

optimism about the effects of modernity on the health and happiness of young middle-class British women and their homes and families” (p. 36). As Jo Gill notes, a generation later the American confessional poet Anne Sexton would write: “I am actually a ‘suburban housewife’ only I write poems and am sometimes a little crazy” (p. 63). There is much more to be said about this topic and several of the others in Mark Jackson’s collection.

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Klaus Bergdolt, *Wellbeing: a cultural history of healthy living*, transl. Jane Dewhurst, Cambridge, Polity Press, 2009, pp. ix, 366, £60.00, (hardback 978-0-7456-2913-1), £18.99 (paperback 978-0-7456-2914-8).

Klaus Bergdolt’s masterly contribution to the bibliography of health has been a long time coming, but is no less welcome for that. Readers will perhaps be startled to see warm words of praise from the late Roy Porter on the back cover, which apparently derive from a translation originally completed in 1999 when the first German edition appeared. Porter suggested that Bergdolt’s text would be “central” to the enterprise of reconstructing the history of health care, which “traditionally constituted the mainstream of medicine”.

Bibliographic work on the genre of health care regimens has been painfully slow since its first beginnings in the social history of medicine in the 1970s. This is mainly because interest in “medicine from below” quickly switched to integrated empirical local studies which made bibliographic research look old-fashioned and detached from the wider world. As a result we still have very little idea of the numbers of these health-books in circulation in different periods and places, let alone their titles, authors, editions, content and sub-genres. What Bergdolt has undertaken here for German health bibliography has yet to be done

with the genre in (for example) Italy, France, Britain, the USA—or indeed Hungary, Russia, India, China or anywhere else. There is a lot of number-crunching and archive-combing waiting to be done by future research students. However *Wellbeing* is not that sort of quantitative bibliographic history.

Wellbeing is a traditional literary study which takes us carefully through all the major and many of the minor authors of European health history in chronological order. Bergdolt is particularly strong on the classical and Renaissance texts, and on German texts at least up to c.1900, providing a useful introduction to the vast German health archives, and to the work of modern German scholars such as Heinrich Schipperges and Gundolf Keil. Each primary source cited (roughly 600 of them) is conscientiously described and analysed, and the book is lively and well written. Moreover, Bergdolt has attempted some sort of comparative European survey. Italy is well covered, although the shorter sections on the English and French traditions are less assured. American health bibliography is not mentioned.

At least half the book covers the earliest definitions of health from the pre-Socratics to the Renaissance. It describes how “health” emerged from a combination of early Greek science and moral philosophy, and developed as a mature professional art during the Roman empire. Bergdolt illuminates the health regimen of the medieval period through deft biographical sketches of key authors from the early Islamic and Christian empires, when religion was heavily involved in promoting Galenic science. New printing techniques combined with sixteenth-century Humanism and Paracelsian doctrines created a flood of popular health literature, ranging from published self-help manuals and herbals, to individual house-books (receipt books) and detailed diaries of self-experimentation in health care. Many fascinating themes and details emerge—such as the influence of Petrarch, the history of utopias, and the history of scholarly health. These first five chapters in particular will set a benchmark in health studies.

The rest of the book deals with the long Enlightenment from the seventeenth to the nineteenth century, and grapples with the effects of Cartesian mechanics and Kantian vitalism. The relationship between religion and science is a difficult area at best, and here in the more complex modern era the underlying limitations of Bergdolt's literary approach are exposed. The religious and scientific history of these later periods is underwritten, and (in the case of British history at least) rather ill-informed. The lack of any underlying structural analysis derived from politics, economics, demography, religion or science, means that his commentary throughout is relentlessly "linear" and repetitive. Despite all the biographical details the central concept of health is not rigorously unpacked, nor organized, to help the reader. The hygienic non-naturals, in particular, are a constant in this literature for over two thousand years. Lumping them together as "dietetics" is not enough—this notably fails to capture the changing therapeutic balances within the regimen genre. Thus there is no clear interpretation of the interlinked currents of German, English, and American Protestant health radicalism that fundamentally altered the politics of hygiene from the seventeenth century onwards. If there had been, Bergdolt would surely not have been satisfied at stopping with Nietzsche (as he does) just before the late-nineteenth- and twentieth-century hygienic Life Reform movements.

It would be unfair to criticize Bergdolt for not recognizing the Anglo-Saxon "model" of health history when one of the pleasures of this book is being introduced to the German sources, and seeing health history from the German perspective. Bergdolt has achieved an heroic internal synthesis of the health genre, loosely linked with elements of social history. But modern cultural history it is not.

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Teresa Ortiz Gómez, *Medicina, historia y género: 130 años de investigación feminista*, Colección Alternativas, 23, Oviedo, KRK Ediciones, 2006, pp. 362, €23.95 (paperback 978-84-96476-52-3).

As the title, 'Medicine, History, and Gender: 130 years of Feminist Research', suggests, this book presents a wide-ranging overview of the history of medicine written from a feminist perspective since the late nineteenth century. Opening the book with quotations by the medical historian Henry Sigerist and the feminist historian Gerda Lerner, Teresa Ortiz Gómez, a well-known feminist historian of medicine herself who has contributed extensively to the development of the sub-discipline in Spain, presents an in-depth reflection on the confluence of the history of medicine and feminist history. While there is some discussion of nineteenth-century writings, most of the book focuses on the late twentieth and the early twenty-first centuries, and thus constitutes a welcome addition to the growing number of studies that reflect on the developments, conceptual frameworks, and debates in women's and gender history, in this case with a particular focus on the history of medicine.

Structured in three parts, the first part provides an introductory overview of the institutional context in which women's history is undertaken in Spain and the theoretical concepts that have informed feminist studies in the last three decades, giving special attention to the introduction of gender as a category of analysis, feminist debates on the body, and "feminine authority", a concept employed in Italian and French feminist theory. The second part explores historiographical issues in the history of women, gender, and medicine in chronological order from the nineteenth century to the beginning of the twenty-first. The last part reflects on the role of the history of medicine in higher education in Spain, including a chapter that has a revealing discussion about the percentage of female professors in this discipline in comparison to others, and a