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That eminent people have feet of clay is a matter which the modern media have developed into a fine art, particularly if the details that have been unearthed are salacious and scandalous. The discovery of the frailties and illnesses of those who have set up ethical and religious standards has a certain attraction, not least because we can better empathise with them and appreciate more deeply their efforts and their unstinting toil in the course of their lifetime. Dr John Wilkinson, a divinity graduate and also an experienced physician, has allowed us to look into the ailments complained of by three of the most eminent theologians who have shaped the world, and Scotland specifically. In a clinical vein, he has looked at the illnesses and morbid conditions that have affected Martin Luther, John Calvin and Scotland's own John Knox. Dr Wilkinson's researches are exhaustive, his style eminently readable, and his clinicopathological approach unique.

Martin Luther (1483–1546), a German, was a spiritual genius and an eminently gifted theologian who had the conviction of his beliefs and an added personal charisma that carried with it the ability to persuade others from the highest to the lowest strata of society of his time by his energetic lifestyle and passionate, simply expressed arguments. By the time he died at the age of 63, from what may well have been vascular complications, he had suffered from recurrent calculous renal colic, middle ear problems, joint pains, angina pectoris, headaches and palpitations with an irregular pulse and constipation. In spite of this, the list of works that he produced in his lifetime is prolific by any standard and has continued to stimulate, to inspire and to underpin theological works worldwide five centuries later. His hymns are still a source

of inspiration in all Christian churches.

John Calvin (1509–64), a Frenchman, could have been a classics academic, and his *Commentary on the 'De Clementia' of Seneca*, although largely ignored by his biographers, is still considered as a major treatise, published when he was only 23 years old. When he converted to the Reformed faith, he took on the role of theologian. In his own words in *Epistle to Sadoleto*, he states: 'For some men are naturally obstinate and opinionated to maintain the institutions they have once received, it irked me much to confess that I had been fed upon error and ignorance all my life.' The atmosphere was too charged and seriously antagonistic for him to remain in France and, after a short stay in Italy, he repaired to Switzerland where he systematised the Protestant doctrine and organised its ecclesiastical discipline. The latter is an expression of the compulsive neurosis and stress-induced symptoms; he also suffered from renal stones, dyspepsia, gouty arthropathy and recurrent febrile illnesses.

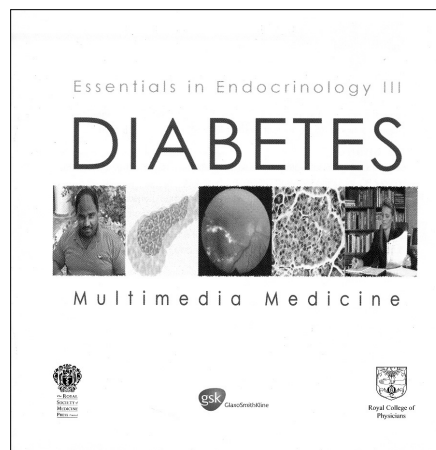
John Knox (1513–72), the fiery champion of the Reformation in Scotland, was an uncompromising reformer who believed that the only source of revealed religious truth was to be found in the Scriptures and stuck firmly to his guns, indifferent or uninterested to any opposition which he usually met head on, oblivious as to whom he offended or antagonised. His *First Blast of the Trumpet Against the Monstrous Regiment of Women* cast him as a misogynist, anti-establishment figure, an anti-monarchist and a rabble rouser. To these soubrettes could perhaps also be added that of a killjoy when, as a matter of fact, he was married twice, took his duties as a family man very seriously, and enjoyed music and ale – albeit in

NEW TITLES

moderation. When the castle in St Andrews capitulated to the French in July 1547, Knox found his way on to the rowing benches of the French galleys for about eight months. This experience broke his health, though not his spirit; his respiratory tract was never the same thereafter. The details of his medical history are scanty, but Wilkinson has managed to tie them together effectively.

Visitors to Scotland who wish to have a concise text covering the lives of these great Protestant reformers can do no better than take away a copy of this book. Those residing in Scotland who appreciate the influence of the Reformation on the history of Scotland as a nation cannot fail to be impressed by these medical histories.

A. BUSUTTIL

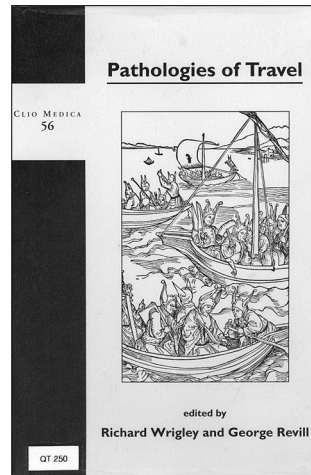


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This CR-ROM represents an extremely attractive addition to currently available educational material on diabetes. It is probably targeted at the non-specialist and is particularly suitable for undergraduates and those in general professional training who are preparing for a specialist career in diabetes. Its style of presentation is simple and easy to navigate, even for the most electronically 'naïve'. The opportunity for interaction is considerable, with contents broken down to a variety of components. It is especially effective in describing major and mini cases with cross referencing to high quality illustrations and text and a well compiled reference section. The illustrations are extremely good. It would have been valuable to have included some of the questions/answers and self assessment on the illustration section and not purely on the major and mini cases.

