

Book Reviews

or three subsequent generations. His evidence is in two parts: that gleaned from a study of the life of Aristotle and of the school that he founded; and that derived from an analysis of four books of the *Metaphysics* (zeta, eta, lambda and theta). The second is the larger part, and in it the author contends that lecture courses, simple and complex can be identified.

This is a revolutionary view, which is also based on the deep contradictions Grayeff can point to in Aristotle's writings. He, thus, rejects Jaeger's theory that these can be explained by the gradual evolution of Aristotle's thought, which resulted in the composite nature of his works. Most scholars will say that he goes too far with this argument, but it would be interesting to see if the statistical methods used by Professor W. C. Wake to analyse multi-authored works such as the Hippocratic writings can help with the problem.

Scholars will find this a provocative and challenging book, but as it is also contentious and puts forward an unproved idea, it is not for the general reader.

DAVID DE GIUSTINO, *Conquest of the mind. Phrenology and Victorian social thought*, London, Croom Helm, 1975, 8vo, pp. viii, 248, £6.00.

It is well known that phrenology was a potent force in the nineteenth-century. It exercised widespread influence, and, as is being shown by Roger Cooter, had a very significant role to play in the evolution of Victorian psychiatry. Its social effects have long been known, but this book is the first to deal with them in detail.

First, the reception and diffusion of the pseudoscience are discussed, but the author does not give much information on its origins at the beginning of the nineteenth century, nor on its status in medicine or physiology, either initially or later in the century, when the basic idea of cerebral localization at which phrenology hinted was shown to exist. It had widespread appeal for a variety of reasons discussed here, despite the fact that it challenged traditional religion and other established practices. It had much in common with rationalism, as related to man and society, it placed the mind in the brain once and for all, and it seemed destined to elucidate the enigmas of human conduct. The second part of Dr. Giustino's book concerns two worthy and respectable social movements influenced by phrenology: prison reform and national education which were two of the most controversial issues of the day.

On the whole, the book is based on the work of the Edinburgh phrenologist, George Combe (1787–1858), who wrote extensively and had wide influence, but one of its weaknesses is that Combe is given too much attention and other purveyors of phrenology who influenced social thought are either omitted or not given their due. However, Dr. Giustino has made a valuable contribution to the history of phrenology, a topic of ever-growing interest. He has presented his material well and in a scholarly fashion, some of it deriving from unpublished materials such as the George Combe Papers, and those of Richard Cobden. There is adequate documentation, but the bibliography omits several important secondary sources, the most striking omission being Temkin's important paper of 1947. There are no illustrations, which is a curious oversight in as much as the phrenologists themselves relied so heavily on them. Even a few line-drawings in the text would have helped the reader to appreciate the basic cranial topographic facts of phrenology.