

Book Reviews

Lyons persuades us that sleeping sickness was indeed the disease of colonialism. Although endemic in small, isolated foci in the early colonial period, it increased in incidence around the turn of the century, becoming epidemic in some regions over the next decades. As in other parts of Africa, the upheavals and social disruptions accompanying colonial conquest produced ecological crises which affected all aspects of life. Central to her interpretation is the contention that these events disturbed the delicate ecological relations among humans, vectors and disease-causing pathogens and thus constituted the determining factor of the epidemic.

Sleeping sickness was also a colonial disease in the sense that the colonial state's incessant demands for labour and tax and its drive to restructure African society through a series of restrictive administrative measures, undermined the health of Africans in a variety of related ways. Labour migration, for example, introduced Africans to new diseases, while time spent labouring on mines and plantations resulted in a decline in food production and thus in nutritional levels within African societies. This in turn exacerbated existing stresses and impaired resistance to disease. Political and social disruption in some regions also contributed to the disturbance of a complex cluster of beliefs and practices which had constituted a pre-colonial "public health" system.

As Lyons shows, many Africans' first encounters with Europeans and colonial medicine were in the form of military-style sleeping sickness campaigns. The "manhunts", the surveillance of African villages, enforced isolation, and the ineffective chemotherapy that characterized the early campaigns, evoked intense distrust from Africans. Not surprisingly these campaigns were often perceived as aggressive expressions of colonial power and as a kind of biological warfare. Even after public health reforms were instituted to ensure African co-operation after 1910, these measures were coupled with increasing controls over a wide range of African social and economic activities. For many Africans, thus, the campaigns were indistinguishable from other measures of social engineering.

Lyons situates sleeping sickness research and the "medicalization" of the region within the wider history and politics of international tropical medicine. She also traces the influences of nineteenth-century European epidemiological theory and public health practices and the way in which these were hybridized in a colonial context. African attitudes to disease and curative procedures and their responses to the campaigns were equally salient, she argues, in the shaping of the much vaunted public health system. She takes care, however, to indicate that responses to Western biomedicine and the public health measures varied from outright rejection to the selective internalization and absorption of elements which were deemed to be efficacious.

Inevitably, perhaps, a book that attempts to do justice to the political economy and ecology of the disease, the social and economic history of the region, the development of a colonial medical service, social relations within African societies—and much more—must suffer from some unevenness of treatment. Chapter 5, for example, dealing with tropical medicine and imperialism in the early twentieth century, is disappointingly cursory. And, although later chapters address the relationship between the medical profession in the metropole and the colony in the later periods, the wider international and comparative colonial context tends to disappear from view. But these are minor points. This is a rich, pioneering study which deserves a wide, attentive readership.

Hilary Sapire, Birkbeck College, University of London

HEIDEMARIE EMISCH, *Ludwig Edinger: Hirnanatomie und Psychologie*, Akademie der Wissenschaften und der Literatur, Mainz, *Forschungen zur Neueren Medizin- und Biologiegeschichte* 4, Stuttgart and New York, Gustav Fischer, 1991, pp. 254, illus., DM 78.00 (3-437-11378-X).

The life of Ludwig Edinger seems typical of a particular sort of academic career in Germany in the second half of the nineteenth century. Born in 1855 as the son of a Jewish salesman, he studied medicine in Heidelberg and Strasbourg, where he worked with the famous clinician Adolf Kussmaul. His brilliant contribution to various fields of anatomy allowed him to pass the Habilitation in 1881. Although Edinger tried to pursue a university career, he soon

Book Reviews

found out that, as a Jew, his aims were thwarted. Thus, he started working as a practical neurologist in Frankfurt and built up a private anatomical laboratory in order to continue his systematic and comparative studies of the brain. Only in 1914—four years before his death—was his Neurological Institute incorporated into the new University and Edinger made a professor.

Dr. Emisch's book is divided into two parts. The first deals with the biography, the second with Edinger's scientific contributions, in particular with his attempt to establish a psychology on anatomical grounds. The author is in the good position of being able to base her story on an unpublished autobiography of Edinger. Unfortunately, however, she restricts her historiographical viewpoint to Edinger's narrative. Consequently, the reader gets the impression that the historian does not know much more than her subject. She "believes" Edinger's remarks on the medical faculties of Heidelberg and Strasbourg, or on the status of neuroanatomy in 1880, instead of comparing them with other sources or with secondary literature. It is also regrettable that Dr Emisch did not compare Edinger's biography with those of other Jewish intellectuals.

In the second part the author plausibly argues that Edinger regarded his anatomical research as a service for psychology. The most important result of the book is that Edinger's combination of comparative anatomy and of studies in animal behaviour made him one of the early contributors to animal psychology. These passages are highly informative, but again one would have wished she had compared Edinger's approach with similar works by Theodor Meynert, Bernhard von Gudden, or Paul Flechsig. Despite these shortcomings the author has directed our attention to a very important figure in late-nineteenth-century brain research.

Michael Hagner, Georg-August-Universität, Göttingen

JEROME NEU (ed.), *The Cambridge companion to Freud*, Cambridge Companion series, Cambridge University Press, 1991, pp. x, 356, £40.00, \$59.95 (hardback, 0-521-37424-3), £12.95, \$17.95 (paperback 0-521-37779-X).

Freud as a philosopher! Perhaps the old man would have been pleased. When he was a student he admired Franz Brentano and understood the philosophical debates of his time as well as any physician. Jerome Neu, a philosopher at the University of California, Santa Cruz, has put together this, the most recent volume in the "Cambridge companion to major philosophers", series running from Aquinas to Spinoza (but including Marx and Foucault).

Neu, who has psychoanalytic training, has compiled a volume which truly serves as a "companion" to Freud. Not exactly a source book, not exactly a historical introduction, it provides in-depth essays on a series of topics which frame Freud's work. But he is not considered as a philosopher in the narrow sense of that word, for to do that would be to destroy the therapeutic dimensions of psychoanalysis and that Neu is unwilling to do.

Thus the only truly "philosophic" chapter is the last—David Sachs' answer to Adolf Grünbaum's critique of the scientific claims of psychoanalysis—and it is very much the exception. For, rather than seeing Grünbaum's presentation as part of a critical reception of the scientificity of Freud's work beginning with the initial critiques in the late nineteenth century and extending via Eysenck to Grünbaum (and beyond), Sachs focuses with intense philosophic scrutiny on Grünbaum's argument. Since this debate has been widely explored, Sachs' contribution is an interesting, yet minor note to the discussion. Having appeared first in *The Philosophical Review* in 1989, it is part of an on-going, rather technical dialogue which should have been broader for this purpose.

Other reprints, including Neu's own chapter on "perversion", Carl Schorske's brilliant, indeed classic, piece on the "psycho-archaeology" of psychoanalysis, and Richard Wollheim's deservedly widely cited piece on Freudian aesthetics provide broadly focused, intelligent overviews of the problems they address. They are inclusive rather than exclusive. However, in the light of recent work, especially that of William McGrath, Schorske's best known student, a piece on the young Freud and his interests—especially in philosophy—could have augmented this aspect of the volume.