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rates and mortality among the under-fives? There is not one reference to vaccination for smallpox. Are these peripheral issues?

The most interesting chapter of the book is the discussion of attitudes and assumptions shaping social policy. Mayne shows how cultural judgements, in a "criss-crossing of perception with reality" (p. 112), influenced the process by which the more privileged classes of society organized the less privileged. But further demographic data would have allowed a better understanding of the problems involved. For example, did immigrant arrivals tend to remain in the area since it lay so near the docks; what nationalities were represented; and how mobile was the city's population? The study, in fact, repeatedly begs the question—"Did Sydney, because of its geography and relative youth, differ from other Victorian cities?"

On the technical level, the plethora of names, the lack of a clear street map, and cumbersome sentence construction, often leave the reader hanging.

This account of Sydney's slums could have been of more than local interest through the questions it raises. As a study in nineteenth-century public health, it is disappointing.

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KLAUS-PETER KOEPPING, *Adolf Bastian and the psychic unity of mankind. The foundations of anthropology in nineteenth-century Germany*, St. Lucia, London, and New York, University of Queensland Press, 1984, 8vo, pp. xviii, 272, \$32.50.

Adolf Bastian looms as a large but shadowy figure in the history of anthropology. He ceased being widely read, even in his own country, long before death stilled his rambling octogenarian pen in 1906, and his thousands of published pages have since gone virtually unturned. And yet he continues to be thought of as a "founding father", vaguely associated with "evolutionism" and the "psychic unity of mankind", and more particularly with the concepts "*Völkergedanken*" and "*Elementargedanken*." In addition to the widely-acknowledged unreadability of his German prose, even for native speakers, several other factors have contributed to this major discontinuity in the intellectual history of anthropology: on the one hand, the shift away from evolutionism to historical diffusionism in the early twentieth century, and the continuing strength of diffusionist orientations in the German ethnological tradition, long after Anglo-American anthropology had turned to problems of contemporary social behaviour; on the other, a general attenuation of German anthropological influences, especially in the context of Nazi racialism. One consequence has been an obscuring of the German sources of the cultural anthropological tradition associated with the name of Franz Boas, who served an apprenticeship under Bastian at the Ethnographic Museum in Berlin during one of the longer intervals in Bastian's travels to almost every corner of the globe. In this context of discontinuity and neglect, one must welcome any attempt to penetrate "the conceptual muddle and turgid prose" (p. x) in which Bastian enveloped his anthropological thought.

Enunciated in 1860 after returning from his first eight years of travel as a ship's doctor, Bastian's goal was to reground psychology on the evidence of ethnology: "What a tremendous and exciting advance could be made if we could assemble an index, or statistic, of ideas which showed that the same number of psychological elements (like cells of a plant) is circulating in regular and uniform rotation in the heads of all people, and that this is so for all times and places!" (p. 180). Unfortunately, these *Elementargedanken* could only be defined by penetrating the complexities of their manifestation as *Völkergedanken* in different historical and environmental contexts; far from producing his *Gedankenstatistik*, Bastian seems to have had difficulty defining with clarity even a very few specific *Elementargedanken*. Over time, this larger programmatic goal was subordinated to that of "salvage ethnography", the "hectic style" of his continuing ethnographic travels reflected in the increasingly "jumbled style" of his ethnographic writing (p. 107).

In attempting to define the ethnologic order underlying this apparent ethnographic chaos, Koepping devotes 150 pages to summarizing Bastian's "Programme for a scientific and

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humanist science of man”, and seventy pages to translations from Bastian’s work—the bibliography of which ran to over sixteen printed pages ten years before he stopped writing. One does indeed come away from Koepping’s presentation with a sense of what Bastian’s anti-Darwinian “evolutionism” was about, as well as an appreciation of the varied influences that formed it (Fechner, Helmholtz, both Humboldts, Herbart, Comte, Kant, Herder, Vico, and Leibniz, to mention only the more important). And if one brings to Koepping’s book a prior familiarity with the thought of Franz Boas, its roots in Bastian’s can be uncovered in the material Koepping presents—despite the fact that the evidence he himself uses to argue this connexion is rather unconvincing.

Thus, while Koepping’s book provides the basis for an appreciation of Bastian’s thought and influence, it nonetheless has serious deficiencies as intellectual history. Given more space, these might be elaborated in some detail (for example, we are told on page 129 that Bastian “never used the word ‘evolution’”; but on pages 164–169, under the subtitle ‘Cultural Evolution’, we are presented in translation a passage from his work in which the word appears no less than five times). To keep the issue at a more general level, however, one may say that there is a persistent problem of intellectual historical stance, which is reflected in Koepping’s characteristic presentation of Bastian’s thought and (even details of his biography) in the present tense—and in his translation of “*Gesellschaftsgedanken*” as “*collective representations*”. Rather than to understand Bastian historically, Koepping’s primary goal seems to be to convince us that Bastian is the unappreciated ancestor of a wide range of subsequent anthropological currents, beginning with the diffusionists who rejected him and continuing to Levi-Straussian structuralism. To put the matter in Bastianian terms: Koepping has been so intent on finding apparent similarities of anthropological *Elementargedanken* that he has given short shrift to the complex intellectual historical relationships and conceptual milieux of the anthropological *Völkergedanken* in which they have manifested themselves. Even so—and despite its splayfoot cardboard binding—the book may be regarded as a useful addition to the library of the history of anthropology.

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WILLIAM OSLER, *Aequanimitas, with other addresses to medical students, nurses, and practitioners of medicine*, with introduction by H. A. F. Dudley, London, Keynes Press (British Medical Association), 1984, 8vo, pp. xiv, 319, col. front., £40.00.

R. PALMER HOWARD, *The Chief: Doctor William Osler*, New York, Watson Science History Publications, 1983, 8vo, pp. xiii, 194, illus., \$20.00.

I first read *Aequanimitas* before starting my clinical training, having been given a copy by a medical uncle who presumably hoped that the high ideals of student life laid down in the addresses would inspire me. At the time, most of the book seemed tedious and pompous, much of it irrelevant, and some totally unreadable, so that I wondered what kind of men they bred in North America who would understand and follow these precepts. The gift, and my reaction to it, must have been fairly common among many student generations. Reading it again thirty years later, I am impressed by the image that Osler wished to perpetuate of himself, as a highly cultivated and successful late-Victorian doctor, totally convinced of his own correctness and the medical way of life he represented, in which success was gauged by achievement, and greater virtue accrued if the struggle had been hard. The portrait is one of a great transatlantic collector. He collected prestigious jobs, and the honours that went with them, in two continents. He collected people as students and friends, whose continual presence at his houses must have been extremely trying for his family, and as patients among the wealthy and influential who consulted him professionally. His collection of good descriptions of diseases ensured the success of his textbook, but above all there was the acquisition of books, which he generously distributed after extracting the quotations that so frequently ease his prose.

*Aequanimitas* today gives a good start to the study of one kind of nineteenth-century doctor, with its emphasis on classical and literary studies and the assumption that social life should be