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In this respect Professor Andrew is admirably sensitive to the impact of ideology and thus to generational shifts in the mood and direction of giving.* Around 1700, much hope was invested in putting the poor to work, and money was pumped into workshops and charity schools for that end. By the 1750s, with Britain committed to vast imperial wars, nurturing manpower (and womanpower) had assumed far greater priority, and health- and child-oriented foundations mushroomed. By the last decades of the century, and with the development of the political economy mentality, “dependency” and even over-population were surfacing as problems. Hence institutions such as the Foundling Hospital received less favour, and attention was directed into schemes for inculcating thrift, industry, and sobriety, and for the general moralization of the masses. This chronology is largely convincing, though in the light of it one would have liked to see some attention given to fluctuations in hospital and dispensary donations. Indeed, medical charities receive less attention throughout this book than they would seem to warrant.

Professor Andrew is skilful in her handling of often slender sources (as she admits, the public records of Georgian charities leave much to be desired). Further progress in understanding the social functions of giving will depend upon exploring the networks of philanthropic gentlemen and ladies, and merchants and their activities. Above all, the party politics of charity need investigation. I look forward to further studies from this author on the complex intertwinings of philanthropy, physics, and police.

* This point was earlier made in Betsy Rodger’s *Cloak of charity: studies in eighteenth century philanthropy* (London: Methuen, 1949), a still-useful pioneering work that, peculiarly, is nowhere mentioned in Andrew’s study. There are various other gaps in her citations, especially respecting works published in the 1980s, perhaps an indication of the long period that has elapsed since the completion of the Ph.D. thesis (1977) from which this study is derived. It is surprising, for instance, that E. J. Bristow’s *Vice and vigilance: purity movements in Britain since 1700* (Dublin: Gill & Macmillan, 1977) finds no mention. Likewise, much of the recent scholarship on eighteenth-century medical charities is not discussed.

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SABINE SANDER, *Handwerkschirurgen: Sozialgeschichte einer verdrängten Berufsgruppe*, Kritische Studien zur Geschichtswissenschaft 83, Göttingen, Vandenhoeck & Ruprecht, 1989, 8vo, pp. 383, illus., DM 78.00.

Up to now medical historiography has handed down a negative image of eighteenth-century German barber-surgeons (*Barbiere* and *Bader*). Georg Fischer’s harsh judgement in his classic *Chirurgie vor 100 Jahren* (1876, repr. 1978), argued from the view of an academic surgeon, has not been seriously questioned: according to Fischer the education of barber-surgeons was “desolate”, their “ignorance and crudeness” was “scandalous”, their social rank “among the lowest”, and their corporation “stupid” or “idle”. With Sander’s detailed work on “craftsmen-surgeons” (as she calls them), however, every aspect of this image is revised. Based on rich archival sources she reconstructs the training, daily work, economic and social situation, distribution and professional autonomy of the barber-surgeons in eighteenth-century Württemberg.

As Sander demonstrates from the records of the examinations for the title of a master, most barber-surgeons had clearly exceeded the prescribed nine-year period of training (three years’ apprenticeship plus six journeyman’s years), which was longer than the three years’ medical studies at a university necessary to be licensed as a physician. Moreover, it often included demanding services as an army-surgeon and anatomical instruction at a university. Inventories of tools as well as apothecaries’ bills show that the “craftsmen-surgeons” not only offered the services of shaving, blood-letting, cupping, and minor surgery, but also performed pharmacotherapy on a larger scale, using the same remedies as academic physicians. Though cures with internal remedies were officially forbidden to barber-surgeons, the authorities tolerated this practice, obviously because it was the only way to guarantee medical care: Sander has calculated a ratio of one physician to every 9,500 inhabitants compared to one “craftsman-surgeon” to every 600 inhabitants in mid-eighteenth-century Württemberg. In

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contrast to their medical activity, however, most barber-surgeons seem to have shrunk from major (and dangerous) surgical operations. Their lists of clients and patients reveal that they were consulted by the middle and upper classes of society, to which they themselves belonged according to stock books of their property. About one-third of the barber-surgeons held official posts, up to that of village mayor. Finally, Sander shows that their corporation was well-organized, although burdened with inner conflicts that arose from its members' financial interests and striving for prestige. This preoccupation with internal affairs made it easy for the *Collegia medica* (consisting of physicians-in-ordinary or medical professors) to carry through ordinances enhancing the academic physicians' control of the "craftsmen-surgeons". Sander interprets this as the beginning of the end of the barber-surgeons' trade. Totally abolished in the nineteenth century, it was one victim of the so-called professionalization of physicians.

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LAVERNE KUHNKE, *Lives at risk: public health in nineteenth-century Egypt*, Berkeley, University of California Press, 1990, 8vo, pp. x, 233, \$40.00.

This book, one of a series of comparative studies of health systems and medical care, examines the establishments relating to health and medical education that were set up by Mohammad Ali (c. 1769–1849), the Albanian officer who became Viceroy of Egypt in 1805. Whether his efforts were for the benefit of the Egyptians or simply in his own interest is left for us to answer.

The book is divided into nine short chapters with two appendices, and end-notes from a rich variety of sources, which includes official Egyptian newspapers, official reports, the accounts and memoirs of resident or travelling European medics and non-medics in Egypt, and the descriptions of nineteenth-century Egyptian historians.

The book describes the efforts of the French doctor Clot Bey in the establishment of the medical school and the midwifery school, which were unprecedented in Egypt. In the nineteenth century, the country endured a long series of cholera and plague epidemics. One of Mohammad Ali's greatest achievements to counteract them was the establishment of an international quarantine board with members from a variety of countries. The first of its type in the world, it is discussed in relation to Western European pro- and anti-contagion debates. The author argues that it was doomed to fail because of the different interests of its members.

Cholera and plague were not the only threats; smallpox was also endemic. The success in training barber-surgeons and midwives to vaccinate the people shows how different Egypt was from Western Europe in the numbers and types of medical personnel available. However, a longer and more comprehensive comparison between the generally fatalist attitude of the Muslim population to the idea of vaccination and the theoretical debates in the West at that time would have been very useful. Nonetheless the book is valuable for anyone interested in the history of public health, Egypt, and the Middle East.

A map of Egypt showing the cities mentioned, as well as a chronicle of Mohammad Ali's successors, to whom less attention is paid in the book, would have been very helpful.

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CHARLES BAZERMAN, *Shaping written knowledge: the genre and activity of the experimental article in science*, Madison and London, University of Wisconsin Press, 8vo, pp. xi, 356, £15.75, (paperback).

From one point of view, the history of science is the history of attempts to find languages in which to speak more correctly and say more about various aspects of nature, and have them established by displacing pre-existing ones. Because this point of view is still underexplored by historians, when adopted to the exclusion of others it leads quickly and unnecessarily to erroneous assumptions. One is that languages of science have been used essentially to refer to