

Book Reviews

In general, this book is of interest because of its history not because of the history it portrays. To disagree with Anthony Storrs, it should not be forgotten (and probably will not be ignored), since it shows us the dangers of suppressing any material of value to the examination of history.

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EDWIN R. WALLACE (IV), *Freud and anthropology. A history and reappraisal*, New York, International Universities Press, 1983, 8vo, pp. xi, 306, \$22.50.

No scientific discipline outside his own gave Sigmund Freud's ideas such long-sustained and critical attention as did anthropology. Conversely, no other social or behavioural science so affected Freud's thinking over the course of his long career. This is the first full-length study to deal with both sides of the question – with Freud's influence on anthropology and its influence on him, and it is superb: comprehensive, balanced, and judicious.

Totem and taboo is the key work, but Wallace stresses Freud's long prior interest in anthropology and his use of it to bolster his emerging ideas on the Oedipus complex, symbolism, and many other topics. Freud's thinking was shaped by his reading of Lubbock, Tylor, and Spencer, as well as by his self-analysis, clinical work, and psychological and personal concerns. Wallace suggests that what finally drove Freud to write on the anthropological topics of totem and taboo in 1911 was not only his recent reading in Wundt and Fraser but his fear that Jung, his young disciple and emerging rival, was moving toward the same topics. If Jung would deny the role of the Oedipus complex in culture, then Freud would emphasize it all the more as both a psychological and historical fact. Freud also saw this as an opportunity to carry psychoanalysis beyond psychology and psychiatry, to make it a full-fledged social science.

Wallace sketches the recent history of anthropology from early twentieth-century critiques of the evolutionary theorists whom Freud used through cultural relativism and finally to increasing acceptance of modified and refined schemes of cultural evolution beginning in the 1940s. Anthropologists have consistently been dubious of Freud's anthropology, but they have been profoundly affected by the psychological understandings which that anthropology, in part, helped him to reach, especially his emphasis on the significance of childhood and on the universality of certain psychic mechanisms. Anthropologists in the early twentieth century were looking for a psychology rich and full enough to help them explain the phenomena of mind as revealed in various cultures. For a time, at least, they found what they needed in psychoanalysis. This book sets forth the connexions between Freud's developing ideas and nineteenth-century evolutionary anthropologists on the one hand and Freudian thought and twentieth-century cultural anthropology on the other. Together they constitute one of the more remarkable instances of the value of cross-fertilization of disciplines in the history of the behavioural sciences.

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WALTER PAGEL, *The smiling spleen: Paracelsianism in storm and stress*, Basle, Karger, 1983, 8vo, pp. x, 214, illus., SFr.153.00.

Walter Pagel's last book examines some reactions to the theories of Paracelsus and Van Helmont from the sixteenth to the early eighteenth century. Far from there being any agreed party line, opponents and defenders alike felt free to reject and accept individual doctrines or to interpret them for their own purposes. Hence Van Helmont's declaration of the spleen as the site of the vital principle, and the varying atomisms of Boyle and Leibniz. But Pagel is not only concerned with the great and famous, or even with those of the second rank, like Severinus, Campanella, Sennert, Conring, and Glisson, but also with even more obscure figures like Johann Sophronius Kozak (1602–85), the champion of the cosmic monarchy of salt, Gabriel Fontanus (fl. 1650), Ludovicus Carbon (fl. 1585), and Domenico Bertacchi (fl. 1584). The resulting mosaic is far removed from any straightforward pattern of whiggish progress, and the signposts Pagel has here erected point to exciting and almost unmapped territory.

Introduction to a book about the history of colour. This book examines how the ever-changing role of colour in society has been reflected in manuscripts, stained glass, clothing, painting and popular culture. Colour is a natural phenomenon, of course, but it is also a complex cultural construct that resists generalization and, indeed, analysis itself. No doubt this is why serious works devoted to colour are rare, and rarer still are those that aim to study it in historical context.Â Practise skimming (reading a text quickly to get a general idea of the content) and scanning (reading quickly to find specific information, such as when you're looking for a specific story in the newspaper). Make a point of reading texts that contain opinion and attitudes as well as factual content. Despite or because of its ubiquity, advertising is not an easy term to define. Usually, advertising attempts to persuade its audience to purchase a product or a service. But "institutional" advertising has for a century sought to build corporate reputations without appealing for sales.Â In the history of the United States, advertising has responded to changing business demands, media technologies and cultural contexts, and it is here, not in a fruitless search for the very first advertisement, that we should begin. In the eighteenth century, in colonial America, advertisements were most frequently announcements of available goods, but even in this early period, persuasive appeals accompanied dry descriptions. Has all the history written by the losing sides in the past been completely purged, leaving us with a one-sided retelling of history? It seems that everyone writes history, but it's the winners who interpret it years later and mold a new retelling of what happened.Â As long as a group maintains its ability to record things about them and impact their environment they are affecting history. In the short term they may not be writing history but as people look back and discover their sources their history is uncovered.Â History is in the eye of the beholder. This also means that we have to be aware of modern biases changing how we view the past, just because we think it's inconceivable to own another person today, the last person who was owned as a slave in America died in ~1971.