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eventually joined the American Peace Corps, was sent to the Philippines and worked for some time in the Culion Leper Colony. It was there that he became intrigued by a large statue of General Leonard Wood, one of the few reminders of the former American presence in the Philippine Republic of today. The book covers three closely related subjects: the story of the famous Culion Leper Colony from 1906 to 1927; the working of the USA administration of the Philippines from 1898 to 1927; and the life and work of the near-legendary military doctor who rose from humble beginnings to become Governor-General of the former American colony. Of these three subjects the latter is the most riveting.

Leonard Wood graduated from the Harvard Medical School in 1884 and a year later joined the army; an impetuous and swashbuckling character, he took an active part in the campaign against the Apaches in Arizona and, as an officer of the Fourth Cavalry, showed in the field an extraordinary courage and endurance. His leadership was also evident during the Cuban war, and in 1899 he became the military governor of Cuba. It was there, when faced with the baffling problems of yellow fever in Havana and Santiago, that Wood initiated under his authority the study on the transmission of this disease. In 1900, when Major Walter Reed discovered the role of *Aedes aegypti* in this infection, it was Wood who empowered W. C. Gorgas to start the sanitation programme that eliminated yellow fever from Havana.

Wood's further progress was spectacular. In 1903, he became the governor of the Moro province in the Philippines and suppressed the turbulent tribes on the island of Mindanao. In 1906, he assumed the full military command of the Philippines, and three years later President Taft appointed him US Army Chief of Staff. During the next four years, Wood restructured the whole military establishment of the American Army and later was able to convince President Woodrow Wilson that America must enter the war against Germany; he was greatly disappointed at not having been chosen to command the American expeditionary force in Europe. After the war and following Wilson's death, Wood had hoped to receive the republican nomination for presidency but this did not happen. In 1921, when the demands for independence of the Philippines created a tense political situation, Wood was sent once again to the islands as Governor-General. It was during this stormy period that Wood became deeply (and not too happily) involved in the work of the Culion Leper Colony, where Dr Wade and his wife were working with immense dedication on research and treatment of this disease.

Wood had had a serious accident during the Cuban campaign, but his health deteriorated visibly only in the 1920s. In spite of two brain operations and a magnificent and pathetic fight against the increasingly severe symptoms, he became so incapacitated that he had to leave Manila for the USA, where he was operated on once again, this time by Harvey Cushing. A large brain tumour was removed, but on 7 August 1927 Wood died.

A picture that emerges from this well-researched and well-told story is that of a strong and contradictory character, nurtured on an American puritan ethic and driven by a militant and missionary fervour. But his rigid, intolerant, tactless, occasionally brutal dealings with his opponents had no place in the new post-war climate of political and cultural independence of the Philippines.

In the history of tropical medicine Wood's name is indelibly linked with those of Walter Reed and W. C. Gorgas, whom he inspired, assisted, and protected. I enjoyed reading this book and learned a lot from it.

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TEIZO OGAWA (editor), *Public Health*, (Proceedings of the 5th International Symposium on the Comparative History of Medicine – East and West), Tokyo, Taniguchi Foundation, 1981, 8vo, pp. vi, 189, \$38.50.

The ten papers that comprise this volume were presented at a six-day symposium on the comparative history of public health held in Japan in 1980. Only one of the contributions, Kazuo Nomiyama's study of environmental pollution, is expressly comparative. Each of the other papers is a self-contained monograph, and taken as a whole their value for comparative history

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is discerned only in the tacit suggestion – made by their juxtaposition in a single volume – that single-culture studies have heuristic worth for historians studying other cultures. Some of these essays, such as Christopher Lawrence's study of the medical profession's posture toward sanitary reform in Victorian England and John Scarborough's survey of public health in ancient Rome, are solid contributions. Nevertheless, it is regrettable that the conference's discussion, the forum in which some substantive cross-cultural comparison probably emerged, was not summarized and published herein. As it stands, errors of typography and translation abound in this volume.

Caroline Hannaway's essay, which assesses the animus of the growing concern in eighteenth-century Europe about the health of populations, is clearly the best piece of the volume. Underlying her analysis of the shifting emphasis from private hygiene to public health is what perhaps is the most useful question to apply to public health history in any setting: Why did government care about public health, and how did this concern change over time? Replacing change over time with differences among diverse national contexts, this question could profitably have been used as an organizing theme for this symposium, giving it some measure of explicit analytical coherence. Also suggestive is Eiji Marui's intriguing paper 'Public Health and "Koshu-Eisei"', which teases apart the different meanings of Japanese terms for assorted Western concepts of public health and hygiene. His essay, albeit brief, displays the potential value for the comparative history of medicine of analysing closely both the explicit and connotative meaning of terms in different cultures.

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DOROTHY ROLLER WISWALL, *A comparison of selected poetic and scientific works of Albrecht von Haller*, afterword by Otto G. Graf, (Germanic Studies in America, no. 43), Berne, Peter Lang, 1981, 8vo, pp. 430, SFr. 79.00.

The aim of this study is to provide answers to the following set of questions: "What scientific influences can be seen in Haller's poetry? What philosophical subjects are discussed in his scientific writings? How are Haller's religious and ethical beliefs expressed in his poetry and in his scientific works? What aspects of Haller's concept of science carry over to his poetic style?" Toward this end Dorothy Wiswall analyses seven of Haller's major poems (written between 1725 and 1736) and tries to identify themes that are common to his scientific writings. After an excellent biographical introduction, the book is divided into four chapters, each dealing with a separate conceptual issue and each encompassing two or three poems. In the first chapter, on nature and landscape description, the poems 'Morgen-Gedanken' and 'Die Alpen' (Haller's best known) are discussed within the context of Haller's botanical writings. The theme of order and harmony in nature is evident in both sets of works, and accurate natural descriptions are to be found in the poems, where even the Latin names for the plants are given in Haller's footnotes. Chapter Two is organized around the theme of methods of reasoning and the limits of human knowledge. The poems analysed are 'Gedanken über Vernunft, Aberglauben und Unglauben', 'Die Falschheit menschlicher Tugenden', and 'An Herrn D. Gessner'. Their emphasis on the failures and successes of human reasoning is correlated with discussions of the knowledge process in *Primae lineae physiologiae*, the *Elementa physiologiae corporis humani*, and 'Der Nuze und die Nothwendigkeit der Hypothesen'. Sections of these poems reflect the language of a physician concerned with the harmonious functioning of the human organism. A religious theme is present as well in both the poems and the scientific works, with the search for truth portrayed as the route to God, who alone knows the ultimate answers to mankind's questions. This theme is broadened in Chapter Three into a discussion of theodicy, in 'Ueber den Ursprung des Uebels', and of eternity, in 'Unvollkommenes Gedicht über die Ewigkeit'. Again, scientific concepts appear in the poems, when, for example, Haller discusses the creation of the world and the human life cycle. In the fourth and final chapter, the author turns to a comparison of the problem of theodicy in 'Ueber den Ursprung des Uebels' and the concepts of irritability and sensibility in 'De partibus corporis humani sensilibus et irritabilibus'. Here such