

about which texts to include seems to have been made with more than geographical breadth in mind. As is evident in the series of pamphlets treating the French wars of religion and the wars between the Spanish and Dutch, for example, multiple accounts composed over the course of a long-running conflict demonstrate different stages of war and its evolution. Including a pamphlet on the less well-known war between Sweden and Poland shows the wide circulation of, and interest in, international military news. On the whole the pamphlets are good representations of the genre and illustrate the content, range, and breadth of news pamphlets. The anthology also builds upon increasing scholarly interest in international news and print cultures. Individually and collectively these lively and engaging texts are great examples of the dynamic, informative, and entertaining nature of military news pamphlets in the sixteenth and seventeenth centuries.

Stephen Pender and Nancy S. Struever, eds. *Rhetoric and Medicine in Early Modern Europe*. Farnham, UK and Burlington, VT: Ashgate, 2012. Literary and Scientific Cultures of Early Modernity Series. ix + 299 pp. \$119.95. Review by KARIN SUSAN FESTER, INDEPENDENT SCHOLAR.

The book, the first of its kind, is a collection of essays that concentrates on the intimate relationship between medicine and rhetoric in early modern Europe. Each of the essays—ten in total—in this volume make a valuable contribution to the field of seventeenth-century studies, medical rhetoric, and scientific cultures, as well as philosophy.

Stephen Pender presents an eloquent and in-depth introduction to the history of rhetoric in medicine. In the first chapter of the book, Pender argues for the intersection of medicine and rhetoric, and he invokes the thinking of Pierre-Jean-Georges Cabanis, Plato, Aristotle, and the English physician John Cotta. He argues that “rhetoric and medicine share forms of inference and reasoning as well as areas of inquiry”; moreover, that “rhetoricised logic” influenced and was clearly linked to medical practice and theory during the early modern period (41).

Jean Dietz Moss' essay is concerned with six physicians who published works and promoted hydrotherapy at the curative thermal baths in Bath, England from the mid-sixteenth through the seventeenth centuries. The focus is on defining aspects of medical theory and practice as part of the rhetoric of curative hydrotherapy. Moss discusses the rhetoric of cures of William Turner, John Jones, Tobias Venner, Edward Jordan, Thomas Guidott, and Robert Peirce. Particularly noteworthy is Moss' attention to Robert Peirce who apparently wrote detailed case histories about his patients and the treatments they received. The author also highlights Peirce's case studies of women's ailments and diseases, as well as his practical approach to healing rather than relying on medical theory.

Richard Sugg concentrates on early modern anatomical rhetoric. The author discusses the work of Baldasar Castiglione, John Lyly, Thomas Nashe, William Harvey, Helkiah Croke, and Robert Burton who all made use of anatomical terms and metaphors in their works. Sugg starts off by presenting a detailed chronology of the historical development of anatomy as a rhetorical source illuminating how it developed concurrently with developments in medicine and studies of human anatomy in the sixteenth and seventeenth centuries. Sugg demonstrates how single works of literary anatomy were apparently linked to all subsequent literary anatomies. And finally, he focuses on the rhetorical uses of the word "section" and "dissection."

Andrea Carlino's essay is devoted to analyzing Andreas Vesalius' *De humani corporis fabrica libri septem* of 1543. He illuminates the relationship between medicine and speech, which is often overlooked. Carlino's objective is to reinforce Edelstein's arguments: Vesalius was indeed a humanist who embraced the humanist quest for knowledge, not to mention that he was greatly influenced by Cicero. The author examines the cultural environment in which Vesalius worked, highlights commentaries and interpretations from various sixteenth-century writers, and points out the humanists of the period who came to appreciate Vesalius' anatomical method and its heuristic value for the humanist project overall, which was "reforming knowledge" (128). Carlino argues that there was an essential relationship between medicine and speech and he details the relationships that emerged between anatomical method and rhetoric during the sixteenth century. This

essay is useful for seventeenth-century scholars because Vesalius' *Fabrica* is to be viewed as making a significant contribution to humanism overall in its goal of reforming knowledge.

Daniel Gross investigates Philipp Melanchthon's physics of persuasion and how to rule the passions; the essay is concentrated on the late sixteenth century and through the German baroque. Gross takes a new view as to how the modern human sciences were shaped and argues that it was Philipp Melanchthon, the German Reformation theologian, who set the ground for the modern human sciences: "human nature can be studied in terms of natural philosophy and not just scripture" and the human being is "subject to the practical arts of rhetoric and medicine" (129). Despite Melanchthon being a theologian, he instilled a humanist mission in his work and rhetoric. Gross also argues against Foucault's view that human nature didn't exist prior to the eighteenth century. Instead, Gross claims that a concept of human nature already was developing at the end of the 1500s (145). Gross also reconsiders the origins of modern political thought.

