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analysis), or by internal signposting. At times its prose is hard to pin down. Thus p. 34:

Throughout Freud's writings we find that sexuality evokes a certain sluggishness in the mental apparatus, an absence of thought. (Though we should also be clear that this mysterious recalcitrance was also the occasion for the greatest intellectual efforts of which the psyche was capable; the problems posed by the recalcitrance of sexuality are the roots of intellectual activity.)

The ideas here are interesting, exploring the relationship for Freud between sexuality and thinking. But the passage troubles the reader: why "evokes"? "sluggishness" seems odd, as does "recalcitrance"; why the italicization of "by"?

Furthermore, the book is deliberately constructed as a tease. As Forrester notes on his penultimate page, he has written a work in the very area of Freudianism – linguistic psychology – which Lacan and his followers have made their own, but without mentioning Lacan. It was a positive decision – to get back to the linguistics of pure Freud directly, and not through the oracle of his most distinguished exegete. It was a decision thoroughly justified. But one is still left at the end with an open question about the book's status. Forrester asks

Is it a historical work, attempting to get straight the historical record, attempting to find a certain "reading" that could be reiterated endlessly, and still remain a definitive reading, as if, once read, Freud would not have to be reread? Or is this work an attempt to reformulate, via a historico-conceptual argument, the foundations of psychoanalysis, so that, where we once saw biology we now see philology, where we once saw symbolic decoding, we now see phonetic switching, where we once saw the discharge of fixated energy we now see the rule-like transformations of a personal script?

It is a mark of the intellectual rigour and perception of this book that these questions linger in the mind.

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PETER HOMANS, *Jung in context. Modernity and the making of a psychology*, Chicago and London, University of Chicago Press, 1979, 8vo, pp. ix, 234, £9.00.

There are few studies available for those interested in the early history of Jung and Jungian psychology. (A dearth, when compared to studies on Freud.) So the sight of the title, *Jung in context*, is immediately welcome. Unfortunately, what Professor Homans means by context hardly suits the expectations of an ordinary language connotation of the word, i.e. some insight into Jung's thought via his personal or family history, community, cultural, or intellectual traditions. Instead we are brought, through the importation of other writers, to the broadest possible meaning of the word context, to the almost Laputan realms of society, modernity, and culture. From these perspectives we are to view Jung. In fact, most of Professor Homans's pages are filled with references to the other writers through whose distant perspectives he is attempting to see Jung, i.e. Peter Berger, sociology of knowledge; Weinstein and Platt, theory of modernity; Marthe Robert, view of two cultures; H. Kohut, processes of narcissism.

Of these perspectives, the one most thoroughly presented is Professor Homans's attempt to see Jung's psycho-biography from the point of view of Kohut's narcissistic processes. (Actually, the book could have been more honestly titled, *Jung and narcissism*.) But somehow the analysis of Jung gets swallowed up by the move to

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wider culture. The narcissism seen in Jung expands to Freud and Jung, to other modern psychologies, to the young people of the late 1960s and 1970s “doing their own thing”, to almost anyone involved in their own psychological analysis. The narcissistic process tends to be seen everywhere, in the same sense that hysteria had been seen as the typical mental disorder of the late nineteenth century, and schizophrenia that of the twentieth century. Slowly, one becomes suspicious of the narcissism that is being seen, whether it is really the narcissism of Jung, or the narcissism possessing the vision of the author who is attempting to observe Jung.

Two points of merit. First, scattered about in the book are several insightful summary statements about the development of Jung’s religious views. Second, the author’s chapter on ‘How to read Jung’ is useful for those uninitiated into the editions and dating brambles created by the editors of Jung’s *Collected works*, or for those unable to unravel it for themselves in the *Bibliography* volume of the *Collected works*.

In the end, though, it is disappointing to realize that we had learned more about Kohut and Marthe Robert than we did about Jung. This is largely the fault of Professor Homans’s methodology, which may be suitable for professors (and therefore students) at the University of Chicago, but is hardly adequate for readers seeking a clearer insight into the historical contexts of Jung and Jungian psychology. Had Professor Homans put as much work into understanding Jung as he has into understanding his imported perspectives, his contribution to Jung studies could have been more useful to those readers primarily interested in Jung and his place in history.

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Herculine Barbin. Being the recently discovered memoirs of a nineteenth-century hermaphrodite, introduced by Michel Foucault, translated by Richard McDougall, Brighton, Sussex, Harvester Press, 1980, 8vo, pp. xvii, 199, £7.95.

Adélaïde Herculine Barbin, commonly known as Alexina, was born in France in 1838 and designated female. An hermaphrodite orphan, she was raised in Catholic convents where she fell in and out of love with her female classmates and female teachers. In 1860, now twenty-one, Alexina was reclassified by the state as a male and was called Abel Barbin. During the year of sudden sexual transformation, 1860, newspapers in and out of Paris carried reports of Alexina’s reclassification, calling her one of the preternatural monsters of the age. Eight years later, in February 1868, Alexina committed suicide in the Théâtre de l’Odéon, a seedy Parisian quarter, leaving behind only a manuscript diary commemorating her suffering. Dr. Regnier immediately reported her death and performed an autopsy; he also rescued the diary and gave it to Auguste Ambroise Tardieu (1818–1879), a physician and prolific author of psychiatric books who was especially interested in the aberrations of sexual organs. Tardieu believed that the diary was sufficiently important to publish and included verbatim excerpts in his *Question médico-légale de l’identité dans ses rapports avec les vices de conformation des organes sexuels* (Paris, 1874), which cover the period from Alexina’s birth to her reclassification in 1860. The published diary breaks off abruptly after 1860, and nothing except the suicide is known about Alexina after this year. Tardieu’s disposal of the manuscript diary after 1874 is also enigmatic; it is not even