

ethics and the building of knowledge. Testing the agency of interest groups such as sport federation employees, players associations, and providers of medical service in defining concussion, the author charts the politics of how doctors establish authority over diagnosing and treating the ailment. According to him, cardiac screening of athletes juxtaposes the questions of medical surveillance and medical imperialism. For instance, the acceptability of optional screening as in youth football is doubtful since prognosis seems to be problematic and can be contested. The lack of a steadfast regimen, specifically the focus on young people who are at a lower risk of cardiac trouble than middle-aged athletes, raises the concern that the rationale behind cardiac screening could be arbitrary. Both the chapters deliberate the extent to which sports medicine can be a social construction, probing the intersection of several competing agencies such as profit and pleasure that have collectively shaped modern sport.

The book reiterates the importance of studying the contemporary practice of both professional sport and physical exercise through the lens of public health. It refers to a number of topics that could have been developed better. Sports medicine, and the image of athletic fitness, are integral to a number of economic activities; mainly the production of energy drinks and nutrient supplements. A study of the economic drive behind the development of sports medicine would have complicated the story of the marketing of health, particularly in relation to amateur bodybuilding. An assessment of sport psychology as an important element of player management could be an interesting mental health analogue to the analysis of physical health concerns. The author could also have engaged with the implications of medical insurance for elite sport as part of his evaluation of sponsors. The book succeeds in presenting the medicalisation of sport as placed at the intersection of specialised athlete training programmes and public health considerations. It situates the tensions of regulating health through sport and for sport rather well, and reminds us of the salience of fitness as a motor of change at a psychosocial level.

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**Daniela Marrone, Linda Luxon and Gaetano Thiene** (eds), *English Students of Medicine at the University of Padua during the Renaissance* (Padua: Padova University Press, 2016), pp. 179, €40.00, hardback, ISBN: 978-0-226-46529-6.

The teaching and study of medicine at the *studio* of Padua attracted numerous foreigners during the sixteenth century, due in part to the astounding achievements of its faculty. Padua gained a reputation from the innovations of professors such as Girolamo Fracastoro, Giambattista Da Monte, Girolamo Mercuriale, Girolamo Capodivacca, Vittore Trincavelli, Gabriele Falloppia and Girolamo Fabrici d'Aquapendente, who offered new ways of thinking about anatomy, pathology, diagnostics, pharmacology and clinical treatments. The famous but brief sojourn of Andreas Vesalius at Padua also has left an indelible mark on the history of medicine. These sixteenth-century Paduans created a culture of observation that meshed with the nascent humanistic medicine that applied philological techniques, developed by Angelo Poliziano and Niccolò Leonicensi, first to the Galenic and then the Hippocratic corpus.

While it has long been recognised that Paduan medical studies greatly influenced medical pedagogy and practice well beyond Italy through its notable alumni, the details of these transfers of knowledge are still not fully understood. The essays of this volume

aim to shed light on how Padua shaped the English medical landscape, largely focusing on three notable physicians, Thomas Linacre, John Caius and William Harvey, who all studied at Padua and were at the forefront of the field on returning to England. Like many collections of conference proceedings, the essays of this volume vary greatly in both scholarliness and polish. For example, Daniela Marrone's excellent and well-documented study on Linacre's philological investigations is based on nearly four pages of bibliography; Andrew Cunningham's essay on Harvey's debts to Fabrici, a theme that will be well known to all who have read his classic essay on Fabrici's 'Aristotle Project', and Roger French's work on William Harvey, contains just four items in the bibliography.

Perhaps unintentionally, many of the essays seem to undermine the importance of Padua. Marrone's contribution suggests that Linacre's contacts made in Florence and Venice were the spurs that pushed him to embark on important editorial work on Galen. Louella Vaughan's essay on Linacre and the establishment and impact of the Royal College of Physicians, points not just to Italian medical guilds as the inspiration but also to the organisation of the mercantile companies of the City. Cunningham links Harvey's Aristotelianism and interest in the heart to Fabrici's anatomical studies, but also notes that they do not appear to have had any interpersonal relations. Jonathan Woolfson documents a decline in the numbers of English students after the 1550s. When this number recovered in the 1590s, the rigour had softened, and stays in Padua formed part of intellectual tourism that can be seen as a precursor of the grand tour, thereby making Harvey's deep engagement with his studies an exception. In contrast to Fabio Zampieri's chapter, which, brimming with civic pride, emphasises religious tolerance and the *libertas patavina*, Vivian Nutton's skilful conclusion contends that the Inquisition was largely responsible for the declining numbers of English students in the second half of the sixteenth century. Additionally, Woolfson points to internal pressures in Elizabethan England that discouraged travel to Catholic countries, as well as the rise of Leiden as an alternative. Nevertheless, if relative tolerance to Protestants rendered Padua attractive to foreign students, it does little to explain the activities of the Linacre and Caius, who were both Catholic.

