and the First World War. This book is important not only because it deals with a topic that is relatively unexplored, but also because of the obvious ties and similarities between Quebec psychiatry and French psychiatry during the same period. At the same time, Keating—following Gladys Swain's lead—challenges theories that have guided historians of French and Anglo-American psychiatry. Specifically, he questions the view that the theory of moral treatment necessarily implied the emergence of the asylum as a medical and social institution. Moral treatment was an approach to psychiatric therapy that became popular in the early nineteenth century. It rejected pharmacology and physical restraint and stressed instead kindness and respect towards patients as well as optimism that the insane could indeed be cured. Many historians have insisted that nineteenth-century psychiatrists embraced moral treatment because it authorized placing patients in special new institutions—or asylums—where moral treatment was most practical and where physicians could impose their authority. Keating argues instead that in Quebec moral treatment was actually practised in hospitals *before* asylums were erected and that the first genuinely psychiatric asylum there was built at least in part to house a growing number of seemingly incurable patients. In other words, Keating maintains that the theory of moral treatment was not the "'ideology' of an emerging profession" (p. 28) as some like Jan Goldstein have contended. Rather its popularity derived from the sincere clinical attempt of early psychiatrists to classify mental disorders and understand their pathology.

But this controversial conclusion is not the only contribution that Keating makes to the historiography of psychiatry. By showing that Quebec psychiatry was heavily influenced by French degeneracy theory between the 1880s and World War One, he supports the view of some scholars that degeneracy theory was critical to the success of psychiatry as a medical specialty. With its demise by the 1920s state hospital psychiatry lost much of its prestige and became the troubled specialty it essentially is today. But there is no doubting Keating's point that, at least in Quebec, degeneracy theory put psychiatry on the medical map.

There is little to criticize in Keating's book. He has done a fine job consulting primary and secondary sources, although his references to the larger medical context in nineteenth-century Quebec could be more detailed. His book should inform and provoke other historians engaged in the study of psychiatry's past.

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Hasso Spode, *Die Macht der Trunkenheit: Kultur- und Sozialgeschichte des Alkohols in Deutschland*, Opladen, Verlag Leske-Budrich, 1993, pp. 388, illus., DM 48.00 (3–8100–1034–0).

In a time of both the "war against drugs" and the liberalization of drug consumption in western societies the long-term perspective of historical studies in this field can be a valuable contribution to the current debates on the right policies in drug problems. This applies also to Spode's comprehensive social history of the consumption of alcohol in German lands. Based on a large amount of primary sources (particularly from the nineteenth and early twentieth centuries) and a critical perusal of the older German "cultural historiography", he traces attitudes towards drinking from the archaic feasts of the Teutons to the temperance societies in the German Empire.

Throughout his study, Spode tries to bring out the political and socio-economic contexts of his topic. Much space is also devoted to changes in eating habits, table manners, and social etiquette, which makes his work interesting to historians of nutrition and of ethics. Coffee has its own chapter, being seen as the great sobering agent and thus antagonist to alcohol. Along these lines, and following on

https://doi.org/10.1017/S0025727300059688 Published online by Cambridge University Press

from Norbert Elias's concept of the "civilizing process", Spode argues that the perception of drunkenness as a social problem came with the growing interdependences in modern western society and the demand for controlled, rational behaviour, especially after the industrial revolution. Accordingly, his book focuses on the two German temperance movements of the nineteenth century. The first one, dominated by the clergy and supported by King Friedrich Wilhelm III of Prussia, succeeded in raising hundreds of thousands of people against the "plague of spirits", but quickly collapsed after the revolution of 1848. The second movement, gaining force in the 1880s as part of social reform, was led by civil servants and academics. It had success among the working class, which formed its own temperance organizations, but radicalization towards complete abstinence soon alienated this second movement from the more permissive majority in the German population.

National traditions of esteem for drinking as a symbol of physical strength and means of sociability may have played a role here, as Spode suggests. On the other hand he rightly highlights the disastrous links that were forged around 1900 between medical research into alcoholism and theories of degeneration and racial hygiene. As for the present, Spode observes that the paradigm of addiction, formulated in the early nineteenth century by Carl von Brühl-Cramer and others, has pervaded modern interpretations of society. The notion of addictive behaviour or loss of control is now being applied not only to the consumption of drugs, but to food, work, sex, and leisure activities. The ultimate picture of a "modern society of addictions" is being created.

This well-written book will appeal to a broad readership. For the medical historian, the analysis of German developments makes it a useful addition to the French and Anglo-American perspectives provided in Jean-Charles Sournia's *A history of alcoholism* (1990).

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Véronique Dasen, *Dwarfs in ancient Egypt and Greece*, Oxford Monographs on Classical Archaeology, Oxford, Clarendon Press, 1993, pp. xxix, 354, illus., £60.00 (0–19–814699–X).

Dwarfs have long been, and remain, items of curiosity and entertainment, and deemed to have a childish intellect. In this study Véronique Dasen has attempted to penetrate such prejudices by investigating attitudes to dwarfism in ancient Egypt and Greece. Dasen's conclusions confirm the ambivalence of ancient societies towards physical disability, as reflected in mythology and practised in everyday life. While not fearing them as monstrosities and reviling them as scapegoats, Egyptians privileged dwarf deities as protective and healing spirits. While Egyptian and Athenian artists represented dwarfs as occupying positions of authority, they also marginalized dwarfs and depicted them as socially inferior.

Dasen's focus on Egypt and Greece was determined by the lack of material from Mesopotamian societies, the strong background of cultural transmissions from Egypt to Greece, and the attraction of tracing attitudes across these societies. The monograph's structure reflects this parallel approach. A brief introduction setting out the physical variations and palaeopathology of dwarfism is followed by two larger sections devoted to Egypt and Greece that investigate terminology, iconographic convention, dwarfs in religio-mythological and historical contexts, and disability in general. A final section catalogues the extensive pottery and skeletal material. Underlying this structure is the broader question of how societies that valued the ideal body represented the physically deformed, analysing depictions and caricatures of dwarfs by their physical size, social status, and relationship to abled and disabled humans and animals.

Dasen's broad aims are central to any discussion of physical disability, but her execution is not wholly successful. Her treatment of the extensive iconographic

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