

gloss over and disguise the very real sense of social effort required in the transition from one theory to another.

On another level, much of the information in this volume also remains hidden. The book's organization, which combines Oxford notation with conventional footnotes and individual bibliographies, disrupts the natural flow of reading. The footnotes and bibliographies, which demonstrate a wealth of original research, remain obscured. This is a particular pity in the case of Leary's introduction, where the footnotes equal the length of their parent article. Nevertheless, this work does successfully realize its avowed aim of alerting the reader to the role of metaphor, demonstrating its function and power in both the history and the historiography of psychology.

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Laura Otis, *Organic memory: history and the body in the late nineteenth and early twentieth centuries*, Texts and Contexts, vol. 11, Lincoln and London, University of Nebraska Press, 1994, pp. xiii, 297, £35.00 (0-8032-3561-5).

Recent years have witnessed an upsurge of interest in memory and its maladies. The larger share of recent scholarship, in tandem with contemporary psychological preoccupations with trauma, repression and false memories, has focused upon the history of the psychodynamics of memory and forgetting as witnessed by Ian Hacking's *Rewriting the soul: multiple personality and the sciences of memory* (Princeton University Press, 1995). Laura Otis' *Organic memory* opens with an evocation of another set of contemporary concerns: the spectre of ethnic cleansing, the holocaust and the genome project, which she depicts as configurations of the clustering of history, race, heredity, and national identity under the sign of memory. Organic memory is Otis' appellation to designate the formation of such a nexus at the end of the nineteenth

century, which, whilst officially discredited, continues to lead a metaphorical afterlife.

According to Otis, the theory of organic memory rested on two main pillars: Jean-Baptiste Lamarck's theory of the inheritance of acquired characteristics and Ernst Haeckel's biogenetic law, that ontogeny recapitulated phylogeny. Otis reconstructs how, through the work of figures such as Ewald Hering, Samuel Butler, Théodule Ribot and Richard Semon, the theory of organic memory came to be a Foucauldian *episteme* that pervaded western culture in the period between 1870 and 1918. Otis argues that a further constitutive element of the organic theory was represented by the *Völkerpsychologie* of Moritz Lazarus, Heymann Steinthal and Wilhelm Wundt, which analogized cultural and individual development. Otis states that the proponents of organic memory theory identified memory with heredity, and located history in the body: "by envisioning history as something accumulated by a race and stored within an individual, they rendered it potentially accessible" (p. 2). This had the effect of placing physiological phenomena, such as instinct, habit and memory on a continuum, as aspects of one underlying process. As a corollary, it served to link physiology together with individual and social psychology at a disciplinary level.

Otis claims that the theory of organic memory "pulled memory from the domain of the metaphysical into the domain of the physical with the intention of making it *knowable*" (p. 3). Here, her argument intersects with Ian Hacking's (for whom Ribot also plays an iconic role), that through the sciences of memory at the end of the nineteenth century, memory became the surrogate for the soul, and rendered the spiritual domain knowable.

Otis argues that the organic memory theory managed to become extremely popular, despite the opposition of figures as diverse as August Weismann, Henri Bergson, Aleksandr Luria, Kurt Goldstein, Hermann Ebbinghaus, and William James, through its metaphorical and analogistic powers, which gave voice to cultural concerns with race, nationalism and identity, whilst cloaking them in a scientific

idiom. Following this, Otis devotes the bulk of her study to tracing the elaboration of the organic memory theory in the novels of Émile Zola, Pío Baroja, Thomas Mann, Miguel de Unamuno, Emilia Pardo Bazán and Thomas Hardy (it is welcome to see writers in Spanish represented). These case studies are intended to demonstrate the widespread cultural diffusion of the organic memory theory, and the uses to which it was put.

Otis concludes with a section on Freud and Jung, in which she demonstrates how they drew upon the organic memory theory, and were in part responsible for its continued cultural legitimacy. A few unfortunate errors creep into this section. For example, Otis states that “In 1913 he [Jung] broke not only with Freud and the Psychoanalytic Association but with Bleuler and the Bürgholzli” (p. 208). However, Jung left the Bürgholzli in 1909, a move which was allied with his increasing institutional affiliation with psychoanalysis.

In conclusion, Otis’ study represents a welcome reconstitution of hitherto neglected aspects of the scientific study of memory and its cultural diffusion at the end of the nineteenth and beginning of the twentieth century.

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Danielle Gourevitch (ed.), *Histoire de la médecine: leçons méthodologiques*, Paris, Ellipses-Edition Marketing, 1995, pp. 192, FFr 110.00 (2–7298–9568–X).

How does one become a medical historian? Some of us, like the reviewer, drifted into the subject from other areas of historical research; others, mainly clinicians, may have become interested in the past of their speciality or in responses to the eternal challenge of the sick patient. Some have had formal training, others have gained their knowledge from conferences and meetings, others are autodidacts. This book, unusually, is aimed at those who want to go further and carry out their own investigations, to move from passive recipient to active

participant in the making of medical history. It does not therefore set out to be a history of medicine as such, although many periods and specialities are covered, but rather to suggest a variety of strategies that might be employed.

The 27 chapters (or lectures) by 24 scholars fall into three groups: how to find out information—in a library or museum, from archives, papyri, palaeopathology, paintings, literature, previous historians, and even hospital nomenclature; how changes over time have altered words, diseases, concepts, and even the transmitted texts themselves; and how one might then use the material to write the history of a disease, a theory, or a speciality, or compare western and non-western medicine. The lectures themselves both provide examples of possible topics—a succinct history of the Library of the Académie de Médecine—and are themselves examples of how these topics might be approached. Each section concludes with a brief bibliography.

The deliberate selectivity and the relative brevity of each contribution makes a review difficult. Certainly, while particular insights are often salutary, there is not the overall coverage and solidity that distinguish Samaran’s *L’Histoire et ses méthodes* of a generation ago or Bynum and Porter’s *Companion encyclopedia of the history of medicine*. One might contrast the philological acumen of many chapters with the relative absence of awareness of historical developments outside France—no Camporesi, no Porter, no Rosenberg, and almost nothing on demography and social history, let alone on sociological interpretations of science and medicine. One might wonder whether a beginner would not have been better served by a review of some major trends in medical history since 1945 than by a judicious assessment of the value of general histories of medicine from Daniel Le Clerc to Julius Pagel, useful though this is (but, *pace* p. 4, the Jacobite John Freind was never knighted). In the European, and even international, world of today the choice of examples might at times appear even parochial.

But such criticism is to miss what I take to be the point of these essays. By being