

## Book Reviews

had categorically praised or blamed psychiatry are (almost) gone.

Old questions are asked with sophistication and answered with the bases of more solid research. Heinrich Feldt on German “philosophic doctors”, G Verwey on Freud, and J Pigeaud on ancient psychopathology are first-rate examples of the close examination of issues related with the mind/body dualism. J A van Belzen on Dutch Christian psychiatry, Axel Liégeois on Morel as a reconciler of theology and medicine, and Patrick Vandermeersch on the early myth of anti-theological psychiatry all reinforce psychiatry’s ambivalent relationship with religion. Dora Weiner throws new light on Pinel as a medical scientist. Michael Clark on Victorian liberty and confinement, Franz-Werner Kersting on the psychiatric profession in German asylums, and Klaus Doerner on the asylum as the product of the capitalist pursuit of profit and productivity show that the problem of incarceration still deserves in-depth examination.

Some relatively new questions are raised, and answered with varying degrees of success. Three studies on colonial psychiatry show how psychiatry and racial discourse fit and misfit in imperialism. Based mainly on Dutch archives, some works of large-scale cliometric history of psychiatry are presented. The history of patients, which has been so compellingly called for by Roy Porter, seems to be a reachable and promising new field. A Beveridge delivers a sympathetic and careful reconstruction of the voice of a hospitalized patient. Edward Shorter puts psychotherapy in the context of the doctor-patient’s relationship, reminding us that patients were often actors in the making of psychiatry. Christina Vanja’s study of early modern Germany shows that the gender aspect of day-to-day practice has been so far less studied than medical theorizing of female malady.

The volume is both a pleasure to browse and a joy to own. One drawback is that the preparation took so long that some of the contributions have already appeared in print in more extensive forms. Let us hope that the

next volume based on the 1993 Conference will make a prompt appearance.

**Akihito Suzuki**, Wellcome Institute

**J Stuart Moore**, *Chiropractic in America: the history of a medical alternative*, Baltimore and London, Johns Hopkins University Press, 1993, pp. xiv, 228, illus., £29.00 (0-8018-4539-4).

The rise (better resurgence) of holistic medicine over the last quarter century has been paralleled by the remarkable growth of scholarly interest in the longer historical development of alternative systems of medicine. Nevertheless, two major regions of the domain of unorthodoxy have been left largely unexplored: chiropractic and naturopathy. With Moore’s book, one of these areas is now accurately mapped. To be sure, many of the facts of chiropractic’s history have been available for some time. For the most part, though, they have been directed toward partisan ends, either the canonization or the vilification of this philanthropic or fraudulent “profession”. But, as Moore emphasizes in the very last paragraph of the book, chiropractic now occupies too prominent a place in the welter of health care options to be given anything but a “serious, nonpartisan examination from a many-sided perspective”. His closing statement that “*Chiropractic in America* has been an attempt in this direction” is unduly modest.

This work is concise, it is true, running not quite to 150 pages of text. Its strategy, however, is not to document the growth of chiropractic in heretofore unapproached factual detail. Clearly that could have been done, for the author has consulted an impressive range of texts, periodicals, college bulletins, unpublished papers, and advertisements from the full run of chiropractic’s century; and there are indeed items of information not to be found in other historical accounts. The new facts, though, and the familiar ones, are a relatively select few,

chosen to illustrate various themes in the emergence and evolution of chiropractic theory and therapy within the American medical environment. These reflections on the survival of a medical alternative are directed first to the nineteenth-century environment of manual (bonesetting) and harmonial (magnetism, spiritualism) healing traditions so as to expose the roots of the peculiar blend of “poetry with science” that young chiropractic embraced. Founder D D Palmer’s mystical pathology, son B J’s almost pathological mercantilism, the intramural fervour and fragmentation inspired by both those early leaders (“the chiropractic kaleidoscope”), the eventual housecleaning and bootstrapping leading to marginal respectability, and the “bones of contention” between this upstart group and the medical establishment provide the topics for subsequent chapters. Finally, the flourishing of chiropractic in the holistic era, as poetry with science became fashionable again, provides an insightful summation and the basis for a short speculative postscript on the profession’s future. And throughout, Moore maintains a posture that is sympathetic without being worshipful, critical without condemning.

There is nevertheless a certain disjointedness in the structure of the book. Reversing the order of the first two chapters, for example, would provide easier access to chiropractic’s formative years, particularly for readers not already versed in the subject. Similarly, it would be useful to know about the cult of “uncritical fidelity” that had grown around Palmer *père et fils* by the 1910s, *before* learning about the falling away of disciples in the 1920s due to the son’s commercial exploitation of gadgetry; instead, that development is presented 40 pages later. There are weight imbalances too, some subjects being discussed at length, others, though of comparable import, being handled rather cursorily. There are admirably thorough expositions of the variety of theories and methods among the straights and mixers of early century; of the religious impulse in chiropractic development; of the profession’s

anti-trust suit against the American Medical Association in recent years. One would like to see as much attention given to matters such as the upgrading of chiropractic education to a status beyond oxymoron, or the struggle to transform the DC’s public image. These are relative quibbles, though, for overall Moore’s is a complete outline that presents a number of intriguing ideas relevant not only to the maturation of chiropractic, but also to broader issues of conventional and unconventional healing. Photographs (especially of instruments), appendices (lists of chiropractic licensing laws and articles on chiropractic in the popular press), and an extensive bibliographic essay add to the interest and value of the work. Now for a history of naturopathy.

**James Whorton**, University of Washington

**David Arnold**, *Colonizing the body: state medicine and epidemic disease in nineteenth-century India*, Berkeley and London, University of California Press, 1993, pp. xii, 354, \$45.00 (hardback 0-520-08124-2), \$18.00 (paperback 0-520-08295-8).

This study occupies its own particular niche somewhere near the intersection of medicine and history, but it is not the history of medicine in the usual sense. It has to do with the “political epidemiology of colonial India” (p. 202), not the history of disease or biological epidemiology. It is, rather, an innovative examination of the relationship between Western medicine and Indian society in the political setting of British India in the nineteenth century and into the early twentieth, consisting of six essays, each taking up some aspect of the interplay between the two, and together advancing the idea that “Western medicine in India was always involved in a dialectical relationship, caught between the thrust of metropolitan science on the one hand and the gravitational pull of India’s perceived needs on the other” (p.18).