

topic worthy of further research. Despite its dispersal to many countries, chiropractic is not a monolithic alternative medical system anywhere, including the US. In some instances it has become both biomedicalised and secularised, as I suspect it has in the UK, Europe, Australia, and New Zealand. In contrast to the US and Canada where chiropractic is only taught in private institutions, in Australia it is taught in three public universities. Ultimately, any medical system, whether it is biomedicine or an alternative medical system, is shaped by the larger sociocultural system in which it is embedded. Given that the US is a highly religiously oriented society, as Folk so effectively argues, it should be no surprise that at least there a 'religion of chiropractic' exists.

Hans A. Baer

University of Melbourne, Australia

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Michael A. Grodin, ed., *Jewish Medical Resistance in the Holocaust* (Oxford and New York: Berghahn Books, 2014, 2017), pp. 328, £21.00, paperback, ISBN: 978-1-78533-348-4, e-book, eISBN 978-1-78238-418-2.

A healthy baby girl was born one cold day in January 1941 in the Jewish ghetto of Shavli, a town in northern Lithuania. In ordinary circumstances, the birth of a baby would have been welcomed and celebrated by the family and the community, but these were no ordinary times. Shavli was under German occupation. The German Security Police forbade giving birth in the Jewish ghetto, and to disobey the rule meant severe punishment for the entire community and, possibly, death for the family and the physicians assisting at the birth. Newborns were killed by an injection of poison. On this occasion, however, it was decided that the quickest way to do it was to 'drown the baby' as 'injections of potent poisonous drugs powerful enough to kill an adult had not produced quick results with newborns.' Astonishingly, it took the physicians 'a total of six minutes' to carry out the dreadful act, 'twice the amount of time necessary to kill an adult by suffocation' (p. 170).

Dr Aaron Pik, a Lithuanian physician, recounts this harrowing story in his diary from the period he spent in the Shavli ghetto during the Holocaust. He also notes the deep moral and ethical dilemma facing the physicians involved. According to the *halakhah* (Jewish Law), protecting the life of the mother takes precedence over the life of the baby, and it was believed that in such terrible circumstances religious commands should mandate the physicians' reluctance to disregard medical ethics and the Hippocratic oath. But, between 1939 and 1945, medicine held out hopes of survival for Jewish women, men and children, and Jewish physicians in Nazi-occupied Europe were able to restore a sense of order in the life of their communities. Pik's is a remarkable diary and a unique historical source, and one which Miriam Offer uses brilliantly in her chapter dealing with various aspects of Jewish medical practices in the Shavli ghetto. This chapter is one of the twenty included in a volume on Jewish medical resistance in the Holocaust, edited by the renowned scholar of medical ethics, Michael A. Grodin. Grouped into four parts, the chapters are preceded by a Forward, written by the Holocaust survivor and esteemed Rabbi Joseph Polak, a Preface, co-authored by Grodin with Allan Nadler, and the editor's Introduction.

The main focus of the volume is on Jewish medical resistance in the most well-known ghettos in Poland and Lithuania (Warsaw, Lodz, Kovno, Vilna and Shavli) and in the notorious Nazi concentration camps such as Auschwitz, Bergen-Belsen and Terezín. As highlighted throughout the volume, the fear of disease and attempts to contain the spread

of infection and contamination dominated the Jewish communities and the physicians protecting their health and lives. This is clearly demonstrated in the chapters included in the second part, which deal with the organisation of health care and preventative medicine in the abovementioned ghettos. The chapters included here combine brilliant historical scholarship and analysis with personal accounts of various Jewish physicians, which, in some cases, are narrated and contextualised by their children. In terms of the former, two chapters stand out: the discussion by Charles G. Roland (1933–2009) of the health and living conditions in the Warsaw ghetto and Solon Beinfeld's portrayal of the Jewish medical community and its efforts to prevent the spread of diseases in the Vilna ghetto. As for the latter group, it is worth mentioning the following: the chapter written by Alexander Sedlis (1921–2014), who served as a physician in the Vilna ghetto hospital; Jack Brauns's chapter on medicine in the Kovno ghetto, which is based on the notes left by Jack's father, Dr Moses Brauns, an epidemiologist entrusted with the ghetto's health plan; the emotional recollection by Lily Mazur Margules (1924–2012) of her father, David Mazur; and, finally, Claude Romney's account of the work of her father, Dr Jacques Lewin, in the infirmary in Auschwitz and Ebensee.

One recurrent theme percolates throughout these chapters: namely, that of devotion and care for the individual, the family and the community amidst the most horrendous circumstances in which the life of the Jews meant little or nothing to the German military and, indeed, the Nazi doctors. We are reminded of the latter group in Part 3 of the volume, which focuses on medical experiments in the concentration camps, including those conducted by Carl Clauberg on Dutch Jewish women and by Horst Schumann and Joseph Mengele on Greek Jewish men and women. Yet, as Yitzchak Kerem aptly points out, there were also prisoner physicians, such as the Pole Wladislaw Dering, who did not hesitate to conduct unethical experiments on his fellow prisoners.

