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activities, it seems strange that he should concern himself with this subject, and the reasons for his deviation are not given here. Be this as it may, little or no attention has been paid to Giles' biological interests. As so often happens, those who write biographies on this type of person conveniently overlook their scientific or medical contributions, as with Locke, Smollett, Tchekov, Schiller, and others. In the case of Giles, this is unjust, because his *De formatione*, which is almost devoid of theological content, stands at the beginning of the developing humanism and naturalism of the scientific renaissance. Its author as well as being a prominent theologian was one of the earliest medieval thinkers to investigate in detail an important aspect of human physiology, thereby showing more concern with human rather than with divine issues. But the interest of the work lies not so much in its medical content as in its critical investigation of a human problem in a new light. Although it is scholastic in form, it is nevertheless part of the early stages of the Scientific Revolution.

Mr. Hewson has, therefore, made an important contribution to the history of embryology by preparing an analysis of the book's main arguments, and by assessing its place in medieval literature. He begins with an account of Giles' life and writings, and then in three sections discusses in detail the contents of the *De formatione*. They deal in a critical fashion with the theoretical and philosophical aspects of conception and animation. Here he prefers the vitalistic ideas of Aristotle rather than those of Galen, but also introduces his own; the treatise is, in fact, essentially a defence of Aristotelian biology in general, and embryology in particular. The present author then proceeds to a consideration of the processes of development of the human foetus and membranes, and of multiple births, sex determination and hereditary resemblance. The penultimate chapter deals with the treatise in the eyes of later medieval writers such as Gentile da Forligno, Dino del Garbo and his son Thomas, and James of Forli.

Although Mr. Hewson shows at times a naïvety concerning medieval and medical history and of embryology, he has, nevertheless, produced an excellent and scholarly study of a topic important to the theological, medieval and medical historian. Throughout, he reveals a deep knowledge of the classical tradition and of medieval thought. His work is meticulously and copiously annotated, and there is an extensive bibliography of both primary and secondary sources, as well as a detailed index. It should be essential reading for those studying medieval theology, philosophy and politics for now a more accurate assessment of Giles of Rome will be possible. Students of classical, medieval, and renaissance history of medicine, especially of reproduction, embryology and obstetrics, and of science, will find it invaluable. To all these, Mr. Hewson's book, tastefully produced by his publishers, can be recommended with confidence and enthusiasm.

WALTER SCHATZBERG, *Scientific themes in the popular literature and the poetry of the German Enlightenment, 1720–1760*, Berne, H. Lang, 1973, 8vo, pp. 349, S.Fr.58.

The author in his modified Ph.D. dissertation deals with the reception by men of letters of the sciences at a time when they were achieving early successes and still had humanistic roots. A number of these men had scientific interests, and it is of great importance to the historian of science to be aware through their writings of those

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discoveries and speculations which were thought significant at the time, but which have not survived. These together with the advances leading to the present day give us a more balanced picture of scientific endeavour at a given period of time.

Rather than surveying scientific proceedings the author has consulted the German popular scientific literature intended for the educated and humanistically oriented layman. This approach has already received considerable attention as it concerns scientific themes in English poetry, and studies on the same topic in France have also been published. In Germany too some similar work has been accomplished, but a review of the early eighteenth century has, so far, been notably lacking. Dr. Schatzberg, therefore, surveys popular literature (pp. 19–132) in all its varieties, and then discusses in turn the German-writing poets of his selected period (pp. 133–308), a list that includes Haller. He ends with a summary of the scientific themes found in the poetry of the preceding section. They include astronomy, Newton, earth sciences, plant and animal life and attitudes to science and to nature.

This is an important book which should be consulted by all those studying eighteenth-century science and medicine. The latter is less in evidence and it would be rewarding if a similar survey could be undertaken with this instead of science being the central consideration. As in science the eighteenth century saw the development of lines of communications between doctors and the laity. Medical knowledge had, of course, been propagated in the seventeenth century and earlier, but usually by unqualified quacks, occasionally with success, nevertheless. But the domestic medicine of the late eighteenth century, like the science for the layman as dealt with here, was a product of the Enlightenment and could well be subjected to a scholarly analysis comparable to that of Dr. Schatzberg's excellent work.

PAUL OSKAR KRISTELLER, *Medieval aspects of Renaissance learning*, Durham, N. C., Duke University Press, 1974, 8vo, pp. xii, 175, \$7.50.

Professor Kristeller, one of the most outstanding contemporary students of the Renaissance, presents here three essays: 'The scholar and his public in the late Middle Ages and the Renaissance', originally in German (1960); 'Thomism and Italian thought of the Renaissance', originally in French (1967); 'The contribution of religious orders to Renaissance thought and learning' (1970). They have all been published previously, but the first two appear here in English for the first time, translated and edited by Edward P. Mahoney. There is also an appendix of lists of the libraries of religious orders, and one of humanists and scholars of the religious orders, both constructed with meticulous accuracy and providing useful research tools.

The second essay is one of greatest importance and originality. It shows that the medieval Thomist philosophy and theology also influenced the Renaissance, and the author uses known, as well as previously unknown, texts in support of his thesis.

As is the case with all of Professor Kristeller's writings, these essays achieve the highest level of scholarship and they should be read by all students of medieval and renaissance learning, including medicine and science. Moreover, the way in which he uses his material, constructs his arguments and presents his evidence, and his techniques of historiography are worthy of close attention by the young scholar. His excellence should be their aim, but few will achieve it.