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role of emotions on gut function (thus heralding his next series of researches that were summarized in *Bodily changes in pain, hunger, fear and rage*, 1915, second edition republished 1963 by Harper Torchbooks, New York). The new technique permitted him to describe specific mechanical activities of different regions of the gut and helped him to differentiate gut sounds using air-filled preparations such as soufflés, light omelettes and a paste of flour, milk and whipped egg-white that was “eaten with a little cream and sugar”, although the experimental animals had to forego the cream and sugar. And he tackled the debate about pyloric function: was it purely gravity, as much popular and professional opinion held, that pushed food from the antrum into the duodenum? Cannon’s simple experiments provided the first hard evidence to support a posture-independent control mechanism, and his famous “J” pictures of gastric emptying still grace many a textbook.

This is an important book, it was influential at its time of publication and it could be valuable again, when gut motility is attracting much more research attention than it has done for several years. Modern pharmaceutical interests range from anti-emetics to laxatives; whilst military programmes, space travel, and the side-effects of radiation therapy have all brought awareness to motility disorders and the related problem of vomiting. This edition is far from perfect, but it might encourage readers to seek out the original, as well as Cannon’s later books, and to learn, in a paraphrase of Davenport, that some of what happened the day before yesterday is of importance today.

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SANDER L. GILMAN, *Difference and pathology: stereotypes of sexuality, race, and madness*, Ithaca and London, Cornell University Press, 1985, 8vo, pp. 292, illus., \$38.45 (\$14.25 paperback).

Sander Gilman’s new book consists of a series of essays on stereotypes of race, sexuality, and madness in Western Europe and the United States. While there is some passing attention to the use of stereotypes from the Middle Ages to the present, for the most part his focus is upon the late-nineteenth and early-twentieth centuries. Gilman is fascinated by what he sees as our universal need to create stereotypes, a necessity rooted in the requirement that we all cope “with anxieties engendered by our inability to control the world” (p. 12). More specifically, he believes that the acquisition of stereotypical thinking is an essential concomitant of early childhood socialization, a product of the need to create “the illusion of an absolute difference between self and Other . . .” (p. 18), and of our Manichean perception of the world as composed of “good” and “bad”. Stereotypes are, in his view, neither random nor archetypal, shifting and changing through time, and forming part of the cultural tradition of a given social order. And “texts”, in a broad meaning of that term (encompassing everything from “advertising copy to medical illustration, from popular novels to classical drama, from the academic portrait to graffiti scratched on the walls of prisons”) form an ideal source for studying “the fluidity of stereotypical concepts” (p. 26).

Ten essays on a variety of topics follow this general theoretical introduction: the madness of Jews, blacks, and artists; Freud and Jewish jokes; male stereotypes of female sexuality in *fin de siècle* Vienna; nineteenth-century images of Hottentots and prostitutes; and the portrait of Nietzsche as pathogen, producer of dangerous thoughts and acts, even extending to murder. Five of these pieces have previously appeared in journals and anthologies, the remainder being published here for the first time. Taken together, they do serve to document Gilman’s claims about the permeation of science and medicine, literature and the fine arts (to say nothing of popular culture) by stereotypical thinking. However, the collection is at best superficially integrated by its concentration on a set of related themes, and whether or not the reader will find the arguments illuminating will depend heavily, in my judgement, upon one’s prior position on

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the value and scientific status of psychoanalytic interpretations. Certainly, among those who have doubts on this score, much of what Gilman has to say will seem ill-grounded in the evidence, and often no more than wildly speculative. For some, such claims as the following: "During the rise of modernism, from the fin de siècle to the collapse of the Nazi state (and beyond), the black, whether male or female, came to represent the genitalia through a series of analogies . . ." (pp. 109-110); or: "urination in the late nineteenth century mind leads to fantasy of the buttocks . . ." will seem insightful and helpful. Others, myself included, will find the assertions cavalier and the evidence adduced in their support wholly inadequate.

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ILO KÄBIN, *Die medizinische Forschung und Lehre an der Universität Dorpat/Tartu 1802-1940*, Lüneborg, Verlag Nordostdeutsches Kulturwerk, 1986, 8vo, pp. 628, DM.40.00 (paperback).

There can be few universities still in existence with a history as turbulent as Dorpat/Tartu*, now in the Estonian Soviet Socialist Republic. It was founded in 1632 by Gustavus Adolphus when the Baltic was under Swedish control, and its history over the next two hundred years reflected the power struggle between Sweden and Russia. In 1802, Tsar Alexander I provided money for the main university building, which still stands, and created the nucleus of the modern university. During the second half of the nineteenth century it became one of the most important universities in northern Europe and a powerful symbol for the Baltic Germans. The social history of the eastern Baltic during the nineteenth century is a fascinating one; while officially administered by the Tsarist civil service, most of the real power lay in the hands of the German nobility, the Ritterschaften, with the native Estonian, Latvian, and Lithuanian population struggling to maintain their own culture and languages.

There have been a number of historical and biographical accounts of Dorpat/Tartu an official university history was published in 1982 to mark the 350th anniversary, and since 1975, the university has published a series of volumes biennially, treating various aspects of the development of Dorpat/Tartu. Material in these volumes is largely in Estonian and Russian. We are now very fortunate to have an account written from an independent Estonian viewpoint by Ilo Käbin, who studied medicine at Dorpat/Tartu and left shortly before the Soviet occupation of 1940. He crossed the Baltic to Sweden to pursue a career as a distinguished surgeon and, latterly, historian. His previous works include an account of the Polar and Asiatic explorations made by Estonian physicians such as Eschscholz, Parrot, von Bunge, von Baer, and others.**

In this present work of over 600 pages, he gives us a detailed and critical account of the fortunes of the Medical Faculty from 1802 until 1940. It begins with a short account of the complex history of the Baltic region with an emphasis on Estonia. This is followed by a very detailed account of each department in the faculty from 1802 until 1918. In many ways, this was the golden age of the university with people like Parrot, Alexander Schmidt, and von Bunge in physiology, Bidder in anatomy, Claus and Dragendorff in pharmacy, von Oettingen in ophthalmology, Kraepelin in psychiatry, and Struve, Oesterlin, and Naunyn in internal medicine. The contributions of these and many others are recorded and examined.

Following this is a comparison of the work of Dorpat/Tartu with Göttingen and Berlin and then a very interesting section on "russification", a turbulent period during which many German professors were forced to leave. The fortunes of the faculty are reviewed during Estonia's brief independence from 1919 to 1940, and this section is particularly valuable since it contains

* Dorpat was the German name for both the university and town, Tartu the Estonian, and for a short time the Russian name, Yur'ev, was also used.

** Published originally in Estonian (*Maal ja merel*) in 1972 and two years later in Swedish (*Till lands och till sjöss*).