

operation led to fatal infections. Pharmaceutical interventions were equally primitive, limited to the use of vast quantities of alcohol as well as opium and quinine for malaria, then endemic to the Great Lakes area. Deaths from tuberculosis, typhoid, cholera, smallpox, scarlet fever, and measles were common. Accompanying these and other undiagnosed illnesses were forms of emotional stress, some quite severe. For the most part, Bucke found both his practice and home life boring and monotonous. Subject to personal attacks of what today would be called "acute anxiety," he interested himself increasingly in the psychosomatic origins of disease.

At the London Asylum in Ontario, Dr. Bucke carried out hair-raising gynecological operations upon women patients in an age when hysteria was thought to originate in the quivering wombs of females. Physicians then argued that there was a connection, via the sympathetic nervous system, between the brain and the pelvic irritations of women. The removal of ovaries to improve mental disorders became routine under Bucke. One critic labeled these procedures the "surgical mutilation of helpless lunatics" (p. 152). For years psychogynecology continued to be practiced by physicians as a specific against bodily and mental irritations.

The author of this little book demonstrates a capacity of clear analysis of the psychosocial setting within which mental health practitioners operated before Bucke's theory of "reflex action" between various organs of the body finally fell into ill-repute. At the turn of the century pioneer psychiatrists would next turn to the notion that glandular secretions were related to physical as well as mental disorders. Endocrinological experimentation seemed to hold promise for the understanding of human ailments of all sorts. Neurological investigation also held widespread appeal in an age before Freud and Jung focused attention upon the role of the dynamic forces below the level of consciousness. Pessimistic Victorian doctrines of degeneracy and somatic pathology gave way only slowly to investigation of the unconscious mind.

Bucke also indulged in what William James called a classic example of "mystical illumination" (p. 23), or extrasensory experience. He developed some of his ideas about such phenomena in a book on neuroscience. The author points out that he "lived out his professional life in a time of turmoil for psychological medicine." Therapeutic conservatism made it impossible for his generation to make the leaps forward that the cathartic, or psychoanalytic, "talking cures" would later promise. Nor were effective psychotropic drugs yet available.

Had Bucke not died accidentally in 1902, Shortt avers that he might have seen modern psychiatry move beyond its "asylum phase," during which patients were still viewed as nature's misfits with little hope of cure. Such despair helped to explain justification of the horrific surgical experiments to which physicians like Bucke subjected their charges. While neither he nor his methods evoke great sympathy, Bucke was a pioneer among medical pioneers. He is deserving of such a study as this one.

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T.C. Smout — *A Century of the Scottish People, 1830-1950*. New Haven and London: Yale University Press, 1986. Pp. xiv, 318.

This book is a continuation of T.C. Smout's 1969 *A History of the Scottish People 1560-1830* but it is a rather different study. His earlier volume paid more attention to technology, politics, higher culture and the Highlands. It also devoted more space to the middle and upper classes which are not here a principal part of 'the people'. About 20% of the nineteenth century Scots are thus excluded even though they disposed of about half of the national income. The chronological limits of this history are also a bit deceptive. Although the terminal date is 1950 there is virtually nothing on World War II

just as the Reform Bills of 1832 and 1833 are largely ignored at the other end of the period. This is, in short, a non-Marxist social history, one which reflects the author's recent contributions to *Scottish Population History* (with Michael Flinn *et al.*, 1977) and the *State of the Scottish Working Class* (with Ian Levitt, 1979). Smout is concerned to explore "that complex world of deprivation and social division" (p. 5) in which the Scottish working classes lived. He is clear about the novelty and limits of this enterprise. There have been no other systematic explorations of the *mentalité* produced by those social experiences. Many topics relevant to this task are here surveyed synthetically for the first time; among them are housing, public health and Scottish labour history since 1918. Other topics important for his inquiry still await thorough investigation including the changes in Scottish living standards (p. 287) and family history. Of the latter he writes, "The history of the family, and of child upbringing and the place of the woman within and without the home, is so neglected in Scotland as to verge on becoming a historiographical disgrace ... There is still a great deal to be written on Scottish women's experience in an exceptionally male-dominated society" (p. 292). Some topics cannot yet be treated except with tentativeness and brevity; others are given their first synthesis in this work. It does not detract from the usefulness or importance of this study to note its lacunae as Smout has also done with honest modesty.

The author brings to his work on Scotland not only an English background and education but long-standing interests in Ireland and the Scandinavian countries. His writing is marked neither by the navel-gazing parochialism nor the sense of national or class grievances which Scots historians often exhibit. It preserves, instead, a comparative outlook focused on societies like those of the Scots but which often did things differently. The lure of the growing cities, agrarian changes and industrial developments are thus discussed in contexts to which the experiences of the Irish, Danes and Finns are also relevant. In this respect Smout shares and builds upon the outlook on the clearances of Eric Richards. This last great Scottish enclosure movement was generally neither heartless, rapid nor achieved by "mass evictions" (p. 63). Smout adds, however, that some Victorian Highlanders did believe "that occupation of a traditional area of land, and not acquisitions of new wealth, was the greatest good that life had to offer" (p. 64). That view he sees as steadily eroded by anglicization, by the frequency of migrant labour and by the dismal history of the Highland fisheries. About all that he has things to say which should interest Canadians who live in a pluralistic society in which Québec has a special status.

