

of “calling” in early seventeenth-century Denmark not only shaped Bartholin’s theology, he argues, but also his medicine (p. 78). One of the strands in the story that Grell weaves is the relationship between Providence and physick: “what use . . . is dittany and panacea?” Bartholin asks, “if God is not present and pours strength into herbs” (p. 79). This theme forms the focus of David Harley’s study of medical and lay ideas in late sixteenth- and early seventeenth-century England. Drawing upon an impressive range of sources, Harley shows how illness could be seen as a visitation from God and yet still be considered treatable by medical means. The point being, of course, that the boundary between religion and medicine was nothing like as sharply drawn then as it is now, and for reasons that Harley makes very clear.

Richard Palmer provides a fascinating account of the tribulations of Protestant physicians in late sixteenth-century Italy, in particular concentrating on Girolamo Donzellini in Venice. Donzellini corresponded with many leading Protestants throughout Europe and acted as an agent for distributing prohibited books throughout Italy. Repeatedly in trouble with the Inquisition from 1553 onwards, he was finally executed by drowning in 1587. In order to understand why Donzellini persisted in taking risks throughout his career as a physician, Palmer, like Webster, Grell and Harley points to the close connection between medicine and Reformed religion. Donzellini’s undoubted deep piety and his belief in medicine as his calling seem to have led him to a Protestant view of Providence, and in particular to views close to those of Melancthon. He evidently came to hold these beliefs so dear that he could not give them up.

David Gentilcore looks at another group of risk-takers, the “living saints” or, depending upon your point of view, the witches of the Kingdom of Naples under the Tridentine Church. The story is reminiscent of disputes between regular and irregular practitioners, but here it is the Church, rather than Colleges of Physicians, who decide who is a legitimate

healer. An illegitimate healer was held to be one who gained her efficacy from the Devil, and so was guilty of witchcraft. At a time when the Catholic Church considered it crucial to define and regulate notions of sacredness, to be regarded as a living saint required much more than simple piety. Similarly, as Luis García-Ballester demonstrates, a successful Morisco physician in late sixteenth-century Spain was likely to find himself accused of having made a pact with the Devil. Here again we see the lack of a sharp demarcation between medicine and religion. But the question “who cures?”, God or the physician? (p. 166) was likely to be answered differently when the physician was considered to be someone of whom the Christian God could hardly be said to approve. As García-Ballester puts it, “The poorly defined frontier between the physician of the soul and the physician of the body was made use of by the Inquisition” (p.169).

All the essays in this book achieve a consistently high standard and, whatever their precise focus, each of them points to more general conclusions about the nature of the relationship between medicine and religion in the early modern period. The book, therefore, is a valuable contribution to both the history and the historiography of medicine.

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John Burnett and Derek J Oddy, *The origins and development of food policies in Europe*, London and New York, Leicester University Press, 1994, pp. vi, 265, £45.00 (hardback 0-7185-1474-2), £18.99 (0-7185-1694-X).

This collection of essays on the development of food policies in Europe is very welcome. European food history is a relatively new area of interest for historians, but, as these essays show, it is one that offers a rich field for exploration. A volume of fifteen contributions dealing with aspects of this history in twelve different countries inevitably

runs the risk of presenting an unsatisfactory overall picture, but an editorial introduction which specifically formulates a general European model of the development of food policies since the nineteenth century combined with a thematic organization of the individual contributions, succeeds in producing a sense of cohesion. It helps too, that the papers fall into geographical groups: England and Ireland; Germany and Poland; Finland, Sweden and Norway; Belgium and the Netherlands; Bohemia, Transylvania and Hungary, and Italy. There is a sense of a wider European picture being built out of the local studies, although the omission of France leaves a curious blank at its centre.

The contributions fall into five thematic groups: dietary policy in wartime (World War I); state policy and groups at risk (schoolchildren and adult Norwegian males); the development of quality control (in Finland, Britain and Germany); dietary trends (the introduction of the potato, the story of saccharin, trends in inter-war Sweden); diet in an institutional context (Irish workhouses and charitable institutions in Warsaw); and the effect of the EC on European food. Across these divisions, a number of themes become apparent. As Burnett and Oddy point out in their introduction, food policies were frequently philanthropic in origin and were gradually adopted by governments as urban poverty forced itself on public attention. Military and industrial manpower considerations had become important stimuli to government intervention by the early twentieth century. Specific policies were often dictated, however, by the demands of powerful interest groups like sugar beet producers and dairy farmers. In a fascinating account of the political history of Norwegian food policy, Thor Øivind Jensen shows how the political construction of milk products as a “protective food” in the 1920s put Norwegian males at risk: by the 1950s heart disease accounted for more than half the deaths among them.

For the most part, these essays focus on the world before 1940. Two late-twentieth-century developments identified by the editors—the

association of food policies with Welfare State programmes during post-war reconstruction, and the movement to limit high-cost universal services after 1970—are explored only by Burnett in the context of the rise and decline of school meals in Britain. Within the framework of the editorial model, however, all the essays testify to the diversity of influences operating on food policies and choices—education, income, social image and social class; the processing, distribution and availability of foodstuffs, vested interests, perceived interests and public pressure; and changing conceptions of the responsibilities of government and of the public purse.

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Peter Razzell, *Essays in English population history*, London, Caliban Books, 1994, pp. v, 229, £35.00 (1–850660–131).

The essays collected in this volume have, with two exceptions, been published over a period of three decades and are devoted to the problem of explaining population growth in England, in the century and a half after 1700. The scale and chronology of this growth, although the subject of some debate, are relatively uncontroversial; the key questions have been the relative contribution of the birth rate and the death rate and the extent to which decline in the latter can be attributed to improvements in popular living standards. Throughout his engagement with these issues Razzell has consistently argued that declining mortality was responsible for population growth and that this was independent of the economic growth experienced in the period of the classical industrial revolution. He has also been a consistently controversial author; his writings are aimed clearly against, or in support of, a particular point of view, and they have generally triggered extensive debate.

The essays fall into three groups; the first dates from the 1960s and is concerned with smallpox mortality, the issue with which Razzell established his reputation. His