

date by someone wishing to imitate Galen. But this is unlikely for several reasons. While such ‘reconstructions’ are known for literary themes, none involves such precise detail of past (or fictitious) events, and none of the pseudonymous medical material (excluding the Hippocratic letters) bears any resemblance to this type of pastiche. Arguments from verbal parallels with later Christian material are weak, given the relative absence of surviving non-theological texts from the century after Galen, and, as Leigh points out, the author is not always as consistent as one might have expected from the composer of a pastiche. An apparent quotation in the *Cestoi* of Julius Africanus (around 225 AD) could have been derived from this tract or from a shared source. Such a deliberate antique invention of a medical tract would be unique and serve no real purpose.

The alternative is far more plausible. This was a treatise written in Galen’s lifetime by someone much like him, with a similar career and background, and who may even have derived some of his arguments from Galen (although the evidence is not clear cut, given Galen’s silence about those with whom he agreed). The author writes good Greek, with rather more literary flourishes and a more elegant style than Galen, and his perspective is that of a Greek long resident in Rome – his examples of Mithridates, Hannibal and Cleopatra suit a Roman readership. This is not surprising, for recent work on the other theriac tract and on the short *The Properties of the Centaury* has shown that they too were written by Greek doctors living in Rome at precisely the same time. Rome in 210 AD was as much a Greek as a Latin city.

Leigh’s careful commentary, often pointing out differences with Galen, serves another important purpose. It allows us to compare Galen with some contemporaries and to provide him with a context in which he can be assessed. To focus on this anonymous author, his ideas and his abilities not only brings to light an author who has been almost entirely forgotten but also serves as a reminder of the intellectual world of Rome in the early third century. Paradoxically, by freeing the author from the shackles of Galen, Leigh has also shown how much the two have in common and, at the same time, he has made this Roman doctor a much more significant figure in the history of medicine.

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Sharon M. Leon, *An Image of God: The Catholic Struggle with Eugenics*
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Many have noted how Catholics were a voice in the wilderness in opposition to the eugenics movement in America. In *An Image of God*, Sharon Leon details how American Catholics found that voice and honed it into a coherent and effective critique of eugenic ideology, especially, eugenic sterilisation. Her book is also a careful exploration of American Catholic beliefs concerning the power of the state, the rights of individuals and the quest for the common good. As Leon states in her introduction, by finding their voice in the public arena on the questions raised by eugenics, Catholics ‘transformed themselves from religious outsiders into an integral and increasingly accepted part of the American community’ (10). Conversely, eugenicists went from seemingly unstoppable to increasingly defensive as Catholic opposition handed them legislative setbacks and increased public scrutiny in the first four decades of the twentieth century.

Leon's first two chapters explore the diverse array of perspectives concerning eugenics in the early years of the movement. From early on, Catholic writers described state-sanctioned sterilisation as a violation of divinely ordained and fundamental human rights. However, some Catholic intellectuals found much to like in positive eugenics, especially the emphasis on pronatalism and social welfare. Leon is especially adept at revealing the complexities of how Catholic thinkers navigated the discourse surrounding 'race suicide' and the 'welfare of the race'. In an era when most were quick to label the poor as hereditarily defective, Reverend John A. Ryan's ringing defence of the downtrodden and his call for economic justice stands out in stark contrast. For that reason, it was delightful to read Leon's close analysis of the intricate dance between the members of the American Eugenics Society (AES) and Reverend Ryan and Reverend John Montgomery Cooper, the two Catholic members of the AES Committee on Cooperation with Clergymen (CCC). Eugenicists tried to use them as intellectual cover and religious straw men, but both Ryan and Cooper sparred with them on scientific terrain and confronted the racist assumptions of eugenic research in the 1920s.

After the *Buck v. Bell* decision upholding the constitutionality of compulsory sterilisation, American Catholics took even more concerted political action. The National Catholic Welfare Conference was the organisational hub for informational resources and coordinated messaging to facilitate opposing sterilisation statutes in several states. Leon's narrative of these efforts is at its most compelling in the state legislative battles, especially in Ohio. In addition, the book reveals the behind-the-scenes attempt by Catholics to petition for a rehearing in *Buck v. Bell* which, had it been successful, would have been a profound victory for human rights that would still resonate today. This reviewer was left wanting more of the state-level political action led by Catholic clergy and laity, especially after the release of *Casti Cannibii* the papal encyclical, in 1930. Similarly, the Catholic press clearly served as watchdogs and whistle-blowers concerning compulsory sterilisation in state institutions throughout the 1930s and, while Leon briefly discusses one egregious example of sterilisation abuse at the Beloit Industrial School for Girls in Kansas in 1937, it seems likely that there are more stories like this. In the wake of Leon's book, hopefully, historians will pick up this thread and dive into the diocesan newspapers and archives in other states such as Wisconsin, Michigan, Arkansas, Connecticut and Pennsylvania.

An Image of God will quickly become indispensable to anyone writing about the eugenics movement in America, in particular, for its careful parsing of shifting Catholic discourse and strategies. Leon is adept at explicating how Catholic moral theology has been used to fight for social justice. At times though, the book's exploration of Catholic opposition to eugenic sterilisation over-emphasises the extent to which American Catholics should be lauded as defenders of reproductive rights and bodily integrity. While Leon notes the organised Catholic opposition to birth control throughout her text, this reviewer wanted a more engaged analysis of how these two coordinated opposition campaigns were connected. Without this contextualisation, Leon's praise of Catholics 'protecting the rights of citizens to be free from unnecessary government intrusion' (138) rings hollow because it does not highlight the tensions and inconsistencies of the past as well as the present.

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