Commendably, the volume also brings forth the remarkable endeavours of Jewish female physicians in the ghettos and concentration camps. Aleksander Blum's discussion of the Jewish nursing school in Warsaw based on his mother's memoirs offers some insights into how leading female physicians and nurses carried out their duties under the German occupation. Similarly, Diane Plotkin discusses the work carried out by Dr Hadassah Bimko-Rosensaft (1912–97) in Bergen-Belsen, in late 1944–early 1945, particularly her devotion to the children in the camp. She continued her work even after the camp was liberated by the British in May 1945 and remained in contact with the children who survived the Holocaust until the end of her life.

The geographical scope of the volume expands in the fourth part to include other locations than those in Poland and Lithuania. Following on from Oliver B. Pollak's chapter on Felix Bachmann's medical memoir of Terezín in Vienna (which also includes the noteworthy short medical reports he wrote there), Alexander and Arkady Bielostotzki look at physicians in the Soviet city of Dniepropetrovsk, whilst Ster Elisavetski focuses on the Jewish physicians who organised medico-sanitary services in Soviet partisan units acting in Ukraine. These chapters are an inspired addition to the volume, as more research is indeed needed about other examples of Jewish medical resistance in the Holocaust. Two such instances immediately come to mind: the Jewish hospital in Kolozsvár/Cluj during the period between 1940 and 1945 and the typhus and dysentery epidemics in Transnistria during 1941–2. Extending the compass of research to include the Jewish medical resistance in Hungary and Romania, for instance, could only be beneficial.

Certainly, this volume will prompt new edited collections and monographs to be written about this important topic, which only recently has received the scholarly attention it

deserves. As Yulian Rafes remarks in the Afterword, there are a great many nuances of the ethical and human dimensions of Jewish medical resistance, before and during the Holocaust, that require substantial analytical and archival research as well as empathy and understanding. This volume represents a salutary step in the right direction. It is an important and indispensable contribution not only to the history of Jewish medical resistance during the Holocaust but to the history of medicine and medical ethics more broadly. Not only the specialists but also the wider reading public deserve to know about it.

Marius Turda

Oxford Brookes University, UK

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Philip Kuhn, *Psychoanalysis in Britain, 1893–1913: Histories and Historiography* (Lanham: Lexington Books, 2017), pp. xxi, 443, \$120.00, hardback, ISBN: 978-1-4985-0522-2.

As the title of the introduction to this book ‘Gathering the Residues’ clearly indicates, the author’s chief intention is to foreground, excavate or even glean what was deliberately, cunningly and strategically concealed – thus demonstrated – by the still partially authorised historiography given by Ernest Jones about ‘the entry of psychoanalysis into British medical culture’. Therefore, the author represented it as ‘far more complex than the Jones Account’ (p. xiii). This complexity is most significantly characterised by what may be termed the discursive constellations around ‘Mind Healing’ (p. xiv), a rapidly emerging type of psychotherapy at the turn of the nineteenth century when ‘the suggestion explanation theory was enthusiastically embraced by theologians, spiritualists, theosophists, and, of course “quacks”’. Such interfaces between ‘the secular, medical, psychical, spiritual, and theological lines’ (p. xv) conclusively manifest themselves in the last section of this book as ‘the soil into which British psychotherapeutics planted its roots’ from which ‘the swift growing tendrils of psychoanalysis emerged and spread’. Kuhn’s historiography has thus ‘removed Jones from self-proclaimed star attraction occupying center stage, and relegated him, instead, to a cameo role of a restless man pacing the wings and watching as individuals, disparate groups, and organizations circled Freud’ (p. 365). For that matter, Kuhn’s careful chronological reading and arrangement of his materials are successful enough to let us appreciate the full significance of the simple fact that ‘Jones was in Toronto during this critical period (1908–13) when Freud’s writing started to enter into the British medico-psychological discourse’ (p. xvii).

The strategy of this book thus becomes bifurcated: one part devotes itself to a set of tenacious perusals of Jones’s ‘manufacturing his own version of the early history’ (p. 3) of British psychoanalysis, and the other aims to cast light on ‘the history of hypnotism in late nineteenth- and early twentieth-century Britain’ (p. 13) as a crucial ‘pre-historical’ context which contributed a great deal to the institutionalisation of psychoanalysis as psychotherapy in this country. The former is effectively constituted in the first chapter entitled ‘A Pity to See History thus Unnecessarily Distorted’, where Kuhn’s close readings of Jones’s ‘rhetorical strategies – obfuscation, misinformation, omissions, silences and lies’ (p. 12) expose just how he attempted to ‘distort’ history in order to marginalise David Eder – recognised as ‘the first, and for a time the only doctor to practise the new therapy [of psychoanalysis] in England’ (p. 3) in Freud’s posthumous text, and to exaggerate the spiritualist aspects of F.W.H. Myers and the Society for Psychological Research (SPR).