

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.

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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

(written and photographic) on which to base speculation.

In the last chapter, 'Stanley', Pettitt has been trumped by Jeal. She candidly acknowledges that she read his manuscript "late in . . . [her] writing process" (p. 222). But it is unfortunate that Jeal's revisionism was not known to her at an earlier stage not least since a section on 'Stanley's early life as John Rowlands' coming at the end of the book feels uncomfortably placed to say the least. Perhaps, in fact, a title which sums up this book would have been impossible. It does hare off in all sorts of unpredictable directions. It is worth, however, following the author down most of them.

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Benoît Gaumer, *L'organisation sanitaire en Tunisie sous le protectorat français (1881–1956): un bilan ambigu et contrasté*, Quebec, Presses de l'Université Laval, 2006, pp. xxiv, 276, \$40.00 (paperback 978-2-7637-8474-8).

Benoît Gaumer qualified as a physician at the Faculty of Medicine in Paris and then served for several years as a *coopérant* (something like a Peace Corps volunteer) in Tunisia. He subsequently earned a doctorate in history from the University of Montreal and is now an associate professor in the University of Montreal's Department of Health Administration, Faculty of Medicine. He is, therefore, pre-eminently qualified to write a history of Tunisia's public health system. He focuses on the seventy-five years of the French protectorate era and manages to cram an amazing amount of information into just 258 pages of text. He begins with an overview of the population of Tunisia, censuses, and health indicators. Subsequent chapters take up the major diseases that struck Tunisia during the protectorate: endemic and epidemic plague, relapsing fever, typhus, cholera, and smallpox, and the early years of epidemiology in Tunisia.

The Pasteur Institute of Tunisia plays a leading role in the book. The groundbreaking work of

its long-time director, Charles Nicolle, under whose leadership the institute became an internationally known centre for infectious disease research, is featured in a fascinating chapter. Nicolle won the 1928 Nobel Prize for his work on typhus, which he carried out largely in Tunisia. Though the Pasteur Institute was at the very forefront of scientific investigation, the colonial authorities tended to neglect the health, education, and welfare of the indigenous population, and malnutrition and the diseases of poverty were widespread. The major endemic and epidemic diseases, however, nearly disappeared by the end of the protectorate. Gaumier makes it clear that the colonial authorities did not deserve all the credit for this, but were actually continuing a process of public health development begun by the beys of Tunis and their reforming ministers, in the mid-nineteenth century.

In subsequent chapters, Gaumier addresses the professionalization of medicine, the development of the Ministry of Health, ethnicity-based hospital organization, public assistance and indigenous medicine, and the democratization of medicine. Appendixes contain lists of the major epidemics and stages of public health assistance and are followed by a short glossary of terms.

Readers will note that nearly all the sources listed in the bibliography are in French. Two or three are in English. There are no Arabic sources, though the National Archives of Tunisia contain rich and varied materials that would have added an invaluable dimension to the study. In addition, there are few interviews, though many should be able to remember the latter years of the protectorate, in Tunisia and in France.

The book begins with a quotation from the Tunisian historian, Ahmed Chérif, author of the venerable *Histoire de la médecine arabe en Tunisie*, published in 1908, to the effect that the history of medicine of a country follows the history of its domestic politics. The book does not, however, tell us much about the domestic politics or the wider historical context of the time. We learn only a little about the struggle between the colonized and the colonizer or about how medicine and public health policy