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problems involved in relying on the standard edition of Galen, by C. G. Kühn, they have at times an undue faith in some more modern editions. Sometimes this does not matter: at 47 Albrecht in 1911 agrees with Furley and Wilkie, *Galen on respiration*, in 1984. But elsewhere there are problems. The text printed at 48 is that of Marquardt's Teubner of 1884, a monument of misplaced erudition, which differs substantially (and crucially) from the more recent editions of Brinkmann (1914) and Barigazzi (1966 and 1991). The text of 73, based on Mueller (1891), is far from certain: in line 6 τὰ should be deleted or, with Cornarius, followed by λεγόμενα; in line 7, I prefer εἰ instead of εἰς, and I should delete καὶ συλλογισμῶν in line 9. At 427 Lloyd's second suggestion should be adopted, as the one preferred in the text involves two ugly and unusual examples of hiatus. But these are relatively trivial observations, in no way detracting from an excellent piece of work.

It is also possible to see easily what Galen thought most important in Theophrastus—his logic, his botany, and some of his ideas on physiology. References to Theophrastus' views of disease and treatment come not from the Galenic Corpus but from other authors, medical and non-medical. Dioscorides, by contrast, takes over far more botanical information from Theophrastus than he openly avows—and when Galen cites Theophrastus to explain the meaning of a plant name in Hippocrates, he is not always accurate in his references.

In short, this will long be the standard edition of the fragments of Theophrastus. Its execution fully lives up to the hopes and expectations of the organizers of the project, and we look forward eagerly to the commentaries on the individual portions. If they are only half as good as this first course, we have a feast in store.

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SIGRID OEHLER-KLEIN, *Die Schädellehre Franz Joseph Galls in Literatur und Kritik des 19. Jahrhunderts: zur Rezeptionsgeschichte einer medizinisch-biologisch begründeten Theorie der Physiognomik und Psychologie*, Soemmerring-Forschungen 8, Stuttgart and New York, Gustav Fischer, 1990, pp. 442, illus., DM 128.00 (3–437–11334–8).

In 1805, when Franz Joseph Gall travelled through Germany in order to demonstrate his new organology as a synthesis of anatomy, psychology and craniology, he caused a stir not only among colleagues in the medical profession, but also among philosophers and other intellectuals. Soon, Gall and his doctrine became the subject of anatomical and physiological treatises, as well as novels, dramas, and anecdotes.

In her comprehensive study, Sigrid Oehler-Klein has admirably attempted to reconstruct the complex and complicated story of Gall's reception. Her book consists of three major parts. The first is an extensive overview of Gall's doctrine. Given the historiographical standpoints of Owsei Temkin, Erwin Ackernecht, and Erna Lesky the author does not present any new insights, but she highlights some interesting details.

The second part places Gall in the scientific context of the late eighteenth and early nineteenth century and gives a careful analysis of his relation to physiognomy. It also deals with the development of characterology in the nineteenth century as a consequence of Gall's localization theory. However, Oehler-Klein's remarks on the philosophical debate about Gall are not wholly convincing. While she analyses clearly G. W. F. Hegel's polemics against Gall, it is hard to understand why she deals with a difficult topic such as F. W. J. Schelling's objection to Gall's organology from the basis of rather superficial literature.

The third part is devoted to Gall's impact on literature. Here the author plausibly shows that Gall's doctrine was criticized as being representative of materialistic science. Romantic writers such as Joseph Görres, Clemens Brentano and E. T. A. Hoffmann caricatured organology in order to promote their own message in which they defended mythology or individual freedom against materialism and determinism. The author's conclusion that Gall was regarded as a protagonist of "official" science by these romantic poets and not as a charlatan is very important. It shows that Gall's popularity was based not only on his craniology, but also on the far-reaching consequences of his deterministic psychology. This carefully researched material on Gall's reception in literary circles forms the most instructive part of the book.

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One of its shortcomings is Oehler-Klein's tendency to include too many heterogeneous elements in the narrative; the problem being that her impressive knowledge of primary sources is not matched with an equivalent appreciation of important secondary literature. For example, she writes of the localization debate led by Gall, Pierre Flourens and Paul Broca without reference to the work of Robert M. Young, Edwin Clarke, Steven Jacyna and Anne Harrington; and, of the popularization of phrenology in Britain and America without citing pivotal studies by Roger Cooter and Steven Shapin.

One might think that the author's intention was to write a comparative study of the different reactions to Gall within the various interest groups in German society and in England and France. However, Oehler-Klein only partially fulfills such expectations, because there is no clear historiographical strategy behind her material. In consequence, the major part of the book delivers well-argued conclusions, while some passages remain on the level of pure description. Nevertheless, its scholarship and the enlightening analysis of literary texts, makes this book a rich and useful contribution to the *Zeitgeist* of the first half of the nineteenth century, which should not be ignored by anyone who is interested in Gall and his time.

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PETER-CHRISTIAN WEGNER, *Franz Joseph Gall (1758–1828): Studien zu Leben, Werk und Wirkung*, Hildesheim, Georg Olms Verlag, 1991, pp. xii, 201, illus., DM 48.00 (paperback 3–487–09382–0).

This anthology comprises six essays by Wegner on Gall, which were first published between 1983 and 1990, for the most part in the *Medizinhistorisches Journal* and in the third volume of the *Soemmerring-Forschungen*. They have been slightly revised and are supplemented by a common index and bibliography.

The main theme is the public reaction to Gall's doctrine of distinct cerebral organs (organology), particularly in the context of his lecture tour through Europe from 1805 to 1807. Accordingly, craniology or phrenology, as the most popular part of his teachings, plays a major role. Using the broad approach of cultural history, Wegner provides meticulous studies on Gall's reception in academic and noble circles in Schleswig-Holstein and on the craze for—as well as the mockery of—his doctrine in Paris. Contemporary snuffboxes ornamented with phrenological subjects and relevant caricatures are analysed in detail. Gall's striving for scientific recognition is documented by the edition of three of his letters to Cuvier. While the first (written in German) sketches some principles of organology, the other two (written in French and in addition translated by Wegner into German) defend with passion Gall's ideas on cerebral anatomy against the disapproving report that had been given in 1808 by Cuvier and other members of the Institut National de France. Gall especially insisted on his view that the convolutions of the brain were “duplicatures” which could unfold. It was not only based on anatomical arguments, but also on cases of hydrocephalus with mental functions not being greatly impaired.

The accusation of materialism against Gall's organology that had led to a ban on his lectures by the Viennese Court in 1801, continued to be made throughout his life and afterwards. Moreover, his view that the strength of specific character traits depended on the development of certain cerebral regions gave rise to reproaches of supporting fatalism and of exculpating criminal behaviour. These issues form a leitmotif that is well brought out by Wegner, especially in a study on reactions to Gall in the French press.

Since Wegner abstains from giving a summary of Gall's life and work, his collection of essays can hardly serve as an introductory text. It can be recommended, however, to readers with a special interest in cultural aspects of medicine in the *Goethezeit* and particularly in the history of “Gallism”.

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