

is, moral treatment. The conflict could thus be neutralized; the relationship between psychiatry and anti-psychiatry could be interdependent as well as antithetical. Of course, on a deeper level, what was involved here was the mind–body dichotomy, which has always plagued psychiatry and which the science of our day is just beginning to deal with seriously. In any case, anti-psychiatry is a complex phenomenon of varied derivation, taking various forms, and dating much further back than the mid-twentieth century.

Although this book would have benefited from a broader view and a more comprehensive comparative approach, the original research, thoughtful analyses, and clear presentations in many of the articles are quite valuable, as are several authors' attempts to map the field for further study. They all add to our knowledge of recent psychiatry and mental health and offer interested readers much information and insight.

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Douwe Draaisma. *Metaphors of Memory: A History of Ideas about the Mind*. Cambridge: Cambridge University Press, 2000. 241 pp. ISBN 0-521-65024-0.

There are at least two good reasons why anyone with a serious interest in the history of psychology should become acquainted with this book. First, memory is one of the oldest core psychological categories we know—perhaps the oldest. Its history is therefore highly significant for any appreciation of psychology's "long past" and the relationship of that past to psychology's "short history." Second, memory provides some of the clearest and best recognized examples of the important role played by metaphors in the history of psychological concepts. Although there is an existing literature on this topic Draaisma's book constitutes the first extended study devoted to it. As a result, it forms an indispensable source for anyone ready to consider the role of metaphor in past and present psychological theorizing.

The book now available in an English-language version has been translated from the Dutch original published in 1995. In accordance with a European tradition of historical writing it maintains a close link between historical and theoretical questions. Discussions of more general issues, including the nature of metaphor, form bookends for the specifically historical chapters. The final chapter is devoted to the bane of virtually all memory theory, from Plato to the present, the homunculus problem. In the end, most models of how memory works seem to imply either the little man in the head or an infinite regress of mechanisms.

At the beginning of his historical exposition Draaisma notes "the link between human memory and the means invented to record knowledge independently of that memory" (p. 24). The terms used to describe human remembering and forgetting were generally derived from "prosthetic memories," Plato's wax tablets being only the first in a long line that takes us to the computers of our own day. On the way, we encounter such sources of memory metaphors as books, phonographs, and photographs. But through all this the metaphor of writing persists, showing, as Draaisma aptly observes, "the stubbornness of a palimpsest" (p. 46).

Although the author makes no claims in this regard, his treatment of the history of memory comes close to what, under the influence of Michel Foucault, has come to be called a genealogical approach. One of the contributions of this approach is to throw light on historical continuities that remain hidden if one accepts the rhetoric of discovery and originality in which scientific enterprises often wrap themselves. For example, Draaisma shows how the methodological innovations of Ebbinghaus and his followers masked the entirely traditional nature of their memory metaphors. Or, to take another example, how close the notions of explanation current among computer modeling information theorists were to those of a spurned neo-behaviorist like Clark Hull.

Quite appropriately, in terms of the book's focus, historical discontinuities are handled in terms of the coming and going of different metaphors. On occasion, it is implied that metaphors are not merely descriptive but constitutive of their target, so that one encounters, not different metaphors for the same underlying reality of memory, but different metaphors for different versions of memory. Can these discontinuities be accounted for solely in terms of the advent of new prosthetic devices serving external memory? Moreover, the concept of memory underwent great historical fluctuations in terms of its salience. It seems to have been assigned much greater importance at certain times than at others. Were these variations always related to changes of metaphor? Such questions indicate how this book's achievements provide a basis for further historical research.

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Stephen G. Alter. *Darwinism and the Linguistic Image: Language, Race, and Natural Theology in the Nineteenth Century*. Baltimore MD: The Johns Hopkins University Press, 1999. 193 pp. \$39.00 (cloth). ISBN 0-8018-5882-8.

Stephen G. Alter's book traces the reciprocal relationship between the fields of linguistics and evolutionary biology when they were new sciences in the nineteenth century. Readers interested in the notion that natural selection was the impetus behind the origin of human language should find the book educational. They will learn of the ascendancy within biology and philology (i.e., historical linguistics) of another important evolutionary concept—divergent descent—as well as the surprising degree of intellectual proximity between the two fields. Those with general interests in Victorian intellectual culture also should find valuable its analysis of arguments and politics in science.

Alter's primary topic, in a book representing an extension of his dissertation research, is the interplay between the new sciences of language and evolutionary biology. A brief summary begins with William Whewell's inclusion in 1837 of comparative philology with geology, paleontology, ethnology, and archaeology as "palaetiological" sciences, so called for their similar methods and shared goal of discerning the past from evidence available in the present. Philologists had discovered systematic ties between modern and ancient languages, and created a genealogical model of language change over time. The familiarity of