Overall, this addition to educational resources in diabetes is both exciting and effective as an example of this type of material.

R.W. NEWTON



Wellcome Trust
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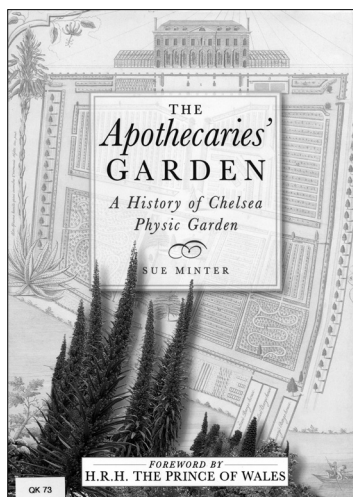
The idea of ‘pathologies of travel’ raises interesting questions for the historian of medicine, including how concerns about the risks of travel were articulated and managed in the past, how they interacted with wider cultural concerns about the moral and political dangers of mobility and how they were in large part allayed during the second half of the twentieth century. Several of the essays collected in the volume under review do indeed address such questions. Jonathan Andrews’ wide ranging exploration of physicians’ discussions of the pathogenic and therapeutic effects of travel in early modern cases of mental disorder, for instance, and Chloe Chard’s analysis of travellers’ experiences of lassitude and revival in the exotic south, both explore the many ways in which travel itself was seen to be conducive to both health and illness. Jonathan Lamb makes an intriguing, if perhaps overstated, case for regarding the phenomenology of scurvy as deeply ingrained in the subjective and literary experience of early naval exploration in the Pacific, while Russell West’s dissection of André Gide’s narrative of colonisation and disease in *Travels in the Congo* stands out for its compelling account of Gide’s personal unease at the ills of colonialism.

Not all the essays relate so clearly to the supposed theme of the book, however. Matthew Craske’s fascinating contextualist reading of Richard Jago’s topographical poem *Edge-Hill* tells us more about the relationship between health and place and between individual, social and political health than about pathology and travel. Likewise, Malcolm Nicolson’s study of Andrew Duncan Junior’s continental education, which provides a note of local interest for Edinburgh readers, is primarily concerned with demonstrating the internationalist nature of early modern medicine and the role of travel in sustaining it. The inclusion of these and several other essays, all worthwhile pieces in their own right, but which pursue themes tangential to the topic of pathologies of travel, suggests that the book would have been better marketed under a different title. The editors endeavour to justify their choice in an introductory essay which

construes pathology and travel in extremely broad terms, but they lose in focus and definition as much as they gain in inclusiveness. Their contributors are also ill served by poor proof reading.

For all that it includes some excellent chapters, this volume would have benefited from a little more thought and care on the part of its editors.

S.W. STURDY



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This book traces the development of the garden from 1673 to the present day. The garden had its beginnings as a collection of medicinal plants for the training of apothecaries and was run by the Worshipful Society of Apothecaries in London. Its continuation over the years has only been possible through a generous benefaction from Sir Hans Sloane in the early eighteenth century. Its first formal gardener was a Scot, and several more Scots have made major contributions to the garden. It quickly developed, physically and botanically, to become the most famous botanic garden in eighteenth-century Europe. This was a time when exploration and colonial expansion meant that many new species were becoming available from the East Indies, the Cape and the Americas. The early gardeners were at the forefront of exchanging specimens and seed with other gardens on the continent. They were also leaders in plant classification, the introduction of new species and the development of new methods of cultivation, of which pits for pineapples and heated glass houses were but two examples.

The garden has had a more or less constant financial struggle to remain viable. It was dependent on subscription from the apothecaries, and these were not always forthcoming. A major problem in funding developed towards the end of the nineteenth century. With the growth of non-herbal remedies, apothecaries saw less importance in paying for what might appear to be an expensive and outdated luxury. A liberal interpretation of the remit of the City Parochial Foundation allowed it to continue, but by 1981 it became impossible to sustain this funding. A successful appeal has ensured the garden's future, and at the same time made it more accessible to the public.

Throughout the book one gets fascinating glimpses into the past 300 years; the sums of money to be made from land speculation, the supply of quinine for the treatment of ague (malaria) in London, and the money available to

improve the education of the poor and the uses to which it was sometimes put, to name but a few.

The book is easy to read and is amply illustrated with 100 black and white and 20 colour plates – though one feels that some of the later photographs owe more to availability than general interest. It will appeal not only to those interested in gardens and botany and their historical development, but also to those who enjoy the many social vignettes the book provides.

I.A. DAVIDSON