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come to understand phenomena. By stripping all this away, Harris fails in the enterprise of understanding the past: describing what researchers thought they saw and explaining why they thought they were right. What were they *really* doing when they were thinking about cells and their place in the animated body? His stripping away of the interpretative matrix also devalues the contributions microscopists sought to make to wider cultural and metaphysical debates. Harris's approach is not mandatory for those defending scientific realism, and he is naïve in supposing he has rediscovered his subject. This book is fundamentally a scientist's effort to establish priority in discovering the modern view of nature.

Historians also will criticize Harris on scholarship. For all his attention to priority and communication, Harris provides almost no access to the large historical literature on his subject. Is there nothing of value in the recent history of science for the historian of microscopic anatomy? Though not his primary focus, the history of technique and instruments are treated lightly except when invoked to explain limitations and errant interpretations. Integrating this growing body of literature also would have served Harris well, especially as it is clear he is well qualified to provide such integration.

Despite its fundamental flaws, Harris's book offers a useful survey of sources and people for microscopic anatomy and cell thinking. The narrative offers a substantial improvement on elementary accounts found in the biologists' textbooks and gives the next generation a firm foundation to build upon. That Harris leaves much to do should be seen more as a challenge to the historian than as a criticism. That he could speak to the intellectual context but chooses not to remains this work's greatest disappointment.

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Lucy Bland and Laura Doan (eds), *Sexology in culture: labelling bodies and desires*, Cambridge, Polity Press, 1998, pp. x, 236, £45.00 (hardback 0-7456-1982-7), £13.95 (paperback 0-7456-1983-5).

Lucy Bland and Laura Doan (eds), *Sexology uncensored: the documents of sexual science*, Cambridge, Polity Press, 1998, pp. xv, 261, illus., £45.00 (hardback 0-7456-2112-0), £14.99 (paperback 0-7456-2113-9).

If the proliferation of biomedical theories of sexuality characterized the last *fin de siècle*; then the explosion of scholarly interest in those theories characterizes ours. *Sexology in culture* is an excellent collection of the kind of focused studies that have made the history of sexuality such a dynamic research field in recent years. The essays are as interdisciplinary as was sexology itself and show how medical and psychological elements were always intertwined in sexological discourse with legal, political and, above all, cultural notions of gender-appropriate desires and conduct.

No better illustration could be found for this statement than the concept of sexual inversion. As Merl Storr shows in her essay on Richard von Krafft-Ebing, inversion was far from equivalent to what we call homosexuality: it incorporated a number of grades and forms of deviation from cultural concepts of true masculinity and femininity—same sex eroticism was only one of these. This crucial point is also emphasized by Jay Prosser, who argues that not homosexuality but the far larger category of transgender phenomena was the primary concern of the pioneer sexologists. Exploring the question of inversion from another perspective, Joseph Bristow shows how Havelock Ellis's collaboration with the classicist John Addington Symonds petered out because of irreconcilable differences on the origins of inversion: for Symonds, it was healthy

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and sanctioned by classical antiquity, while for the medically trained Ellis, it was an abnormality that was primarily biological in origin, albeit not necessarily a sign of degeneration. Ellis's intellectual context is also examined by Jane Caplan, who shows how this disagreement with the Italian criminologist Cesare Lombroso's theories on prostitution reflected broader differences between continental and English approaches. The English response to continental theories is also the subject of Judy Greenway's essay, which analyses how the Viennese philosopher Otto Weininger's profoundly misogynist work was often read against the grain in Britain and utilized by people who were anything but misogynists.

Notwithstanding the importance of the broader entity of gender inversion, sexologists were deeply concerned with homosexuality. Siobhan Somerville argues that although sexologists rarely wrote at length on race, racial and sexual ideologies were "structurally interdependent and mutually productive" (p. 62). The evidence, however, is based mostly on a small number of obscure American sources, which, furthermore, are read in order to hear "the inexplicable presence of the thing not named", i.e. homosexuality (p. 62). Scholars who do not agree with this methodology are unlikely to be swayed by the argument. In a welcome departure from typical trends, there are more essays in this volume on female homosexuality than on the male variety. Suzanne Raitt is informative on the lesbianism of Vita Sackville-West but the opposition she tries to set up between sexuality and the emotions remains rather unfocused. Lesbianism is also at the centre of Lucy Bland's re-analysis of the saga of dancer Maud Allan's 1918 case against the MP Noel Pemberton-Billing for libelling her as a lesbian, in which sexological evidence, homophobia and xenophobia all played considerable roles. These essays are complemented by Laura Doan's

demonstration of how sexology was of relatively little importance in the criminalization of lesbianism in Britain in the 1920s. Finally, Chris Waters shows how criminologists helped push Freudian explanations of homosexuality—hitherto marginal in Britain—into the forefront after the Second World War.

The relations between turn-of-the-century feminism and sexology were always complex and often unpredictable. In an incisive piece, Lesley Hall shows how interwar feminists such as Marie Stopes and Stella Browne sought to appropriate and redeploy the obviously patriarchal discourse of sexology within feminist frameworks. Alison Oram explores how, during the interwar years, the relatively obscure feminist magazine *Urania* challenged "all distinctions of sex and gender" by addressing some of the same questions investigated by sexologists but hardly mentioning the latter and reaching very different conclusions (p. 215). In her contribution, Carolyn Burdett argues against conventional wisdom, establishing how *fin-de-siècle* feminism and eugenics drew upon as well as propagated romantic and racially charged notions of nationhood and progress.

Sexology in culture is an admirable collection—informative, well-organized and intellectually stimulating. *Sexology uncensored* collects brief excerpts from the works of virtually every important sexologist, which are introduced by the authors of the essays in *Sexology in culture*. The scholarly value of the collection has been reduced by the excision of large chunks of material from the excerpts but it will be of some use in undergraduate courses. The focus of both volumes, however, is largely on Britain and we shall still have to look elsewhere for material on sexology in Germany and Austria, the nerve centres of the field.

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