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Académie, he himself became the chief arbiter within the Institut of what constituted methodologically sound physiology.

Lesch suggests that the zoology of Cuvier was another paradigm which Magendie sought to emulate. However, a note of caution needs to be sounded here. There is no doubt that Magendie sought Cuvier's support and patronage—as he did that of other influential members of the Académie; and it is also true that, on occasion, Magendie undertook comparative studies at Cuvier's instigation to complement his experimental researches. But these forays into the comparative field played at most “a subordinate and ancillary role” in Magendie's research programme, which depended overwhelmingly upon animal experiment and human pathology for its data.

In short, Magendie's physiology was narrowly based, not only in its methods, but also in its subject-matter. This process of restriction was accentuated by Magendie's determined attempts to eschew hypothesis and any general explanatory framework in favour of a phenomenological account of particular functions, without reference to wider biological considerations. Magendie's pupil, Claude Bernard, inherited this bias, and had to disencumber himself of it before he would arrive at his concept of “general physiology”.

Even within France, there were protests at this form of tunnel vision; while foreigners complained that with their mania for vivisection the French were neglecting other no less important—and often more reliable—avenues to physiological knowledge. The obvious contrast is between Magendie and Johannes Müller and J. E. Purkyně, who, in addition to their experimental investigations, vigorously pursued comparative and embryological studies to great effect. Müller and Purkyně differed also in that they attempted to incorporate their particular results into a larger biological system.

Lesch is aware of these contrasts; but he only hints at possible explanations. An adequate account of these differences would have to include the institutional context in which physiology existed in France and in the German states; but also to review a much wider range of considerations, including the influence of societal forces upon science and the intellectual climate prevalent in the two countries. Rich and informative as Lesch's study is, vast areas of the physiology of the first half of the nineteenth century remain to be illuminated.

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A. J. C. MAYNE, *Fever, squalor and vice. Sanitation and social policy in Victorian Sydney*, St Lucia, London, and New York, University of Queensland Press, 1983, 8vo, pp. xviii, 263, illus., \$34.50.

This study contributes little to medical history. Focusing on the City of Sydney—the centre of a thriving metropolitan area in colonial Australia—between the cholera epidemic of 1875 and the outbreak of smallpox in 1881, this book goes beyond an examination of urban management to explore the dynamics of social policy, but it fails to recognize adequately or to integrate the role of medicine in public health.

Nothing is added to the all-too-familiar picture of overcrowding in unsatisfactory houses wedged between industrial plants and noxious trades; of filth, contagious diseases, and high mortality; of poverty, crime, and human degradation. Reform schemes, largely modelled on the British pattern, also encountered the typical problems of conflict between local and central government, official “bumblodm”, insufficient legislation, limited executive powers, overworked and poorly-paid officers, and, not least, the opposing tensions of humanitarian concern, vested interests, and public self-centredness.

By relying on newspapers for much of his primary evidence, Mayne tends to ignore aspects of disease control, other than sanitation and rehousing. His summary of medicine in the second half of the last century does no more than acknowledge that disease theories provided a rationale for efforts to reduce filth; his appreciation of medical practice is largely limited to the performance and poor public image of the City Health Officers. Did other doctors working in the area leave any records? How can we interpret the gradual improvement in overall death

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rates and mortality among the under-fives? There is not one reference to vaccination for smallpox. Are these peripheral issues?

The most interesting chapter of the book is the discussion of attitudes and assumptions shaping social policy. Mayne shows how cultural judgements, in a "criss-crossing of perception with reality" (p. 112), influenced the process by which the more privileged classes of society organized the less privileged. But further demographic data would have allowed a better understanding of the problems involved. For example, did immigrant arrivals tend to remain in the area since it lay so near the docks; what nationalities were represented; and how mobile was the city's population? The study, in fact, repeatedly begs the question—"Did Sydney, because of its geography and relative youth, differ from other Victorian cities?"

On the technical level, the plethora of names, the lack of a clear street map, and cumbersome sentence construction, often leave the reader hanging.

This account of Sydney's slums could have been of more than local interest through the questions it raises. As a study in nineteenth-century public health, it is disappointing.

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KLAUS-PETER KOEPPING, *Adolf Bastian and the psychic unity of mankind. The foundations of anthropology in nineteenth-century Germany*, St. Lucia, London, and New York, University of Queensland Press, 1984, 8vo, pp. xviii, 272, \$32.50.

Adolf Bastian looms as a large but shadowy figure in the history of anthropology. He ceased being widely read, even in his own country, long before death stilled his rambling octogenarian pen in 1906, and his thousands of published pages have since gone virtually unturned. And yet he continues to be thought of as a "founding father", vaguely associated with "evolutionism" and the "psychic unity of mankind", and more particularly with the concepts "*Völkergedanken*" and "*Elementargedanken*." In addition to the widely-acknowledged unreadability of his German prose, even for native speakers, several other factors have contributed to this major discontinuity in the intellectual history of anthropology: on the one hand, the shift away from evolutionism to historical diffusionism in the early twentieth century, and the continuing strength of diffusionist orientations in the German ethnological tradition, long after Anglo-American anthropology had turned to problems of contemporary social behaviour; on the other, a general attenuation of German anthropological influences, especially in the context of Nazi racialism. One consequence has been an obscuring of the German sources of the cultural anthropological tradition associated with the name of Franz Boas, who served an apprenticeship under Bastian at the Ethnographic Museum in Berlin during one of the longer intervals in Bastian's travels to almost every corner of the globe. In this context of discontinuity and neglect, one must welcome any attempt to penetrate "the conceptual muddle and turgid prose" (p. x) in which Bastian enveloped his anthropological thought.

Enunciated in 1860 after returning from his first eight years of travel as a ship's doctor, Bastian's goal was to reground psychology on the evidence of ethnology: "What a tremendous and exciting advance could be made if we could assemble an index, or statistic, of ideas which showed that the same number of psychological elements (like cells of a plant) is circulating in regular and uniform rotation in the heads of all people, and that this is so for all times and places!" (p. 180). Unfortunately, these *Elementargedanken* could only be defined by penetrating the complexities of their manifestation as *Völkergedanken* in different historical and environmental contexts; far from producing his *Gedankenstatistik*, Bastian seems to have had difficulty defining with clarity even a very few specific *Elementargedanken*. Over time, this larger programmatic goal was subordinated to that of "salvage ethnography", the "hectic style" of his continuing ethnographic travels reflected in the increasingly "jumbled style" of his ethnographic writing (p. 107).

In attempting to define the ethnologic order underlying this apparent ethnographic chaos, Koepping devotes 150 pages to summarizing Bastian's "Programme for a scientific and