Amy Schmitter expounds on the human passions in the framework of Descartes' and Spinoza's conceptions of finitude and the Infinite and the relations to somatic (bodily) and psychic vulnerability. She considers the claim, "that humans are vulnerable *because we are finite*" (147). Descartes' and Spinoza's notable distinctions between finite and infinite are detailed, as well as their respective formulations of the connections between finitude and vulnerability, and hence their responses to vulnerability. In the final part of the essay, Schmitter addresses psychic vulnerability and the remedies for the passions: Descartes' adherence to virtue and the "developing the passion of generosity," and Spinoza's "psychic and individual strategy" analogous to his political strategy (170, 166).

Guido Giglioli presents an examination of the nature of rhetorical persuasion focusing on the analyses and critiques of the sixteenth-century physician Girolamo Cardano. Gross makes extensive use of Cardano's numerous and diverse writings. Referring to Cardano's *De utilitate*, Giglioli writes, "One of the most insidious dangers lies in the rhetorician's ability to instill belief in the lack of differences between 'knowing how to speak about things and knowing and taking control about the things themselves,' between 'talking nonsense and arguing'"

(178). Cardano's ambivalent attitude toward rhetoric is most remarkably expressed in the *Antigorgias* (186 -90). The dialogue, as Gigliotti points out, is preoccupied with virtue and values thus exemplifying Cardano's "flexible view of truth" (187).

Julie Solomon, in her essay, takes a distinctly different approach to the passions and does not rely primarily on Galenic writings. Instead, Solomon's rhetorical analysis draws on ideas from diverse sixteenth- and seventeenth-century writers who embraced various syntheses of Aristotelian-Thomist and Galenic theories about the relations between the passions and humors. She discusses the various theories of such sixteenth- and seventeenth-century thinkers as Bright, Melanchthon, Burton, and others. Solomon argues that "the passions were representations imbued with rhetorical significance" (216). She also provides a survey of the sixteenth- and seventeenth-century writings of Vives, Primaudaye, Bacon, Burton, Charron, Coeffeteau, and Senault. Finally, Solomon invokes Shakespeare's *Macbeth* because it is remarkable for demonstrating how theater during the early modern period "was the most potent instrument for rectifying these troubling forces of the sensitive soul" (224).

Grant Williams concentrates on Robert Burton's *Anatomy of Melancholy*, which was originally published in 1621. Epistemological impossibility and chaos characterized Burton's attempt to collect data and classify symptoms about melancholy within Galenic medical categories and methodology. Burton used the Babel trope to convey the infinite semiosis of melancholy (236-37). Williams writes, "Burton's invocation of Babel raises the possibility that the infinite variety of melancholic symptoms rivals—if not exceeds—the infinite and unmanageable potential of linguistic semiosis" (233). Eventually, Williams proceeds to show that even in Burton's own writings—chaotic organization—a "symptomatic nature" is evident, particularly in "his meandering composition" (239). Williams' essay is an extraordinary account of Robert Burton's labyrinthine experience of trying to make sense of melancholy's infinite symptoms within the Galenic disease categories and tropes of linguistic disorientation.

Nancy Struever's essay is concentrated on Anton Francesco Bertini's *La medicina difesa*. Bertini's work is essentially a political exposition—a political rhetoric of medicine—detailing the "archetypal political

construct of authority” that apparently governed medical practice and cure, and medical theory, physicians’ identity, and their socio-economic interests during the seventeenth century (251-2). Bertini’s *difesa* is preoccupied with “the rhetorical coinage of beliefs, not knowledge,” emphasizing how the “task is not so much the explication of medical *episteme*, but the reorientation of the audience towards the mass of medical topoi” (253). Struever emphasizes how Bertini’s *difesa* is central to understanding medicine as a cultural practice in the seventeenth century. Moreover, that the doctor/patient rhetoric of the period ought to be viewed intrinsically as “an autocratic regime” rather than merely as a political one (261).

The book is an excellent source—rich in its inclusion of references—and would be quite useful to those scholars who require a specialist treatment of medicine and rhetoric and philosophy of medicine during the sixteenth and seventeenth centuries in Europe. A bibliography and index are also included. Philosophers might also find this book useful especially if they want to investigate the philosophical developments as they pertain to medical discourses during the early modern period.

Susan Hardman Moore. *Abandoning America: Life-Stories from Early New England*. Woodbridge, UK: The Boydell Press, 2013. xxviii + 412 pp. + 2 illus. \$95.00. Review by WILLIAM J. SCHEICK, UNIVERSITY OF TEXAS AT AUSTIN.

In *Abandoning America* Susan Hardman Moore begins with a salient point: “The [overlooked] stories of those who went over to New England but did not stay are at odds with the onward march of American history” (1). These people might be ignored in the American national narrative (as are, incidentally, those who fled abroad or to Canada during the Revolutionary years), but their numbers and viewpoints are nonetheless historically significant.

“It is ironic,” Moore observes, “that the settlers who provided New England’s leadership were also the most liable to pluck up stakes and go home” (18). Nearly half of the graduates of Harvard College headed to England before the Restoration of Charles II, and a third of the