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Santander does not speculate on the reason for these patterns of student membership; in a useful introduction to the dictionary, she describes the form and purpose of the registers she has used, and fills in background details of the medical curriculum and the organization of the faculty.

But despite its very real achievements, a historian may well regret that *Escolares medicos* never goes beyond description, never looks behind the facts that it lays out so neatly, or explores the significance of the details that Dr Santander's careful research has exposed for us. It is, in the end, the work of an archivist after all.

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HARLAN LANE (editor), *The deaf experience. Classics in language and education*, trans. by Franklin Philip, Cambridge, Mass., and London, Harvard University Press, 1984, 8vo, pp. ix, 221, £16.00.

The composition of this book has been well thought out, and its contents make fascinating reading, especially for those interested in the history of deaf education. Overall, the book paints a vivid picture of the thoughts and work of some prominent deaf people and their teachers who lived in France during the latter half of the eighteenth century and the first half of the nineteenth century. Harlan Lane introduces the book in a robust and elegant way, arguing that the education of the deaf was moulded and continues to be dominated by two opposing philosophies or models. The first model, adopted by the hearing society, considers deafness as a pathological condition, an illness, which needs to be treated by oral methods before the deaf (the patient) can join the hearing society. The second model, supported by the deaf community, regards deafness as a social problem which can be overcome if only the "natural language of the deaf" (manual methods) is allowed to flourish. To a large extent this is certainly so, but not all developments in deaf education can be explained in this black-and-white manner. I am sure, however, that if Lane had been present at the last International Congress on Education of the Deaf held at Manchester in August 1985 he would have raised a wry smile as the bitter recriminations and accusations from the two opposing camps erupted. In his introduction, Lane seems to be in sympathy with the model adopted by the deaf community (the deaf signers) but ends with a plea to all concerned "to find a synthesis of the pathological and social models". Is he advocating "Total communication"? If so, the rest of the book does not support him on this.

The first translation is an extract of a letter written by Saboureux de Fontenay, who was one of the deaf pupils of Jacob Pereire. In this letter, which was first published in 1764, Saboureux gives an account of the teaching methods of his master. This information is very important because Pereire was a secretive man who refused to divulge his methods of teaching the deaf. Pereire used the oral method of teaching supplemented by "his improved and enlarged Spanish manual alphabet". He discouraged the use of gestures.

The second chapter is by Pierre Desloges, who went deaf at the age of seven following a dreadful attack of smallpox. First published in 1779, it is an account of his education. Desloges acknowledges that he used his naturally acquired language and his ability to write and read, plus lipreading, to educate himself. Later on, he learned the sign language of the deaf, which he defends most vigorously. He was very critical of the oral methods of Pereire.

The third chapter presents the well-known work by Abbé de l'Épée on the education of deaf-mutes using methodical signs. This work was first published in 1776, and immediately sparked off a great debate between de l'Épée and his followers (manualists) on the one hand and Samuel Heinecke and his followers (oralists) on the other. This debate still continues unabated, and at present it is known as the "Two-hundred-year war". It is of interest to note that Abbé de l'Épée started teaching the deaf in the oral method but later changed to manual methods of instruction, mainly due to pressure of work.

The next chapter is an autobiographical extract written by Jean Massieu and first published in 1829. Massieu was an illiterate shepherd boy who became the first deaf person to enter the

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teaching profession. He was educated primarily through the medium of writing. He started by tracing with his fingers every single letter of the alphabet before writing single words, phrases, and then sentences.

Chapter 5 is the work of Roch-Ambroise Sicard, which was first published in 1803. Sicard had a tumultuous life. He studied under de l'Épée but this did not stop him from criticizing his master's methods, which, he said, turned the deaf pupils into automatons "without understanding what they were writing". Sicard's method of teaching consisted primarily of object drawing, association of written pattern with object followed by signing. This is followed by an essay on the deaf and natural language written by Roch-Ambroise Bébien and first published in 1817. Bébien was closely associated with Sicard and his essay strongly supports the sign language as advocated by Sicard.

The last chapter, entitled 'The deaf before and since the Abbé de l'Épée', was written in the most elegant style by Ferdinand Berthier and was first published in 1840. Berthier was a deaf person who was educated by Laurent Clerc at the Paris Institute for the Deaf. His historical essay is well researched. He criticizes both de l'Épée and Sicard, but his sympathies lie with de l'Épée.

Is there any common philosophy arising from this book regarding the education of deaf children? The answer is yes—all practitioners involved used some system of signing. Are there any controversies? Again the answer is yes—controversies between manualists supporting different sign systems, controversies between manualists and oralists. The same controversies are still with us and most probably they will continue well into the future.

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ROGER COOTER, *The cultural meaning of popular science. Phrenology and the organization of consent in nineteenth-century Britain*, Cambridge University Press, 1985, pp. xiv, 418, £25.00.

"If in a manufacturing district you meet with an artisan whose sagacious conversation and tidy appearance convince you that he is one of the more favourable specimens of his class", wrote the *Spectator* in 1841, "enter his house, and it is ten to one but you find COMBE'S *Constitution of Man* lying there." George Combe (1788–1858) was the leading popularizer of phrenology in Britain, and his most famous work, the *Constitution of man*, sold 100,000 copies between its publication in 1828 and 1860, plus another 200,000 in America. (By comparison Darwin's *Origin of species* sold a mere 50,000 copies by the end of the century, and Robert Chambers' *Vestiges of the natural history of creation* some 25,000 copies between 1844 and 1860.) As Dr Cooter observes, the *Constitution of man* was clearly one of the most esteemed and popular books of the second third of the nineteenth century. It was, of course, much more than a practical manual on phrenology; it was "a scientific prescription for daily living, modes of conduct, and social relations". Combe's achievement was that he showed the early Victorians how phrenology could provide a key to the understanding of human happiness.

One of the merits of Cooter's fine study is that he presents phrenology in such a way that we can appreciate its full social and cultural significance. Previous studies have treated phrenology in isolation—as an early chapter in the history of psychology, or as an amusing Victorian foible. Even to present phrenology as a reform movement is not enough for Cooter. His book, while providing a comprehensive history of phrenology, is motivated and informed by a different conception of phrenology's historical value—"one in which the knowledge and the society it inhabited are seen as part and parcel of each other." This ambitious approach makes for an extremely interesting, not to say challenging, study, even though at times the argument tends to be somewhat obfuscated by a rather dense style of writing.

Cooter demonstrates the complex nature of phrenology in the nineteenth century, both in its doctrines and the underlying motivations of its exponents. On the one hand, it appeared as a progressive social philosophy, eagerly embraced by self-improving artisans anxious to