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like morphine, heroin and cocaine. Cocaine industry syndicates operated in the pre-World War One period in order to keep raw material prices down. But the crucial regulation was that put into place through international narcotics control, in particular the 1912 Hague Convention, made fully operational and applicable worldwide through the Versailles peace treaty. From this arose the narcotic control mechanisms of the League of Nations, still recognizable in the United Nations control systems today. America was initially the driving force behind international control, largely for trade reasons. Her concern was more the cultivation, while the other major powers had a concern with the manufacturing and industrial side of production.

The control system was founded on the belief that all the acceding countries recognized the dangers of the unregulated trade. But Japan, although adhering to the Convention and providing the necessary production returns, was the “black sheep” of the international drug trade. Japan used cocaine (and morphine and heroin) as a means to finance imperial expansion into Manchuria and China. Official reports understated production of cocaine, allowing profitable diversion onto the black market. A large cocaine refinery was built in Taiwan, while the Japanese companies, Mitsui, aided by government ministers, and Mitsubishi, fought a trade battle for rights to sell drugs in occupied China in the late 1930s.

Karch's initial interest in cardiac arrest has led him on to a much broader canvas. The book is based on wide reading and some work in primary sources, in particular the published Foreign Office opium imprint and the records of the war crimes tribunal in Tokyo after World War Two. The secondary reading is reasonably up to date—although some recent articles on Japan and the drug trade are not included. Where I found the book unsatisfactory was in its general lack of analysis and its disjointed style. This is especially noticeable in the first half, where information is relayed in a jumpy way and segments of the story—Freud, for example—are repeated in different chapters. The style quietens down in the second half and

the material on international trade and Japan is valuable. But Karch ends with the truism that the concerns of our predecessors about the drug “menace” were little different to those of the present day. It would have been more interesting to have some discussion of the interplay between industrial and manufacturing interests and international politics and trade as defining features of the drugs issue.

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Robert A Peel (ed.), *Essays in the history of eugenics*, Proceedings of a conference organized by the Galton Institute, London, 1997, London, Galton Institute, 1998, pp. xv, 233, £5.00 (0-9504066-3-5).

The Eugenics Education Society, founded in 1907, and now named the Galton Institute, recently held a conference to commemorate its ninetieth anniversary. This volume brings together ten of the contributions, six from leading academic historians of the subject, and the others from members of the Institute or practitioners in fields which have been supported by it. Although there are, as ever, problems in attributing a single line of interpretation to such multi-authored efforts, some kind of common, “revisionist” perspective does seem to be emerging here: one in which the conservatism, the class basis, and the negative eugenic policies of the movement are de-emphasised and localized; and in which its longer term move towards an alliance with progressive social reformers and its contribution to progress in science are brought to prominence.

The essays on the early movement provide welcome opportunities for some of the leading historians of the subject to reflect on the field, in some cases after a lengthy absence. Greta Jones describes the diverse and serious intellectual roots of eugenics in nineteenth-century Britain, contrasting this to the conservative, anti-welfarist direction taken

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once a popular movement emerged in the early years of the next century. Geoffrey Searle again highlights this conservatism, but he suggests that its practical achievements in the realm of social policy have been seriously exaggerated by historians, while its subsequent contributions to advancement in understanding of heredity, population problems, genetics, biometry and demography need to be acknowledged.

Lesley Hall questions the common assumption that eugenics and feminism were antipathetic and points to the many alliances with women's organizations over the potential common ground of motherhood and child welfare. This ideological repositioning is pushed furthest in Richard Soloway's analysis of the relationship between C P Blacker and Leonard Darwin and the emergence of a reform eugenics; though his failure to discuss the Society's support for sterilization surely weakens his case. In terms of new material for the English-language reader, probably the most valuable contribution comes from Alain Drouard in his account of eugenics in France and Scandinavia, where the support of radicals in the former and an alliance with the welfare in the state in the latter once again point to the problems with the conservative stereotype. Finally Daniel Kevles provides an overview of developments in the United States and Canada where he recognizes the attraction of eugenics to progressive social reformers and points to the genuine, though unsuccessful attempts to build protection of individual rights into the framework of eugenic legislation.

The essays on the history of demography, psychometrics, biometry, and human genetics, in contrast to the work of the historians, all avoid directly addressing the issues of social policy, ideology, and popular support; instead, they turn the history of eugenics into a history of its contributions to academic and scientific progress. The darker legacy of the past, is rarely confronted, apart from regretting the way it fuels an anti-eugenic sentiment and holds back the kind of eugenic "progress" which was simply impossible in the past and is now rapidly becoming possible through a

revolution in genetic understanding and the ready availability of prenatal screening. The lack of a critical perspective in these internalist histories and the obvious continuing potential for eugenics as a tool of social engineering suggests that the historian's role is more important than ever and in particular that it urgently needs to extend more seriously into the postwar period.

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Doris H Linder, *Crusader for sex education: Elise Ottesen-Jensen (1886–1973) in Scandinavia and on the international scene*, Lanham and London, University Press of America, 1996, pp. vi, 319, illus., \$46.50 (0-7618-0333-5).

Elise Ottesen-Jensen was a contemporary of the better known British and American campaigners for birth control, Marie Stopes and Margaret Sanger, but in spite of some similarities, comes across as a very different figure. She seems to have been an admirable woman, active in the provision of birth control and sex education (contextualized within a belief in the need for broader sexual reform), a pacifist and a committed friend to refugees from Nazi Germany. Her involvement with syndicalist socialism led her to advocate grass-roots self-help organizations and co-operative solutions rather than top-down models of either state or philanthropic intervention.

Norwegian by birth, married to a Swede and mostly active in Sweden (and internationally) during the latter stages of her career, she seems far more benign, less bitterly embattled, less defensively arrogant than her more famous contemporaries, a diplomat rather than a fighter, said to have been beloved by all who knew her (except perhaps Sanger, with whom she crossed swords over the direction of the policies of the International Planned Parenthood Federation, prizing individual self-determination over Sanger's increasingly conservative population-paranoia). To some