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science in modern culture; while he professes to be neutral, he has laid his emphasis upon the beneficial influence of what he takes to be the scientific approach upon other intellectual (or quasi-intellectual) attitudes and developments from Mesopotamia to the European seventeenth century.

I say "what he takes to be the scientific approach" advisedly, for his view of science is idiosyncratic. He defines science as "a set of activities and habits of mind aimed at contributing to an organized, universally valid, and testable body of knowledge about phenomena," but, as he goes on to speak of science as "a search for order ... underlying form ... universally valid and testable knowledge" and as he applies these attributes to Mesopotamian and Greek society and thought, it becomes apparent that for him "science" is a word, used Humpty-Dumpty fashion, for any mode of organized logical thought. Hence Olson can happily find science setting the schema for religion, for example, in Mesopotamia, Greece, and even for some early Church Fathers.

Clearly, Olson is devoted to his subject and approaches it with enthusiasm, even love. The result is wide ranging. To anyone without any previous acquaintance with Greek thought, not brought up on Greek legends or stories from ancient history, this will be a lively and attractive introduction to such ancient times, with a good deal of history of science thrown in. To those familiar with ancient, and especially classical culture, it is all both alien and too familiar. Regrettably, this book contains much carelessness over minor facts and, annoyingly, about the spelling of proper names. There are notes, and many quotations from previous scholars in the text, but no bibliography.

Marie Boas Hall
Tackley, Oxford


This volume contains the proceedings of an international symposium on the influence of nutrition upon naval and maritime history, held at the National Maritime Museum, Greenwich, in Spring 1980. At the suggestion of Sir James Watt, maritime historians, nutritional scientists, and medical specialists from Britain, France, Germany, Spain, and the United States gathered to review the experience of the past in the light of present-day knowledge of nutrition. There are sixteen papers of equally good quality: most of them present new research; a few relate known aspects which are, however, well placed in the usual context of this symposium.

Since we can but infer the food actually consumed and its quality, it may sometimes seem difficult to extrapolate from modern experience in order to interpret historical phenomena. Nevertheless, the historian will draw useful conclusions from the modern papers on nutritional, environmental, and neurological subjects, as the doctor and scientist will from the historical contributions.

The impact of the present volume lies in stringently illustrating the old truth that it is one thing to make a discovery but another to get people to act on it - and if they do so, to act reasonably well. The case of the sailors' nutritional problems past and present makes it clear that the implementation of scientific discoveries for the benefit of mankind was hampered by many non-medical and medical obstacles. The latter have to do with what Bleuler in 1919 called the autistic-undisciplined way of thinking. Yet even when such hindrances are overcome, history shows that nutritional problems are not solved for ever, as cultural and behavioural patterns change. As a result, both medical and historical research are constantly needed, and this symposium shows that they can cross-pollinate each other. Thus the present volume aptly concludes with the suggestion of a number of topics for further research, arising from the discussions of the papers (which are also summarized). An index completes this nicely illustrated paperback, which, as a whole, might be called a plea for a pragmatic approach to, and use of, medical history in a particular field of study.

U. Tröhler
Institute for the History of Medicine, Göttingen

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When we have science without philosophy we get the atom bomb, when we have philosophy without science we get religion. This is part of the culture of physics with which I am familiar. The fastest way to pull rank on someone who is babbling about some physical theory that they just came up with is to say, “I'm not sure that I understand...” and then rudely leave the conversation. If the person is someone you’ve worked with for years, the reaction might be a bit different. Science in case you have not noticed is interested in more materialistic things such as making money out of Climate Change while poisoning the Planet with as many toxic chemicals as they can invent, to cause cancer and other deadly diseases. He communicated his suspicion to his professor at Oxford, Wilfred Edward Le Gros Clark, and they followed up with Oakley. Soon after, the three realized that the skull did not represent the missing link, but rather an elaborate fraud in which the skull of a medieval human was combined with the jawbone of an orangutan and the teeth of a fossilized chimpanzee. The bones were chemically treated to make them look older, and the teeth had even been hand filed to make them fit with the skull. These actions “retractions and firing” are the means by which the scientific community deals with serious scientific misconduct. In addition, he was banned from working in science for eight years. He knows not how to rule a Kingdom, that cannot manage a Province; nor can he wield a Province, that cannot order a City; nor he order a City, that knows not how to regulate a Village; nor he a Family that knows not how to Govern himself; neither can any Govern himself unless his reason be Lord, Will and Appetite her Vassals; nor can Reason rule. Freedom has led to many positive effects in the history of Western society. One essential aspect of this began with individuals such as Tertullian, Lactantius, St. Augustine, and later Martin Luther, who promoted religious freedom. These types of instruction lead to formal catechetical schools. With a strong emphasis on the literary. Justin Martyr, around A.D. 150, established schools in Ephesus and in Rome. He was struck by the latter’s identification of God and the universe; he followed up the idea in Ben Gerson, who taught the eternity of the world; and in Hasdai Crescas, who believed the universe of matter to be the body of God. He read in Maimonides a half-favourable discussion of the doctrine of Averroes, that immortality is impersonal; but he found in the Guide to the Perplexed more perplexities than guidance. For the great Rabbi propounded more questions than he answered; and Spinoza found the contradictions and improbabilities of the Old Testament lingering in his thought long after the s