

Finally, the most intriguing methodological aspect of her book is the way Jones draws on the methodologies of book historians to study the material aspects of the medical trade catalogue. She acknowledges the influence of Robert Darnton's writings on the 'communications circuit' and on the history of reading. Darnton offers a holistic approach to understanding a book's life cycle and pays attention to the transactions between author and publisher and then the book's trajectory from the printer to the shipper, bookseller and reader as revealed in the archives of such stakeholders. He systematizes this knowledge by examining issues of intellectual influences and publicity, political and legal sanctions and how they are both interlinked with contemporary economic and social conjunctures. Jones uses Darnton's methodological framework to understand the trajectory of the medical catalogue as a material and historical artefact. In addition, she focuses on the medical practitioner as a producer and consumer of medical tools and surgical instruments who would also publicize and endorse these as crucial for the progress of medicine in the pages of medical trade catalogues. As Darnton has noted, the value of studies in book history is that they show that books make history, and Jones's study *The Medical Trade Catalogue in Britain, 1870–1914* focuses on the interlocking flow of texts describing and recommending drugs and medical instruments, and of contexts of reading the trade catalogues. Hence Jones devotes the first four chapters of her book to studying the contexts of production of the catalogues, while the remaining two focus on the reception of the catalogues and on the medical professionals who actively engaged with them as readers and contributors.

A noteworthy aspect of the medical trade catalogue was its direct or indirect support of social causes, and in particular the Malthusian League and its campaign for the availability of contraception and for the education of the public about its use. As Jones notes, the majority of doctors were against the use and promotion of contraception and so the publishers of medical trade catalogues included details about them in special catalogues that promoted medical sundries, rubber goods or domestic and surgical specialities. To advertise contraceptives, they added writings of neo-Malthusians such as Annie Besant, and they also relied on the testimonials of members of the public. In this way, Jones offers a valuable source to those researching the history of the birth control movement in Britain.

The book features in the Science and Culture in the Nineteenth Century series published by Pickering & Chatto Publishers and constitutes a valuable contribution to our understanding of the medical profession, its communication practices and its print culture in the late nineteenth and early twentieth centuries and beyond.

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JONATHAN TOMS, *Mental Hygiene and Psychiatry in Modern Britain*. Basingstoke: Palgrave Macmillan, 2013. Pp. xii + 262. ISBN 978-1-137-32156-5. £55.00 (hardback).  
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Jonathan Toms's monograph offers an examination of the 'mental hygiene' movement in Britain, which combined social work and psychiatry with public health during the twentieth century to promote greater mental – and societal – well-being. Mental hygiene and psychiatric social work have been little studied within modern medical and social history, and this monograph is a welcome development. Beyond analysing the theories of the mental hygiene movement and some of its interactions with educational and medical experimentation and debate, however, it also offers a lively new approach to the stories from psychiatry's past and the ways that we tell them.

At the heart of the book is the importance of the 'family' as an organizing principle for mental hygiene, and the various ideas of citizenship, authority, dependence and individual growth that the family could contain. Through this, Toms connects the modern mental hygiene movement of the

mid-twentieth century to the moral treatments of the York Retreat in the late eighteenth century, and the efforts of the Charity Organisation Society in the late nineteenth and early twentieth centuries. Moral treatment, he argues, lived on within mental hygiene, albeit by making use of changing, even inverted, models of the family. But this presents an alternative to traditional Foucauldian interpretations of psychiatric knowledge, Toms suggests. He argues for the importance of the ideals of self-government and independence to mental hygiene, as dictated and produced within successful families and their therapeutic substitutes. Negotiating and developing relationships, from those between parent and child to those created and encouraged within therapeutic communities, were key to self-government.

This book is particularly valuable for its inclusion of the history of ‘mental deficiency’ as a central feature of its subject: within mental hygiene and its models of the family, mental deficiency represented a permanent and insurmountable childhood. It also strengthens connections and overlaps between psychiatry and the discipline of psychology, with associated interests in intelligence, personality, educational development and emotional response. Critiques of mental hygiene from the 1960s onwards, including those from the charity MIND, are also given detailed consideration, and the mental hygiene enterprise as a whole is offered a nuanced history in which its authoritarian and liberating impulses can coexist.

Our guide to this new territory is W. David Wills, a psychiatric social worker and educationalist of the mid-twentieth century. Wills received his training in the USA in the 1920s before returning to England to specialize in child guidance, running the experimental Hawkspur camp and then Reynolds House for delinquent young men. Extracts from Wills’s diaries and letters are interspersed throughout the book, offering imaginative and often amusing expositions of the theories and events under discussion. His correspondence with colleagues, former residents of Hawkspur, and specialist journals and newspapers offers tantalizing glimpses into the personal relationships that flowed into and out of the mental hygiene movement: the disagreements, the successes and the disappointments. Wills’s near-constant background presence also aids the emphasis on continuities and connections, particularly as the seemingly disruptive campaigns of the second half of the century against much psychiatric practice returned questions of morality and medicine forcefully to the foreground.

Contributions from Wills’s archives are not always a smooth fit, however, and are at times at risk of disrupting the flow of the whole. These, along with the many short sections into which the chapters are divided, make it difficult at times to follow the broader points being made. The language and style of writing can also feel jarring in places, as Toms boldly challenges ‘the habitual disavowal, in contemporary Foucauldian academic work, of any tone that can be labelled sentimental or frivolous’ (ix). Nevertheless, the unusual form and content provide a welcome reminder of the often fragmentary, exploratory and uncertain nature of historical knowledge, particularly in the field of mental health and its sciences. Even Wills’s unexpected reflections upon an ingrown toenail and his own possible narcissism give a flavour of the individual personalities and preoccupations that lie behind socio-medical innovation.

Overall, this is a useful contribution to our growing knowledge of the disciplines of psychology, psychiatry, and social work in the twentieth century. It introduces new archival material and little-known individuals, and makes an intriguing case for new ways of understanding concepts of mental health in the recent past. Although its unconventional style may prove divisive, it is a welcome addition to the field.

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