Smout sees the Scots as possessed of a "duality of consciousness" (p. 238) being both British and either Lowland or Highland Scots. They possess as a consequence an "emotional tension, a contradiction within the citizen that is never resolved" (p. 238). "In happy times, when opportunity knocks for inhabitants of the dual state and when the sensitivity of the larger unit to the needs of the smaller is not too blunted, the lesser consciousness exists as an important part of the cultural and spiritual support of the Scot, or the Breton or the Catalan, but does not exert itself except in sentimental expression of regional loyalties. In less happy times, when an empire falls or an economy receives a jolt to its accustomed patterns of growth, the lesser consciousness may grow obsessively powerful, and form a weapon in the hands of the peripheral nation to extract concessions from the seat of government." Paradoxically, this "type of nationalism ... since it seeks special consideration for Scotland without ever rejecting the loyalty towards the larger unit, leads ultimately to greater dependency not to separation" (p. 239). To the formation and sustenance of these economic, political and cultural ties the Scottish Kirk and educational system were important. The decline of the first is dispassionately traced but Smout's discussion of the second, which he sees as limited, authoritarian and unimaginative, will no doubt cause distress and controversy among those who have long thought too much of a school system which was never what it was cracked up to be. Smout may exaggerate its failings when he writes, "If there are in this country too many people who fear what is new, believe the difficult to be impossible, draw back from responsibility, and afford established authority and tradition an exaggerated respect, we can reasonably look for an explanation in the institutions that moulded them" (p. 229). Some of that here goes back a very long way and accounts for the inability of Scots to solve their problems. The Enlightenment in Scotland left an upper class individualism disdainful of those with little money and no high culture. It also produced Scottish workers who were equally individualistic and independent. From the former came Scots conservatives and liberals, from

the latter radicals and socialists. Their attitudes prevented working class solidarity from emerging among skilled and/or unskilled workers just as it prevented the easy submission of these men to the capitalist bosses. Smout in several chapters recurs to the inability of Scots to "work together as hard and productively as possible, ... [so that] everyone's income would rise and everyone's conditions would gradually be improved" (p. 107). This prevented the sorts of cooperation found in nineteenth century Denmark or in West Germany after World War II. It was not Scottish Whigs, Liberals, radicals or socialists who most alleviated Scottish poverty. That came largely after 1940 and was "the blessing" of the collectivist State, of the rule of the expert, and of a policy of welfare determined from above and afar." He goes on to say: "If there is a message in this book, it is how limited were the gains for most of the Scottish people between 1830 and around 1920, when heavy industry flourished and both radical tradition and socialist idealism attained their height. What was shocking to contemporaries, and is shocking to us, is how little one of the top two or three richest countries in the world did for its citizen until well on into the twentieth century" (p. 275). Scots by 1950 may have been as well off as many in England, Wales and Ireland and "probably better off than at least four fifths of the inhabitants of Europe" (p. 117) but they were also tinged with class bitterness, held unhelpful attitudes toward work and experienced a cultural depression which is still with them.

This interesting, well-written book has many good illustrations and helpful bibliographies. The index is not as detailed as one might like and the volume is not as handsomely printed and cased as its predecessor. It does, however, mark a new beginning for social histories of Scotland.

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Robert Soucy — *French Fascism. The First Wave, 1924-1933*. New Haven and London: Yale University Press, 1986. Pp. xix, 276.

Fascism is a poorly understood subject because it has no obvious doctrine and, worse, no successful or well established literary apologists. On the other hand, there have been many writers associated with fascism who long preceded the opprobrium of specific fascist association. These often begin with Gobineau and Wagner, though some extend the accusatory finger as far back as Luther.

Robert Soucy's *French Fascism. The First Wave, 1924-1933*, a scholarly, yet ringing, denunciation of fascism, asserts at the outset that "fascism remains one of the most glaring examples of political evil in modern history" (p. xi). That writers such as Jacques Maritain, André Maurois, Abel Bonnard, Henri Massis, Pierre Benoit, Georges Suarez, Pierre Dominique, Xavier Vallat, and the Tharaud brothers, according to Soucy, could write articles for fascist newspapers was a "sad commentary on the moral limits of intellectual ability" (p. 105).

Despite reference to such literati as those just named, Soucy has not given us in this book the kind of intellectual history of the problem of fascism or the far Right that he offered in his earlier work on Barrès and Drieu la Rochelle. With the extremely interesting exception of a discourse on the development of the theoretical fascism of Georges Valois, Soucy in this most recent book has hewed close to the politics of the French Rightist leagues of the years from the election of the *Cartel des Gauches* to the rise of Hitler.

His thesis specifically critiques those who would identify fascism as a foreign import without indigenous political roots in France and, therefore, deny that organizations such as the *Jeunesses Patriotes* and the *Croix de Feu* were fascist (p. xiii). He also argues against the occasional claim that French fascism was leftist in nature (p. xiv). Soucy uses Valois' Faisceau as a major example to argue that fascist social thought was rightist rather than leftist, and that fascists and conservatives often agreed on social and economic matters, though he added that "French fascists and conservatives did disagree