

Book Reviews

For one thing, what was the Augustan world of polite letters to make of the warrior culture of the Homeric epics? As Williams deftly shows, eighteenth-century values prized “manliness”, setting off the “manly” against the effeminate, the childish, and the brutal. Yet the literary *mores* of the *Spectator* era also felt equivocal about the parade of martial virtues, seeing macho bellicosity as an outmoded and hopefully obsolescent mark of barbarian savagery. Thus, Williams demonstrates, Pope was concerned to praise more a mental than a physical manliness. Such views obviously ramify with a medical milieu which increasingly emphasized that the ultimate determinant of human nature lay less in gross anatomy or the humours than in the nervous system and the brain.

For another thing, the very notion of “manliness” came exceedingly close to the bone for Alexander Pope, a dwarfish man (he probably suffered from Pott’s disease, tuberculosis of the spine) who could speak of “this long disease my life”. If Pope could never hope to be manly in the martial sense, he could at least aspire to a certain literary manliness. The question as to whether satire (the pen is mightier than the sword) was an appropriately masculine deployment of wit clearly raised issues (skilfully handled by Williams) respecting medical and psychological understanding as to whether literature was a form of healthy discharge, perhaps of spleen, or an introverted species of psychopathology. Pope’s fear of being unmanned, Williams shows, led to a parade of muscular mockery, spiteful caricatures of homosexuals, and an enigmatic misogyny. All readers disposed to the view that it is important to study medical ideas as they permeated the general culture will find rich rewards in this intriguing work.

Roy Porter, Wellcome Institute

ULFRIED GEUTER, *The professionalization of psychology in Nazi Germany*, transl. Richard J. Holmes, Cambridge Studies in the History of Psychology, Cambridge University Press, 1992, pp. xxi, 335, £35.00, \$54.95 (0–521–33297–4).

Ulfried Geuter’s book, published in Germany in 1984, was widely admired. It was a meticulously researched study, involving a mass of original evidence, tracing an academic discipline and professional expertise during the Third Reich, and making two highly-charged claims. First, contrary to received opinion, the Nazis did not largely destroy the subject of psychology—with its leaders going into exile; rather, the Wehrmacht’s interest in personnel selection enabled psychology to expand as an occupation and, in 1941, to achieve for the first time academic independence from philosophy with the creation of a state examination or professional diploma. Second, the subject’s advancement under the Nazi state established the institutional basis from which it grew in the post-war period. These arguments contributed on a larger canvas to the historiography integrating the Third Reich into a continuous narrative of German history rather than isolating it as an anomaly. The book had a striking impact on the German psychology profession itself and proved to be a landmark of reinterpretation.

English-language readers will warmly welcome this translation. The author has also taken the opportunity to cut some detail and make small revisions. The book will have an audience among all those concerned with science, the professions, and the state. Its organizing theme is professionalization, the way in which academic specialists struggled for the academic and occupational development of a once marginal subject. This goal involved continuous negotiation with other interests—academic, professional (the medical profession notably and successfully resisted the growth of clinical psychology), industrial, state, and military. The goal was realized, Geuter argues, primarily because it addressed the armed services’ need for using manpower efficiently, especially in selecting officers for training. Significantly, he suggests, as war became total war in the East, officers in effect selected themselves in the field, and the psychologists’ success in achieving a separate examination in 1941 was followed almost immediately by the army’s discontinuation of psychological testing.

Beyond these arguments, however, Geuter firmly attends to the wider context, that is, to the purposes and nature of German power. Here his thorough empirical research—in archives, with oral history, in occupational journals—is of decisive importance. He poses specific questions regarding the activities of psychologists, for example, when they tested deportees and prisoners of war for the

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Labour Front's Institute for Work Psychology. His integration of empirical research and ethical discourse is a model for the investigation of such areas. This integration stands in marked contrast to the world of psychologists themselves who—like other civil servants and professional people—substantially separated questions relating to professional practice from questions about what that practice meant in the context of the state. This book is therefore a profound study of the politics of professional culture.

Roger Smith, Lancaster University

GALEN, *On semen*, ed., transl. and commentary by Phillip De Lacy, *Corpus Medicorum Graecorum*, 5, 3, 1, Berlin, Akademie Verlag, 1992, pp. 291, DM 220.00 (3–05–001863–1).

This new edition of Galen's major exposition of his views on generation breaks fresh ground in many ways. It is the first to incorporate a wide range of manuscript information, particularly so in Book II, where a ninth-century Arabic translation provides many important corrections and additions to the earlier standard Greek text. The editor's shrewd use of the fourth-century Greek excerpts in the medical *Synopses* of Oribasius also improves the Greek in many places, although their contribution in terms of new ideas or passages is much less. Secondly, the text is accompanied by a fluent English translation and a brief commentary dealing largely with the philosophical and medical problems within the text. It is a pity that more space was not allotted here to explaining many of the stylistic changes and emendations, a few of which may be unnecessary (e.g. the comment on 110, 14–16 imputes an unlikely motive to the Latin translator Niccolò).

In these two books, Galen attacks Aristotle and his followers for their views on the male and female contributions to generation, positing himself that both male and female seeds were required for conception. His arguments, drawn from experiment and logic, formed a powerful critique of Aristotle's idea of a male seed imposing itself on and shaping female material, and they continued to foster debate at least until the seventeenth century. On the whole, Galen is more impressive than his opponents, whose weaknesses he exploits to the full. How many of his examples and arguments are his own is more difficult to determine, and De Lacy is rightly reluctant to see Galen as the sole contestant in the battle against Aristotle and his followers. Yet Galen does employ a variety of observations, particular of inherited characteristics, that seem to be his own, and the general accuracy of his logic is continually impressive. He is even willing to recognize that the function of certain structures, especially the so-called "glandular-helpers" (the seminal vesicles or the prostate), is not yet settled, a somewhat unexpected touch of open-mindedness.

This new edition will be of great assistance to all students of the history of embryology, for they will be able to rely on the text and translation with greater confidence than on the older edition and Latin translation of Kühn, and in the notes and introduction find a succinct survey of the whole of ancient theories of conception and embryology. Those interested in the transmission of Galen's text, in both Greek and translation into Arabic or Latin, will also gain much from the editor's careful listing of the manuscripts and their interrelationships. In short, Professor De Lacy has once again been of inestimable service to his fellow-Galenists.

Vivian Nutton, Wellcome Institute

ROSALBA DAVICO (ed.), *The autobiography of Edward Jarvis (1803–1884)*, *Medical History*, Supplement No. 12, London, Wellcome Institute for the History of Medicine, 1992, pp. xli, 162, £23.00, \$38.00 (0–85484–115–6).

Top physicians suffer from the autobiographical itch, and numerous lives have been written in self-vindication by quacks and the misunderstood; but there is no surfeit of records of the doings of the great mass of the respectable middle ranks of the medical profession. That forms one reason why Rosalba Davico's edition of the hitherto unpublished autobiography of the New England practitioner, Edward Jarvis (1803–1884), deserves a warm welcome. Born the fourth child of a respectable but hardly affluent New England yeoman farmer, Jarvis was sent off to learn a trade, and