

insistence on their active role in shaping their own education and careers is another strength. This is most clearly seen in his following students across continents in their search for the 'best' teaching and experiences, and his delineation of how, despite the growing internationalism of medicine, the attempts of these roving doctors to transplant their experiences abroad were always mediated by the specific local contexts to which they returned. His inclusion of the somewhat neglected place of the military in medical education is also highly welcome. Any monograph of such scope is bound to possess a few minor flaws. Bonner, almost naturally, tends to be sketchy on the period prior to 1800 and is at his most thorough when considering his native America. More disappointing is Bonner's failure to set education of medical practitioners within the broader history of the universities and other educational institutions, especially given his aim of cultural and political contextualization and the recent publication of CUP's excellent *A History of the University in Europe*. This leads him into a number of minor errors, such as his persistent habit of considering Oxford and Cambridge together as the 'English Universities', when the Civil War left them with radically and almost permanently different approaches to the teaching of science. More importantly, Bonner skims rather too lightly over the link between the fate of the applied sciences in educational institutions and the teaching of medicine as a practical discipline. Similarly troubling is his lack of analysis of the changes within the subject categories that constituted the medical curriculum. While, for example, he acknowledges that changes in the study of physiology were critical to the incorporation of 'the laboratory' into medicine, he tends to treat it as a single and unified area of study and ignores the more subtle changes in its meaning and content, shifts which also impacted significantly on medical education. Another flaw is his failure to consider adequately the complex relationship between doctor and patient and how consumer expectation and choice shaped both medical orthodoxy and the medical fringe. Still, Bonner largely succeeds in the task he has set himself, and he has impressively highlighted the national and international continuities, as well as changes, in the complex and highly contingent task of the shaping of the medical doctor.

*Oriel College, Oxford*

LOUELLA VAUGHAN

*Polisbild und Demokratieverständnis in Jacob Burckhardts 'Griechischer Kulturgeschichte'*, by Stefan Bauer (Basel: Schwabe & Co., 2001; pp. 271. DM 68).

For many years now Jacob Burckhardt has been generally recognized as one of the greatest, perhaps the greatest, of the historical thinkers of the nineteenth century, and the only one to foresee the nature of the twentieth. This is clearly brought out in the best brief general account of his work known to me, Hugh Trevor-Roper's lecture in the *Proceedings of the British Academy* for 1984 (pp. 359–378). Among Burckhardt's works, the *Griechische Kulturgeschichte* has from the start occupied a somewhat equivocal position. It comprises the results of a course of lectures on which he worked intermittently over many years. He started to turn these lectures into a book, but gave up doing this in about 1880, and the work was published only in 1898, the year after his death. When it finally appeared, its reception by the leading classical scholars was not enthusiastic.

Wilamowitz pronounced that it was 'non-existent for learning'. Its author, he complained, was ignorant of the researches of the second half of the nineteenth century; Bauer points out that Wilamowitz was annoyed by Burckhardt's failure to make use of the newly-discovered treatise of Aristotle on the Athenian constitution, to which he had devoted an important book (1893). Karl Julius Beloch was politer, but deplored the neglect of economic matters; Eduard Meyer compared it to a book on mathematics by an author ignorant of the first principles of the subject. These learned men failed to understand that Burckhardt's purpose differed from their own. He was concerned to grasp the essential features of Greek culture and to indicate their significance, as he had done those of the Italian Renaissance. As Kurt von Fritz put it, he was 'nie ein ganz reiner Geschichtsschreiber im Sinne des Geschichtserzählers, sondern überall in starken Masse analytischer Betrachter des geschichtlichen Geschehens'. For the reader who bears this in mind it is a work of great value. The four thick volumes, however, present the reader with a formidable task, and there is need for an intelligent summary and for an intelligently chosen volume of extracts. The former was very skilfully provided in 1979 by E. M. Janssen under the title of *Jacob Burckhardt und die Griechen* (Jacob-Burckhardt-Studien, zweiter Teil, in *Speculum Historiae* 10). A volume of selections, translated into English by Sheila Stern and edited, with an introduction, by Oswyn Murray, appeared in 1998 under the title *The Greeks and Greek Civilization*. The book before me is a detailed study of what may well be considered the central topics of the *Kulturgeschichte*, the concept of the Polis, the Greek city-state, and the notion of democracy found in that work. First comes a section headed 'Biographisches', which describes Burckhardt's education and the gradual formation of his attitudes, then shows how the lectures that gave rise to the book took shape, and lastly describes his reactions to contemporary events, starting from the sixties. After that comes a very learned treatment of the two topics that give the book its name. Bauer shows clearly how much Burckhardt's understanding of the Greek city state benefited from his own experience as a member of the burgher class of the city of Basel. He had more sympathy with the aristocratic government of sixth-century Athens than with the democracy. Equality, he thought, does not guarantee liberty; Bauer quotes the words of Isaiah Berlin: 'A man may have more (negative) liberty under the rule of an easy-going or inefficient despot than in a strenuous, but intolerant, egalitarian democracy'. Bauer does not cast any striking new light on Burckhardt's work; but his remarkable knowledge of the relevant literature, presented with clarity and exactitude, greatly assists the reader, and his book is a valuable addition to the vast and still growing literature of the subject.

Wellesley, Mass.

HUGH LLOYD-JONES

*Imperial Germany, 1850–1918*, by Edgar Feuchtwanger (London/New York: Routledge, 2001; pp. xxiv + 228. £14.99).

This is a basic textbook which can be recommended for students and teachers alike, the fruit of a lifetime's reflection. It is in many respects a familiar story, although Feuchtwanger contrives new perspectives by starting in 1850 rather than 1871. He thereby stresses the importance of pre-'unification' to an