

provocative, and requires more elaboration than it receives in the concluding pages of the monograph.

None the less, the book's strength lies in its ability to identify a systematic natural philosophy that underlies Hildegard's medical material. Sweet does so by studying Hildegard's views of humours and *viriditas*, and by revealing the experiential and botanical underpinnings of Hildegard's life and thought. In all of this, Sweet hints at the relevance of Hildegard's medical ideas to the connections between gender, natural science, and medicine.

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Andreas Vesalius, *On the fabric of the human body. Book V: The organs of nutrition and generation*, transl. **William Frank Richardson** in collaboration with **John Burd Carman**, Novato, CA, Norman Publishing, 2007, pp. xix, 257, illus. \$275.00 (hardback 978-0-930405-88-5).

The penultimate volume of the Auckland translation of Vesalius' *Fabrica* deals with the organs of nutrition, the urinary system, and the male and female reproductive system. The final section is a detailed and highly informative guide to how Vesalius expected his readers to go and dissect these organs for themselves. This volume has all the qualities of its predecessors: the elegant printing and broad layout complement the fine reproductions of the illustrations, although some of them may not be quite as sharp as those in earlier volumes. The quality of the translation is high, although the non-anatomist may be baffled by what Herophilus meant by the "glandulous bystander" and the repetition of these words may cause confusion in the Greekless.

There is one unfortunate change. Will Richardson, who was the translator, died unexpectedly in 2004, although he had

completed the translation of the whole *Fabrica*, including the index, and also of the *Epitome* (which has also recently been republished in a new edition and French translation by Jacqueline Vons, Paris, 2008). He had also completed almost all his revision of this volume, but he did not have a chance to write a translator's introduction and, inevitably, one misses some of the comments that he would assuredly have made in the notes. As this volume shows, he was a careful and accurate translator, with a mission to translate some of Renaissance medicine into English. Only those who have attempted similar versions can appreciate the scale of his achievement, for the sheer size and technical language of the *Fabrica* imposed problems not always to be met with in Renaissance medical texts. Although I met him only four or five times, I can echo the warm words of his co-author about him as a person. We look forward to publication of the final volume, and to the completion of this *magnum opus* in every sense.

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Rosemary Elliot, *Women and smoking since 1890*, Routledge Studies in the Social History of Medicine, No. 29, London, Routledge, 2007, pp. xiii, 225, illus., £65.00 (hardback 978-0-415-34059-5).

In the hundred or so years that cigarette smoking has been associated with women in this country, the ultimate irony is that a product so long associated with female emancipation is now strongly linked with subjugation. At the end of the nineteenth century, cigarettes were the symbolic manifestation of the "new woman" who sought to cast off social convention in her pursuit of professional, emotional and intellectual advancement. By the end of the twentieth century, however, middle-class women were far from being the most

prominent female smokers. Instead, the typical addict is now popularly imagined as a young, working-class, single mother living on state benefits. The open door to liberation that smoking seemed to offer is resolutely shut. It is the reason why, over the last two to three decades, smoking has re-emerged as a “feminist issue”. And it is the reason why so many historians, sociologists, literary critics and public health officials remain transfixed by the history of women and smoking.

Rosemary Elliot ably navigates her way through this history. Drawing on research for her doctoral thesis, she seeks to complicate any straightforward narrative of emancipation through smoking. Using tobacco industry publications, literary sources, medical reports, oral testimonies and interview data, she argues that there was never any one meaning for women’s smoking. Rather, smoking could mean different things to different women, and it is only by examining “the circumstances of women’s lives” and “the need to smoke as an individual and social expression” (p. 3) that we will ever come close to understanding the phenomenon as a medical or health policy issue.

Much of the ground covered by Elliot is familiar. In the overview provided in the first half of the book of “the lady smoker”, smoking in the First World War, the take-off of the habit in the 1920s amongst flappers and starlets and the eventual triumph of the cigarette in the 1940s among nearly half the female population, there is much that has been documented before.

Where the book strives for greater originality—and, indeed, where the tone changes and the author seems most excited by her subject—is in its pursuit of the female smoker throughout the latter half of the twentieth century. Here, Elliot examines the smoking and health controversies, the response of the government public health programmes and the continued social contexts through which women practised the habit of, and later addiction to, smoking. She argues that the reason why female smoking rates have not declined nearly as much as those for men

(and, among certain social groups, have resolutely refused to budge) is due to the “feminisation of the cigarette” (p. 4). Public health policies, by ignoring women smokers in their campaigns, and tobacco companies, by adapting the cigarette, inadvertently attributed to the cigarette more feminine qualities, especially through the use of filters, lower tar contents and less intensive inhalation practise (all factors which provided smoking with a lower, much less masculine risk). Moreover, women continued to adapt smoking to their social lives, as they always have done, but now that the cigarette itself had been feminized, the social dimension of women’s smoking became even more acceptable.

It is not always clear what the book brings to the debate on women’s smoking that is entirely novel. If Elliot builds on the work of other historians, she also extends much of the pioneering work conducted by feminist public health researchers in the 1980s and 1990s. In her focus on “feminization” she is to be credited, though even this suggests that, to understand these changes, a more detailed examination of gender rather than just women would have been more fruitful. However, the book does provide the most extensive treatment of the issue’s history so far in the United Kingdom and for these reasons it will be an important reference point.

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Katharine A Craik, *Reading sensations in early modern England*, Early Modern Literature in History, Basingstoke and New York, Palgrave Macmillan, 2007, pp. xi, 200, £45.00, \$69.95 (hardback 978-1-4039-2192-5).

At 138 pages before notes and bibliography, *Reading sensations in early modern England* is a slim volume, but a valuable one. In six taut chapters, Katharine A Craik adds much to our understanding of gentlemanly reading practices in early modern England, explaining how these experiences (like so many during