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last few years by Jetter himself, show hospitals as they now appear. There are also architectural sketches, floorplans from different historical periods, and detailed photographs of stained-glass windows and commemorative crests.

In addition, the book contains a sixteen-page historical survey that integrates the accounts of the ten individual hospitals and discusses some of the other important institutions. There are five maps, showing the locations of fifty-seven hospitals that existed at one time or another in Vienna. There is a list of the major Babenbergs and all the Habsbergs who ruled Austria between 978 and 1918, a bibliography, and an index of names and places. All this information is intelligently and efficiently organized.

Jetter's book is informative, interesting, and compact. However, as a history it is necessarily a bit disjointed and sketchy. Unless one were specifically interested in one of the ten main hospitals, the book would probably not be very useful in a narrowly defined academic context. On the other hand, as a guide-book to the hospitals of Vienna, it would be excellent; it is exactly the sort of thing one would like to have in hand when visiting, for example, the maze of the *Viennese Allgemeines Krankenhaus*. Jetter enables one to discover where the heroes of Viennese medicine did their work, which parts of the buildings date from which historical periods, as well as how to find the famous *Narrenturm*.

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JAMES HARVEY YOUNG (editor), *The early years of federal food and drug control*, Madison, Wis., American Institute of the History of Pharmacy, 1982, 8vo, pp. 60, illus., \$4.90 (paperback).

This pamphlet, growing out of the seventy-fifth anniversary celebration of the Federal Food and Drug Act of 1906, brings together papers by Ramunas Kondratas, Glenn Sonnedecker, and Aaron Ihde, along with a speech by the former commissioner of the Food and Drug Administration, Jere E. Goyan. The first of these papers, on the Biologics Control Act of 1902, addresses the issue of the origins of drug regulation in the early law intended to regulate the sale of vaccines, serums, toxins, and analogous products. Although some of what Dr Kondratas presents will be known among specialists in the field, he provides a broad understanding of this early act, which created the Hygienic Laboratory of the US Public Health Service, predecessor of the National Institutes of Health. This, then, is an extremely important issue for historians of scientific medicine in addition to those interested in the early years of regulation.

In a short but very helpful analysis of the 1906 Act, Professor Sonnedecker clarifies an involved story about negotiations over drug standards and the acceptance of the US Pharmacopoeia as the official source.

The greatest impact of the 1906 Act came about in regulating adulterated and contaminated foods. Professor Ihde wades through the administrative and political complexities of enforcing food controls, and effectively uses his analysis to illustrate several points about law and public policy.

Food and drug regulations have had a tremendous impact on therapeutic practices in the twentieth century. Outside of the history of pharmacy these have been too little studied, and there is a great deal more scope for integrating them into medical history. This small but high-quality contribution to that study deserves more than the limited attention that I fear it will get.

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JAMES R. JACOB, *Henry Stubbe, radical Protestantism and the early Enlightenment*, Cambridge University Press, 1983, 8vo, pp. viii, 222, £19.50.

"Mr Stubbe hath now shown himselfe to bee Mr Stubbe", wrote a correspondent of the Puritan divine Richard Baxter in September 1659. Professor Jacob also offers an account of Henry Stubbe, the enigmatic Oxford librarian, country physician, and pamphleteer, which claims to reveal the real man behind several masks. Stubbe has been seen as an archetypal turncoat: ally of Hobbes and of Independency in the 1650s, and reactionary Aristotelian and

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monarchist after the Restoration. He has been called an “unlovely conservative”, possessed of “a genuine fear of change”. Jacob’s strategy here decodes apparently innocent texts (such as Stubbe’s book on chocolate, *The Indian nectar* (1662)), or apparently conservative texts (such as those written against the Royal Society) as covering a motivated and sustained programme of radical vitalism and secular historicism. He rejects recent claims by Nicholas Steneck that the debate about the cures of the Irish “stroker”, Valentine Greatrakes, reflects “conflicting natural philosophies” rather than “conflicting political ideologies”. Jacob insists on the “shrewd, even devious calculation” which prompted Stubbe’s interventions in such disputes, and uses this insistence in decoding true motives for Stubbe’s actions.

Much is missing from this account, however. Little attention is paid to Stubbe’s role in arguments around the College of Physicians and iatrochemistry; the problem of the date of composition of Boyle’s *Free enquiry*, allegedly a response to “Stubbians” in the early Restoration, is still unresolved; a full account of the equally complex strategies of men like Glanvill, Stubbe’s target and respondent, is obviously essential in the work of deciphering the pamphlet war of the 1660s and 1670s. At the same time, it is not clear that the issues which divide writers such as Steneck and Jacob are going to be resolved by appeals to ever greater historical detail. Steneck reads *The Indian nectar*, for example, as a report of facts; Jacob reads the book as a critique of Presbyterianism, a statement sympathetic with Digger doctrines on property, and an attack on the Restoration settlement. Stubbe’s exchanges with Hobbes and his manuscript on Mahometan Christianity are used as the keys which unlock all the other texts he produced. There may, perhaps, be fruitful work to be done on other “turncoats”, such as Marchamont Nedham, erstwhile theorist of absolutism who switched back and forth as propagandist for King and Parliament and then emerged as author of the remarkable *Medela medicinae* in 1665. Perhaps he, too, may be saved from that circle of history’s Hell reserved for inconsistency. Ultimately, Jacob’s most successful chapter is his final one on the links between Stubbe and the Deists of the later seventeenth century, but, as the response to other works on Newtonians and radicals has shown, that area is no more secure a basis for reductive interpretation than the one surveyed in this book.

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JANET BROWNE, *The secular ark. Studies in the history of biogeography*, New Haven, Conn., and London, Yale University Press, 1983, 8vo, pp. x, 273, illus., £21.00.

Approaches to biogeography now range from specialist studies in the *Journal of the History of Biology* to M. Bowen’s liberationist *Empiricism and geographical thought* (1981). Given this wide interest, Janet Browne’s history of the “topographic” and geologic modes of thought that fused to form Darwinian biogeography is ensured a warm welcome.

Browne portrays *savants* like de Candolle, Brown, and H. C. Watson conducting a census of life using contemporary demographic methods, and expecting their statistics to serve as Humboldtian pointers to the topography of creation. Although elite geologists divorced Whewell’s “palaeontology” from the ungentlemanly data-crunching methods of a phrenologist like Watson, Darwin as always saw both sides (even inviting Watson to Downe in 1856), and Browne’s interest in “botanical arithmetic” pays dividends when she deals with Darwin’s own computations. These enabled him to tackle speciation and divergence in “large genera”. She observes that by 1859 he was concentrating on divergence at the expense of distribution – a trend that Victorian palaeontologists continued with a vengeance.

Personally, I would have liked more on the colonial connexion. We get occasional glimpses: Linnaeus’ “Apostles” sailing away in all manner of merchantmen (p. 28); the discovery of extinct marsupials in New Holland by garrison troops pushing inland – finds that upset Brongniart’s global palaeofaunas and ushered in the “succession of types” (pp. 97–101). Not that Browne is blind to the imperial connotations of Eurocentrism. Indeed, she points out that colonialism had more than a metaphoric signification. With people part of nature’s process, human emigration was subject to the same stern law: hence Hooker justified the settlers’ slaughter of the Maoris as an act of superior selection (pp. 130–131).