

by a person's age, sex, diet, occupation, and constitution. The anatomical experiments concern those to be performed on the nerves and eyes.

The second collection of papers includes unpublished manuscript material for Boyle's planned second edition of *The natural history of human blood* (first edition, 1684). Although most of the material for this volume is contained in volume 18 of Boyle's papers, Hunter and Knight have brought together and put in order the material that is scattered throughout that volume. In addition, they have included a list of experiments to be done with blood in John Locke's hand that dates from the time he and Boyle collaborated on this work in the 1660s. In this collection, one can see Boyle's ongoing interest in the chemical analysis of the blood as well as investigations into its specific weight and gravity, its possible inflammability, the nature of its aerial particles, and the effects that would occur when mixed with various substances. The volume ends with a detailed table that collates the main versions of the heads for the *History of human blood* compiled by Boyle in the 1660s and 1680s, the two periods in which he was most active in this study. In this issue of *Medical History* Hunter and Knight discuss the pre- and post-publication history of Boyle's studies on blood in 'Robert Boyle's *Memoirs for the natural history of human blood* (1684): print, manuscript and the impact of Baconianism in seventeenth-century medical science'.

These first two volumes show great promise for the overall project. Hunter and Knight are restoring order to the loose sheets that Boyle used to organize his work and that were scattered among the collection of his papers after his death. The order that they have given to the material may not be Boyle's original order but it allows one to see an eclectic yet coherent and methodical programme of experimental research based on the Baconian model. The convenient access of these collections via the Boyle Project web page is a welcome contribution to the work of Boyle scholars everywhere.

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Albrecht Burkardt, *Les clients des saints: maladie et quête du miracle à travers les procès de canonisation de la première moitié du XVIII^e siècle en France*. Collection de l'Ecole Française de Rome, Rome, Ecole Française de Rome, 2004, pp. viii, 623, €66.00 (paperback 2-7283-0681-8).

This fine study of miracle cures recounted in selected canonization procedures of early seventeenth-century France is a model of its type, the French doctoral *thèse*. The work is a slightly revised version of the thesis completed by the author at the Ecole des Hautes Etudes en Sciences Sociales in 1998 under the direction of Dominique Julia, but it also reflects his years of association with scholars in Berlin and, in Italy, at the Institut Européen de Florence and the Ecole Française de Rome. Thus the work is a genuinely European rather than strictly French product. These circumstances may account for a notable feature of the book: its quiet but sustained challenge to any view that religiosity of the kind investigated here can be readily explained by reference to the *longue durée* of popular "mentalities". Burkardt explicitly rejects the view that the phenomena he considers form part of an unchanging "*religion sans âge*" (p. 9). Rather, he focuses on the particularities of the period selected and declares that the subsequent history of related phenomena, even if extended only into the period 1700–1750, is marked by clear "ruptures" (p. 542) rather than by continuities.

As the title indicates, this book is focused on the experience of the miraculous, as undergone by the *miraculés* themselves or observed by witnesses. With due reserve and caveats, the author asserts that this lived experience is accessible through the unique source that forms the basis for his study: the records of canonization proceedings held (chiefly) in the Archivio di Segreto Vaticano. For his study, Burkardt chose to concentrate on France, whose history in this regard, he says, has been under-studied in comparison to that of Italy and Spain. He also decided to concentrate on the first half of the seventeenth century, which witnessed what he calls the "*première vague*" of canonizations accompanying the all-important movement of

the Counter-Reformation. Focusing on the “first wave” rather than the second allowed him to explore the immediate experience of the faithful rather than the Church’s subsequent moulding of miracles and cures to suit particular theological-political ends.

Burkardt’s work is divided into three parts. An initial section sets the stage by introducing his three key saints—François de Sales, Marie de l’Incarnation (Mme Acarie), and J B Gault—as well as the witnesses, largely constituted of “*un public de ‘gens de bien’*”. Part Two, entitled ‘Le règne du mal’, examines the types of suffering exhibited by the *miraculés*, the language they used to describe their ills, the ways they sought relief, and the support or neglect they experienced at the hands of family, friends, and neighbours. The last part considers the different ways in which sufferers had recourse to the saints and the unfolding of the miracles themselves. An “Annexe” at the book’s end includes transcriptions of depositions given by three women and one man to investigators working between 1628 and 1642. A superb bibliography details archival and published primary materials as well as secondary works in French, English, Italian, and German.

Readers of *Medical History* will probably be most immediately attracted to Section 2 of Burkardt’s work, which focuses on the experience of illness. But the entire study will be of use to anyone interested in the social context of illness and medical care in this period or in the always shifting boundaries between clerical and secular varieties of succour, consolation, and cure. At first glance, the author’s principal thesis—that the peculiar experience of the miraculous evident in this period resulted from the new spirit and practices encouraged by the Counter-Reformation—might seem to be of peripheral interest to medical historians. But a close reading of the work, including the trenchant conclusion in which Burkardt rapidly surveys changes evident from his period to the early eighteenth century, yields riches for the medical as well as the general cultural historian. To give just one example: Burkardt detects in the miracle accounts of the years 1700–1750 a marked diminution of the florid language of suffering and cure from that evident in his

earlier sources. This he ascribes to the ascent, even among lay people, of a new language of the “body machine” to replace the exuberantly metaphorized language of the Baroque. Whether such a finding will be borne out by intensive research for the later period equalling Burkardt’s own remains to be seen, but the utility of this kind of source, and Burkardt’s style of analysis, for those interested in the “body image” of pre-modern Europeans is fully demonstrated.

Burkardt is consistently interesting on the questions of how illness, suffering, and cure were differently experienced by women and men, young and old, married and single, rich and poor. One of his principal arguments is that the Counter-Reformation, although chiefly aimed at taming young men, enjoyed its greatest triumphs with young women, whose experiences of illness dominate the miracle accounts studied here. It may be questioned whether Burkardt’s evidence suffices to demonstrate the claim that the ills of these young women were largely psychopathological and resulted from a crisis of “sexual identity” engendered by the rigid sexual mores preached by Catholic reformers. But the care with which Burkardt approaches the issue—situating it in reference to an extensive and complex secondary literature, judiciously weighing the terms of the debate and the reach of his own material—recommends his work to all readers concerned with this and related controversies.

Burkardt’s study includes over fifty graphs and pie-charts conveying information such as “Choice of confessors and their social origins” (Figure 14) and “Frequency of participation in the sacraments among women” (Figure 20). Readers will value these insofar as they trust statistics of this sort, but it seems likely that everyone will regret, as I did, the absence of any images of Burkardt’s miracle-working saints given that, by his own account, images played an essential role in propagating these saintly cults. This matter was likely not the choice of the author but the publisher, and in any event both are to be applauded for the appearance of this intelligent, serious, and intensive work of scholarship.

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