In general, this book is of interest because of its history not because of the history it portrays. To disagree with Anthony Storrs, it should not be forgotten (and probably will not be ignored), since it shows us the dangers of suppressing any material of value to the examination of history.

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EDWIN R. WALLACE (IV), *Freud and anthropology. A history and reappraisal*, New York, International Universities Press, 1983, 8vo, pp. xi, 306, $22.50.

No scientific discipline outside his own gave Sigmund Freud's ideas such long-sustained and critical attention as did anthropology. Conversely, no other social or behavioural science so affected Freud's thinking over the course of his long career. This is the first full-length study to deal with both sides of the question – with Freud's influence on anthropology and its influence on him, and it is superb: comprehensive, balanced, and judicious.

Totem and taboo is the key work, but Wallace stresses Freud's long prior interest in anthropology and his use of it to bolster his emerging ideas on the Oedipus complex, symbolism, and many other topics. Freud's thinking was shaped by his reading of Lubbock, Tylor, and Spencer, as well as by his self-analysis, clinical work, and psychological and personal concerns. Wallace suggests that what finally drove Freud to write on the anthropological topics of totem and taboo in 1911 was not only his recent reading in Wundt and Fraser but his fear that Jung, his young disciple and emerging rival, was moving toward the same topics. If Jung would deny the role of the Oedipus complex in culture, then Freud would emphasize it all the more as both a psychological and historical fact. Freud also saw this as an opportunity to carry psychoanalysis beyond psychology and psychiatry, to make it a full-fledged social science.

Wallace sketches the recent history of anthropology from early twentieth-century critiques of the evolutionary theorists whom Freud used through cultural relativism and finally to increasing acceptance of modified and refined schemes of cultural evolution beginning in the 1940s. Anthropologists have consistently been dubious of Freud's anthropology, but they have been profoundly affected by the psychological understandings which that anthropology, in part, helped him to reach, especially his emphasis on the significance of childhood and on the universality of certain psychic mechanisms. Anthropologists in the early twentieth century were looking for a psychology rich and full enough to help them explain the phenomena of mind as revealed in various cultures. For a time, at least, they found what they needed in psychoanalysis. This book sets forth the connexions between Freud's developing ideas and nineteenth-century evolutionary anthropologists on the one hand and Freudian thought and twentieth-century cultural anthropology on the other. Together they constitute one of the more remarkable instances of the value of cross-fertilization of disciplines in the history of the behavioural sciences.

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WALTER PAGEL, *The smiling spleen: Paracelsianism in storm and stress*, Basle, Karger, 1983, 8vo, pp. x, 214, illus., SFr.153.00.

Walter Pagel's last book examines some reactions to the theories of Paracelsus and Van Helmont from the sixteenth to the early eighteenth century. Far from there being any agreed party line, opponents and defenders alike felt free to reject and accept individual doctrines or to interpret them for their own purposes. Hence Van Helmont's declaration of the spleen as the site of the vital principle, and the varying atomisms of Boyle and Leibniz. But Pagel is not only concerned with the great and famous, or even with those of the second rank, like Severinus, Campanella, Sennert, Conring, and Glisson, but also with even more obscure figures like Johann Sophronius Kozak (1602–85), the champion of the cosmic monarchy of salt, Gabriel Fontanus (fl. 1650), Ludovicus Carbon (fl. 1585), and Domenico Bertacchi (fl. 1584). The resulting mosaic is far removed from any straightforward pattern of whiggish progress, and the signposts Pagel has here erected point to exciting and almost unmapped territory.

The smiling spleen is thus to be seen as a challenge to posterity, for it offers hints and nudges rather than lengthy sustained argument, and at times a certain cloudiness of expression hides the wisdom of the sage. It will stimulate controversy: not all, for example, will be convinced by the attempt, pp. 55–60, to defend Paracelsus against allegations of inconsistency, or, p. 139, to find Shakespeare in Van Helmont. But the necessity to go back to the primary sources, iconographic as well as literary, to provide a refutation of Pagel's suggestions cannot but be salutary. Alas, the book's price is likely to make it one only for the adept.

This is a great pity, for *The smiling spleen* reveals clearly the great strengths of its author, as well as his wit; his deep acquaintance with the vast scientific literature of the sixteenth and seventeenth centuries, his shrewd appreciation of scholarly work of lasting value (and his notes show how well he also kept up with recent literature), and, above all, his willingness to take seriously speculations that appeared strange and incomprehensible even to contemporaries. All this was backed by a knowledge of a most practical medical speciality, pathology, and a profound linguistic talent and enthusiasm. European authors of the Renaissance, from Spain to Silesia, became almost his friends, and Greek alchemists, Jewish kabbalists, medieval mystics, and Enlightenment Rosicrucians aided him in his understanding of man and his relationship with the universe. He was conscious too of belonging to a tradition of scholarship that expected great things of a historian, and hence his humility in setting out his own expertises. The error in his transcription of the manuscript of De Mondeville on p. 122 (line 8, read "in reward") is trivial by comparison with its silent injunction to the scholar to read the medieval English text for himself and understand how the surgeon's theories throw light on later developments. The same passage, which is also printed on the dust-jacket, also reminds us that it was Pagel's father, Julius, who first edited the works of De Mondeville, and who inspired his son to love the history of medicine. It was a calling to which, in the highest sense, Walter Pagel was ever true.

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NANCY E. GALLAGHER, *Medicine and power in Tunisia, 1780–1900*, Cambridge University Press, 1983, 8vo, pp. xiv, 145, illus., £19.50.

This is a very ambitious and interesting book. Three major issues in the social history of medicine are discussed. First, the claim that epidemics were major forces or moments of historical change in the nineteenth century and earlier is tested and found wanting with regard to Tunisian development. Second, it is argued that responses to epidemics are a useful means of revealing social and political relations and structures. In developing this approach, Gallagher shows incidentally that medical men, institutions, and beliefs were integral and important parts of Tunisian society at all levels in the nineteenth century. Third, it is suggested that eventual European medical domination derived from the overall imposition of colonial rule rather than from its greater effectiveness or rationality, although the purported supremacy of European medicine had a political role in symbolizing the progressive nature of colonial rule. The history of Third World medicine before and during colonial rule is much neglected, so this is a very welcome book. My only reservation is that while it increases our knowledge of medicine and imperialism, it does not do enough to further our understanding. No systematic theory of the relationship between medicine and power is used or developed, while the focus of epidemic crises tends to produce a disjointed narrative. A more extended account of Tunisian development ought to have been included, especially as the conclusions put the weight of historical explanation on wider economic and political change. One particular disappointment is that French colonial medicine is equated simply with European medicine. This is too simple, because the French, like other European powers, developed special institutions and services for overseas territories. Information on France would have been valuable in helping to build up the comparative picture of colonial or tropical medicine in the various European empires. Nonetheless, this is an important and pioneering work which deserves a larger readership than seems likely with the publishers charging £19.50 for a mere 145 pages.

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