

biography which, given the potential of the subject, is still surprisingly limited in scope. This dictionary is particularly to be welcomed for its inclusive coverage across medical systems, time periods and cultures.

The first third of volume one sets the tone for this cross-cultural collection with six fascinating introductory essays, each with a helpful bibliography: 'The Western Medical Tradition' (Stephen Lock); 'The Islamic Medical Tradition' (Nikolaj Serikoff); 'Medicine in China' (Vivienne Lo); 'Medical Traditions in South Asia' (Guy Attewell); 'Medical Traditions in Southeast Asia: from Syncretism to Pluralism' (Laurence Monnais); and 'Medicine, State and Society in Japan, 500–2000' (Akihito Suzuki.) Using anthropology as well as history, several of these are particularly valuable in looking at the interconnections between medical traditions, at their crossovers and exchanges, and often at a dynamic mix of the modern and the traditional that might aid a revitalization of the latter. References to the contextual influence of the market, of political change, or of culture make for stimulating analyses, whilst significant perspectives are provided on long-term developments. With such riches it is perhaps churlish to regret what is not there, but a second edition could usefully provide similar introductions to medicine in Africa, and in the Americas as well.

The component entries of the dictionary are concise, interesting and have sources listed at the end. The scope of the collection is suggested by the first entry being for Maude Elizabeth Abbott (one of the first modern medical women in Canada) and the last for Ibn Zuhr (a medieval practitioner, with a practice in Seville). In between there are another 1,138 entries covering many familiar practitioners, and numerous ones with whom it should prove interesting to make a first acquaintance. Inevitably, there are other practitioners one would have liked to see included as well, but at one and a quarter million words it must be acknowledged that this collection is already very extensive. And, in locating individuals, the reader should find the three appendices valuable, as they categorize

individuals by country, by fields of activity, and by birth/death dates.

The principal editors have been meticulous in their compilation of what has been a massive scholarly enterprise. They have been fortunate in their team of twenty area editors who were key agents in selecting entries for each region. This five volume dictionary is a handsome production in which a particular delight is the range of illustrations (many of them little-known) that have been sourced by Carole Reeves from the Wellcome collections, and which provide apposite and relevant adjuncts to the text.

Complementing the *Dictionary of scientific biography*, this *Dictionary of medical biography* should prove to be an essential reference tool in the social history of medicine, as well as an aid for absorbing browsing.

Anne Digby,
Oxford Brookes University

Tim Jeal, *Stanley: the impossible life of Africa's greatest explorer*, London, Faber and Faber, 2007, pp. xix, 570, illus., £25.00 (hardback 978-0-571-22102-8).

Two themes leap out of this book: exploration and possession. That this is a study of exploration and discovery is obviously a trivially correct description of Tim Jeal's account of the life and expeditions to Africa of Henry Morton Stanley. The more important exploration here, however, is the one Jeal has made of the massive collection of Stanley's papers at the Musée Royal de l'Afrique Centrale in Brussels, until recently barred from public scrutiny. In that unknown continent of letters, notebooks, diaries and autobiographical jottings, Jeal has discovered and attempted to recover a new Stanley; not the brutal, racist pioneer of colonialism, as he was and is sometimes branded, but a much misconstrued and wrongly maligned apostle of free commerce, abolitionism and human—black and white—equality. It must be said that Stanley was his own best ally and worst enemy in securing his dark reputation, but Jeal adopts psychological biography to

redeem Stanley by presenting him as a deeply tortured, wrongly maligned man.

Possession is the second major theme of this book. It is about the European possession of Africa, the Portuguese possession of slaves, the British possession of Christian truth, Burton, Speke and Livingstone's possession of the knowledge of the source of the Nile, Stanley's possession of his wife and, more subtly, his wife's possession of him. Possession is what drives the narrative and makes it compelling.

If ever the fashionable phrase "self-fashioning" could be applied to anyone, Stanley was its apotheosis. Mind you, he had every reason to continually disguise and reinvent himself (he was by turns, legally, British, American, and British again). He was illegitimate, born John Rowlands in Denbigh, Wales, in 1841 (rather extraordinarily Jeal gives no birth date—or at least I could not easily find one rereading Chapter One for this review). Mystery surrounded him immediately and Jeal spills much ink tracking down Stanley's probable father. Stanley's family were for the most part ne'r-do-wells, and when he was aged six consigned him to the workhouse. When he was famous they tried to exploit him and sponge off him. Jeal presents plenty of evidence that Stanley continued to treat them decently when a lesser mortal would have severed any link. The psychological motif in this book is Stanley's craving for a father figure—whom he found in Livingstone—and to have a male child. This is not my taste in history but Jeal's case is compelling and dramatically presented. Late in his life, Stanley and his wife adopted a baby boy on whom Stanley poured affection. That the boy was (as Stanley and a very few others knew) the illegitimate child of a Welsh relative speaks volumes for Stanley's emotions and generosity.