The strengths of the volume stem from showing the connections between England and Padua related to medical humanism and anatomy, in addition to the strong presence of Paduan alumni in the Royal College of Physicians, as demonstrated in the chapter by Gaetano Thiene and Linda Luxon. As such, the links and influence between Padua and England are still not fully fleshed out. Arguably, Da Monte's descriptions of disease and therapy derived from clinical observations conducted in the hospital of San Francesco and described in his *Consilia* – which were published posthumously with the help of Girolamo Donzellini, who was executed for heresy in Venice in 1587, accused of relapsing into Protestantism – are just as monumental as the visually stunning anatomy books of Vesalius and his successors. Da Monte, however, is mentioned only in Nutton's conclusion and we are left only to wonder if English students were inspired by his hands-on approach. While much is made of the revival of Galenism at the beginning of the sixteenth century, the later Hippocratism of Girolamo Mercuriale and his application of ancient works on epidemics to contemporary plagues goes unmentioned. Numerous other questions remain unanswered. Did Padua's *orto botanico*, which was the first of its kind among Renaissance universities, influence and inspire English students? Did English students import theories of method and diagnosis developed in Padua? Did English students react to the Averroism and rich studies of Arabic authors that flourished in Padua and its environs? Can Robert Fludd's writings be reconciled or contrasted with what he encountered there? Was the exchange

unidirectional, or did the English influence their Italian hosts? In the end, more questions arise than are fully answered by this book.

Beautiful illustrations, including colour reproductions of Harvey's diploma, fill this lavishly produced volume. It is a shame, however, that the same degree of attention given to the book's production was not extended to improve the copyediting and revise a number of the chapters that appear to have changed little from their original form as conference papers. The collected efforts do well to point to a promising subject, but the notable gaps mean that there is far more to write on the subject.

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**Manuella Meyer**, *Reasoning Against Madness: Psychiatry and the State in Rio de Janeiro, 1830–1944* (Rochester, NY: University of Rochester Press, 2017), £95/90, hardback/ebook, ISBN: 9781580465786 / 9781787440425.

This book is a welcome addition to the historiography of psychiatry and psychiatric institutions in Latin America. Although still a relatively young and small field, the history of psychiatry is an important sub-field in the ever-expanding scholarship on the history of medicine and public health in the region. We now have good studies of the history of psychiatric ideas and practice, as well as psychiatric institutions, for several countries, most notably Mexico (see the work of Cristina Sacristán, Cristina Rivera Garza and Andrés Ríos Molina), Argentina (Mariano Plotkin, Jonathan Ablard and Hugo Vezzetti, among others), Peru (Augusto Ruiz Zevallos, Santiago Stucchi-Portocarrero and William Stein), Chile (Maria José Correa and Pablo Camus), Bolivia (Ann Zulawski) and Cuba (Jennifer Lambe). In Brazil, the largest and most populous country in the region and arguably the country with the most advanced scholarship in the history of medicine and public health, Magali Engel, Ana Teresa Venancio and Cristiana Facchinetti, among others, have made key contributions to our understanding of the emergence and development of psychiatry. This book, which draws on a commendably broad range of sources, from newspapers to medical journals, to travellers' accounts, builds on the work of these scholars while adding valuable new insight.

In some ways, the story Meyer tells is a familiar one of experts, in this case psychiatrists, attempting to shape society and improve it. Meyer explores the emergence of psychiatry in nineteenth- and twentieth-century Brazil in the context of broader processes of modernisation and state formation in a similar way to much of the historiography on medicalisation and public health in Latin America. But what is most striking is how difficult this proved. This is not a history of 'psychiatric power': quite the contrary. As chapter after chapter shows, the authority of psychiatry, which for the most part had the support of the authorities, whether in the form of Emperor Pedro II in the nineteenth century or republican governments in the twentieth century, was constantly challenged: by the Daughters of Charity and the Santa Casa lay brotherhood, who had their own ideas about how to run the Rio asylum set up in 1852; by republican politicians at the turn of the twentieth century concerned about the cost and effectiveness of psychiatric care offered at the asylum; and by Kardecist spiritism and *candomblé*, which provided alternative and much more popular understandings of the mysteries of the mind that undermined efforts by psychiatrists to take mental hygiene out to the population at large through clinics and education campaigns. Psychiatrists in Brazil had to learn to negotiate a political