insanity. The essays in *Insanity, institutions and society* are illustrative of the shift that has taken place. Not only have their authors eschewed overarching generalizations, but they have begun to examine sources that were all but neglected by their predecessors. The result is a far more complex and variegated portrait of the rise of the asylum, its functions, the role of public officials as well as family members, and the relationship between the prevailing welfare system and the care and treatment of the insane.

In a brief review it is difficult to do justice to the essays in this collection, which deal not only with England and Wales, but with Scotland, Ireland, India, and South Africa as well. Overall they demonstrate that tradition as well as modernization shaped the development of the asylum. As in the United States, the forces of centralization encountered demands for local autonomy. Families, moreover, played a role in both commitment and discharge. Nor was asylum care the result of the imposition of medical hegemony; a variety of social and political agents shaped its evolution. Patient populations were far more heterogeneous; they were not only drawn from the lower orders.

In many of these essays the relationship between economic and institutional change becomes far more tenuous, if not untenable. "The issue", Joseph Melling notes in his introductory essay, "is whether we can usefully read the foundation of the Victorian asylum and the practical work of early psychiatry as the product of a peculiarly bourgeois view of the world which underwrote bourgeois hegemony by filling the corridors of these new institutions with the unproductive labouring poor and imposing medical authority on the broader mass of working people who never entered the asylum but feared that they might" (p. 10). Many of the contributors to this volume suggest a far more complex reality. Indeed, some of them demonstrate that the building of asylums was strongly contested and represented a conservative reaction to the growing commercialization of English society. In short, the editors and contributors to *Insanity, institutions and society* deserve our thanks for significantly expanding our understanding of the rise of the asylum in nineteenth-century Britain. Taken as a group, these essays provide dramatic evidence of the value of deep research in primary sources and the folly of identifying asylums and psychiatry with the larger universe.

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Geoffrey Cocks, *Treating mind and body: essays in the history of science, professions, and society under extreme conditions*, New Brunswick and London, Transaction Publishers, 1998, pp. xvii, 219, £28.95 (1-56000-310-3).

In this volume, Geoffrey Cocks has collected together a series of his essays dealing with psychotherapy, psychoanalysis and medicine in twentieth-century Germany and under the Third Reich in particular. He introduces them with an account of his intellectual trajectory and the specific occasions that gave rise to them. Slightly disconcertingly, Cocks commences his introduction by discussing his enthusiasm for psychobiography and his essays exploring the psychobiography of A A Milne, the creator of Winnie-the-Pooh, which are not reprinted in this volume. After this, however, Cocks presents the themes of his major 1985 work, *Psychotherapy in the Third Reich: the Goering Institute*, recently reprinted in a considerably expanded and improved form (New Brunswick, Transaction, 1997). A number of the essays in this volume can be read as adjuncts and addendas to this book.

According to the legend, the Nazis had

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banned psychoanalysis as a Jewish science and there was no organized psychotherapy in a situation dominated by racial biology. In *Psychotherapy in the Third Reich*, Cocks recovered the history of the German institute for psychological research and psychotherapy, generally known as the Goering Institute after its chief, the psychotherapist Mathias Goering, a cousin of the infamous Hermann Goering. He dismantled these legends, and indicated how they arose in a postwar era of institutional reconstruction for psychotherapy and psychoanalysis, when practitioners were keen to claim a moral high ground and portray themselves as intrinsically allied to liberal and democratic tendencies and deny any evidence to the contrary. At the same time, he presented what remains the best documented and most judicious account of C G Jung's relations with German psychotherapy at this time. What Cocks accomplished was the relocation of the history of psychoanalysis within the institutional development of psychotherapy as a whole, and of the latter in its connections with medicine and psychology and within the wider social and political context of mid-twentieth-century Germany. Thus the history of psychotherapy and psychoanalysis become critical sites for addressing wider questions concerning how professions develop in relation to varying social and political conditions—critical, in Cocks' view, as by the nature of its subject matter, the psychological enterprise is the most permeable of all disciplines to social and political factors. Thus the cultural and historical study of psychology, psychoanalysis and psychotherapy may ultimately have more generality than the disciplines themselves.

Finally, in a study of the émigré psychoanalyst Heinz Kohut, Cocks demonstrates that in the essay 'Two analyses of Mr. Z.' that launched Kohut's popular brand of self psychology, Mr. Z. was a fiction, and the analyses in question were Kohut's of Ruth Eissler, and his own subsequent self-analysis. In the foreword to this volume Peter Loewenberg argues that this revelation of the subjective source of Kohut's discoveries gives them a "greater validity and conviction" (p. xii). For this reviewer, it indicates rather that dissimulation and invented narratives are no less present in contemporary psychoanalysis than at its inception.

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John Forrester, *Dispatches from the Freud wars: psychoanalysis and its passions*, Cambridge, MA, and London, Harvard University Press, 1997, pp. 309, £18.50 (0-674-53960-5).

John Forrester, *Truth games: lies, money, and psychoanalysis*, Cambridge, MA, and London, Harvard University Press, 1997, pp. xiii, 210, £15.50 (0-674-53962-1).

These two books present a series of eight wide-ranging but interconnected essays. Taken as an ensemble, they deal with the history of psychoanalysis, redefinitions of psychoanalysis and what it means to be a Freudian, psychoanalytic readings of contemporary cultural issues, discussions of the scientific status of psychoanalysis and an impassioned defence of psychoanalysis. They frequently shift between these various registers, and psychoanalysis appears interchangeably as a historical and a contemporary discourse. The essays are elegantly written, and open up a number of new perspectives on these issues, as well as putting forward new formulations of more familiar ones. If there is one central issue that stands out, it is that of reading. How is one to read Freud? How was Freud read, and misread? What effects did the reading

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