Aged seventeen Stanley worked his passage from Liverpool to America and there he began in earnest to shape his identity. In New Orleans he became Henry Stanley in a manner that a fictional account could scarcely contrive. He fought for the Confederate and the Union armies in the American Civil War, joined the navy and deserted. After adventures in the Middle East he

tried his hand at journalism and then James Gordon Bennett Jr sent him to East Africa to "find" Livingstone, which famously he did, although, as Jeal convincingly shows, without uttering *those* presumptuous words. He returned to America and Europe, but had, metaphorically, got the African bug. On his next expedition he mapped the length of the river Congo. In Jeal's version he then fell into the clutches of the devious King Leopold of the Belgians and was duped into helping create a Belgian colony on his subsequent trip to Africa. Following this, Stanley mounted another expedition which was intended to relieve the murky figure of Emin Pasha, governor of a region of southern Egypt. This latter will probably be the most contentious part of the book for it is where Jeal attempts to rescue Stanley from the barbarities associated with his name. Jeal does a very good job, partly by laying the blame on Stanley's officers and British snobbery, but of course Jeal has the high ground. He has seen documents associated with this business which were previously unavailable. He quotes copiously from letters and notes to reveal Stanley as having a deep loathing of slavery, as regarding black Africans as no different from white people (Livingstone recurrently described native Africans as degraded), as deploring violence except in extreme circumstances, and being hopelessly inept at politics, bored by the trappings of fame, and altogether not a bad chap considering the barbarous times and places he inhabited.

There is not much medical history here but there is plenty to tempt the aspiring researcher. Stanley's letters are riddled with accounts of fever, scurvy, ulcers and much else pathological besides. The equipping of expeditions with drugs and so forth would make a tremendous study. With Stanley's papers now available and the letters of David Livingstone being published online (<http://www.livingstoneonline.ucl.ac.uk>) there is a goldmine of material for medical historical PhD theses.

Jeal is unashamedly an author for the popular market. Africanists and historians of the colonies may well want to disagree with his broader interpretations, but Stanley's life was so jam-packed with incident that this big volume has little general background padding. Jeal

footnotes all his documentary references. Certainly anyone wanting to read a mystery tale, psychological thriller and adventure story will not be disappointed. I rarely put it down without wanting to know what happened next.

Christopher Lawrence,

The Wellcome Trust Centre for the
History of Medicine at UCL

Clare Pettitt, *Dr Livingstone, I presume? Missionaries, journalists, explorers and empire*, London, Profile Books, 2007, pp. x, 244, illus., £15.99 (hardback 978-1-86197-728-1).

I am hard put to think of a better title, but Clare Pettitt's use of Henry Morton Stanley's opening gambit to David Livingstone in 1871 near Lake Nyassa (now in Malawi) does not quite comprehend all the contents of this book which are packed unsatisfactorily into the subtitle: *Missionaries, journalists, explorers and empire*. The reason for the main title, no doubt, is that the volume needed a catch phrase since it is part of a series that "explores classic moments in world history" and is aimed at the widest of audiences. That it lacks footnotes and a comprehensive bibliography, however, should not mislead the casual browser into considering it merely a condensation of the work of other scholars. There is a great deal of original research in here and some useful toying with novel theses. Pettitt has tried to bring shape to a huge subject and, if the result is not entirely homogenous in quality, there is plenty to stimulate those familiar with the cultural history of imperialism as well those new to the subject.

In one way "Dr Livingstone I presume" is perfect as a title, for, as the recent researches of Tim Jeal (*Henry Stanley: the impossible life of Africa's greatest explorer*, 2007) suggest, Stanley never said it. What is pertinent here is not the particular fact of Stanley's deviousness, but the general one that he was a newspaperman seeking a headline. This is the gist of Pettitt's book: how a real encounter between Stanley and Livingstone became mythologized; turned into a prism through

which Africa was and is seen in the press, the theatre, film, museums, on cocoa tins and indeed through any medium at all.

The volume begins with a fairly conventional biography of Livingstone although the assertion that Livingstone's "identity is that he was definitely Scottish and not English" is belied by the evidence of his letters where he almost invariably writes England or English where Britain or British is appropriate (p. 20). Thus in a letter to Robert Gray, Bishop of Cape Town, written on the River Zambesi, 21 March 1860, he notes of the locals: "They all have a certain amount of respect for the English or as they call us [*sic*] Maingeretse." (<http://www.livingstoneonline.ucl.ac.uk>) In this habit, Livingstone was far from peculiar. In the second half of this chapter Pettitt hits her stride with accounts of the Victorian and twentieth-century mythology of Livingstone. She has found some real nuggets of imperial glamorization in films, Madame Tussaud's waxes, chocolate coins, stamps, the Festival of Britain celebrations, and the *Boy's Own* comic. "British boys and imperial heroes", it turns out, might have been a more descriptively accurate title for the book.

Chapter 2 is devoted to the meeting of Stanley and Livingstone, both real and mythologized. Much of it is given over to James Gordon Bennett Jr, the *New York Herald*, and the considerable role of these in the creation of "Africa" in the popular press. More subtly, Pettitt uses the encounter to explore British and American attitudes to slavery. (Stanley, born in Wales, was perceived almost universally at this time to be an American by birth.) Usefully too, she investigates the idea of "going native" although readers may decide for themselves whether "the fear . . . of 'going native', was in reality a fear about the fragility of western civilization itself" (p. 85). Chapter 3, 'Faithful to the End', is truly novel and, for me, the best part of the book. Here Pettitt takes a number of Livingstone's and Stanley's African servants and followers who visited Britain and asks: what did *we* (explorers and colonizers) look like to *them* (explored and colonized)? Some of this is conjectural but there is a surprising amount of substantive material