and Zurich are not. Inevitably the criteria of selection tend to operate against centres of higher education provided for dissenting minorities, yet these were often more intrinsically effective and important than neighbouring universities. Ambiguities over defining university institutions are sometimes reflected in the text. For instance, as already noted, the *schola Carolina* in Zurich is excluded from the listing of universities, but some prominence is given to Conrad Gessner, who is described as having spent much of his career as a professor of medicine at the *university* of Zurich.

The text contains some good runs of material on such topics as the geography of the system, teaching careers and student life. With respect to the crucial, albeit intractable, territory of the day-to-day intellectual affairs of the faculties, the text is much less effective. Intellectual history attracts a great deal of coverage, but the overwhelming emphasis is on

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innovation and especially on the emergence of the new sciences, where there is a great deal of duplication between chapters. Indeed, very much of the content relates to general cultural history, having only remote and unspecified relevance to universities. The more traditional role of universities with respect to standardized, scholastic and professional training is relegated to a place of secondary importance. For instance, any reader wishing to discover the changing role of Arabic authors, Aristotle, Hippocrates and Galen in the medical curriculum would not achieve satisfaction by consulting this book. On the wider front the book notably fails to give any meaningful indication of the changing status and effectiveness of the institutions under consideration. Almost as a form of political correctness, the commentary tends to be bland and casually reassuring. Basel, for example, as the only university institution in the Swiss confederation, is described as possessing a "brilliant reputation" during the Renaissance, which was not lost after the Reformation (p. 143). In fact it is recognized that the university declined greatly in the late fifteenth century and was slow to recover thereafter. Although Basel was an important humanist centre, this owed little to the university. There was certainly no evidence of "brilliance" in the teaching of medicine and medical humanism within the university until after 1560.

Even for those spheres of intellectual history granted greater emphasis in this volume, the reader will discover a lack of harmony between the various authors. There are also some striking lapses in accuracy, including more typographical errors than are acceptable in a book emanating from a university press. The text itself is not free from error on some elementary points of fact. Thus the important encyclopaedic work by Theodor Zwinger is entitled *Theatrum vitae humanae*, not *Theatrum universitatis rerum* (p. 500), while Francis Bacon's famous *New Atlantis* dates from 1626, not 1624 (p. 16). The index provides a great field-day for collectors of mistakes, of which a nice clutch relate to the scientific meetings held in Oxford during the

protectorate. The Matthew Wren mentioned in the text was not the exiled Bishop of Ely, but the young cousin of Christopher Wren; John Mayow was not a Fellow of Christ Church, but of All Souls College; Seth Ward was not Professor of Anatomy but of Astronomy; Henry Stubbe was not a Fellow of Christ Church; and even a person without a university education would guess that the John Ward mentioned in this context could not have lived between 1679 and 1758.

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Katherine Ott, *Fevered lives: tuberculosis in American culture since 1870*, Cambridge, Mass., and London, Harvard University Press, 1996, pp. xii, 242, illus., £18.50 (0-674-29910-8).

There is a growing industry of books relating to the social history of tuberculosis, as Katherine Ott demonstrates so well in the bibliographical essay appending her own contribution. For America alone this includes histories by Barbara Bates (1992), Sheila Rothman (1994), David Ellison (1994), and Georgina Feldberg (1995). Katherine Ott does not, however, duplicate material already covered but complements the other histories well.

One difference from these other works is her closer attention to the details of treatment; she clearly has a fascination with the history of science and theory and she expounds on technicalities more fully than other authors. This is no antiquarian interest; she shows how scientific changes contributed to the changing conceptualization of tuberculosis. For example, the thermometer is shown to have directed a shift in attention from fever to temperature, from a bodily experience to a specific measurement. Together with other new instruments of precision, this led to a growing objectivity towards those with tuberculosis. She explains how the disease and its treatment were affected by the early twentieth-century