

# EDITORIAL FOREWORD

**THEORY AND PRACTICE OF MEDICINE.** The history of medicine offers unusually accessible terrain for the social surveyor who wants to chart the relationship among philosophy, social organization, attitudes and behavior. Yet such efforts are surprisingly rare, perhaps because they require either a general theory of how such things should be related or at least a fixed point of view. Karl Figlio, setting his tripod firmly in the present, discovers a connection between theories abstractly confident about the nature of disease and the institutionalization of medical care in ways that invite arbitrary and inhumane treatment. George Sussman emphasizes professionalization, and his study of French physicians shows them lobbying for state support in ways reminiscent of the response of traditional medicine in China and India (see Crozier, 12:3) and that invite comparison with other professions: teachers (17:3), lawyers (14:1), journalists (10:3). Representatives of scientific progress, French doctors were none the less proportionally more numerous in less developed southern France and everywhere preoccupied with the threat of competition.

**THE URBAN-RURAL CONNECTION.** Cities, on the other hand, have attracted a great deal of comparative study in CSSH and elsewhere. Moses Finley now surveys the literature to argue for distinctions among eras and types of cities. In doing so he stresses the relationship between a city and its countryside; the very point Joel Migdal uses to explain why urban politics in Palestine are not of the sort Western experience expects cities to produce. Finley's general essay and Migdal's skilfull study thus further constrict the easy application of the modern, western model of urbanization—a model Qadeer thought not appropriate to developing countries (16:3), that Murphey would not use for Asian cities (14:3), that Wheatley differentiated from the Yoruba city (12:4), and that Nicholas, emphasizing urban-rural relations (10:4), found not to fit fourteenth-century Flanders.

**RELIGION AND REVOLUTIONARY MINORITIES.** Both of these articles continue earlier discussions, that of Levenson on the Taiping Rebellion (4:4)—to which Philip Kuhn adds a sketch of cultural transmission in which symbols, distorted in a new context, carry with them a whole system of thought—and of Tobias and Woodhouse's previous analysis of the Jewish Bund (8:3). Together, the new articles reflect upon the brittleness of minority revolutionary movements under the pressures that follow an initial success and add to the rich discussion of minorities, religion, and revolution in volume 18.