

Book Reviews

The interesting information buried in such major collections as this might be made more accessible by grouping specimens according to certain changes in them, i.e., more bone, less bone, dead bone, bent bone. Changes of diagnostic value could be supported by relevant references, while non-diagnostic changes could be simply illustrated.

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W. WUTTKE-GRONEBERG, *Medizin im Nationalsozialismus. Ein Arbeitsbuch*, Tübingen, Schwäbische Verlagsgesellschaft, 1980, 4to, pp. 440, illus., DM. 42.00. (paperback).

As a collection of primary sources, this book is unique. While other authors have assembled related documents only on specialized themes (e.g. on the activities of concentration camp doctors), Wuttke-Groneberg offers a much broader perspective, covering, for instance, health education, Nazi ideals on midwifery and nursing, and health insurance as seen from the Nazi point of view. He also provides us with a bibliography more comprehensive than any I know (although there are, quite naturally, lacunae of which the author himself is fully aware, see p. 7).

One of these bibliographical gaps points to a more significant weakness of the book. Only very rarely, if at all, is the pre-history of "Medicine during the Nazi period" hinted at. Once, p. 334, the author asks rather casually what part the economic position of doctors before 1933 played in their conformism towards the state and their anxious interest in the unity of the medical profession. Following R. Kühnl, one of the most prolific but also most controversial of German contemporary historians, Wuttke-Groneberg envisages this important question merely from the point of view of the monthly income of doctors. The dissertation of W. Ackermann, *Der ärztliche Nachwuchs zwischen Weltkrieg und nationalsozialistischer Erhebung*, Elberfeld, 1940 (mentioned only in a footnote on p. 338 but not, regrettably, in the general bibliography), could have helped to give a broader view. Furthermore, nothing is said about the remarkable fact that (a) there were already three physicians among the first members of the *Deutsche Arbeiterpartei* (founded in 1919 as the germ cell of what became in 1920 the NSDAP); (b) there were, among the seventy-two Nazi Gauleiters between 1925 and 1932, four physicians (for both points, see A. Tyrell's source-book mentioned on p. 412); (c) there were medical professors who had personal contact with Hitler and his movement from 1920 on (e.g. Sauerbruch, P. Kuhn); (d) there were, before 1933, printed appeals by German university professors to vote for Hitler (on 5 November 1932, the *Völkischer Beobachter* published an interesting declaration, followed by a list of fifty-six names, including twelve medical professors).

The reader must also be warned that the book's very title is misleading and reveals a possible conceptual weakness. The author himself seems to take it in the sense of "National socialist medicine", (see p. 5). However, "Medicine during the Nazi period", which is how a German reader would understand it, did not at all consist exclusively of Nazi medicine. There were doctors whose medical practice as such was in no way tinged with traces of Nazi ideology. Others acted as "silent" helpers of prosecuted people (see H. D. Leuner, *When compassion was a crime*, 1966, now in

German as *Gerettet vor dem Holocaust*, an investigation based on documents in the Wiener Library, London). And there were at least some medical "Resistance fighters".

This book is certainly an *Arbeitsbuch* which can help to provoke further research, but in itself it is rather one-sided: the (scarce) attempts at interpretation it offers should especially be read and used with critical caution. But, as far as it goes, it has its merits and deserves wide attention.

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ALAN SHERIDAN, *Michel Foucault. The will to truth*, London and New York, Tavistock Publications, 1980, 8vo, pp. x, 243, £10.50 (£4.50 paperback).

Alan Sheridan is responsible for many of the translations of the work of Michel Foucault that have been made into English. As one might hope from a translator, a hope not often rewarded, he has produced a lucid and thoroughly comprehensible study. Foucault's work has been too much the child of both inaccessibility and of rumour: this introductory work puts an end to this hiatus. Sheridan reviews the range of Foucault's concerns, from his interest in madness and the birth of reason through to the history of classification in the sciences, culminating in his present concerns with the history of sexuality in society. Sheridan performs his exegetical task with a maximum of self-effacement and a minimum of obfuscation. It now becomes clear how influenced Foucault seems to have been by a taxonomy of human knowledge that might be called "Cuvieriste", in the sense that unlike Marxian or Whiggish philosophies of history which stress both revolution and continuity, Foucault sees complete breaks in the historical record, from the early modern period to the present. Within this method, Sheridan conveys powerfully the achievement of Foucault's method: how it addresses itself to the question of cultural representation, both of man to himself and of man reading nature, in coherent and original ways. One of the advantages of a Foucaultian method is its concentration, for example, on power, and the relationship between power and knowledge. For historians of science and medicine this concentration on the languages of power in such fields as psychiatry is of great interest.

The usefulness of Sheridan's book will particularly tell in his discussion of Foucault's studies on classification, especially as they appear in *Les mots et les choses* of 1966, which Sheridan translated as *The order of things* in 1970. This difficult book should have many arguments illuminated for a wider readership as a result. But a book sub-titled "the will to truth", of course, leads to other questions. The most important of these is what exactly Foucault is suggesting can happen next in the human sciences, given that many of the answers to that question are couched in precisely the "progressive" mode that the archaeological approach to knowledge has rendered redundant. To put it more simply, are the sciences of man exhausted? And who is best equipped to explain why this might be the case? Sheridan shows convincingly how it is the philosophy of Nietzsche that may provide the last word on this matter, given that Nietzsche had argued that man as he has come to represent himself,