Jung

Same-Sex Love and the Path to Wholeness. Edited by Robert H. Hopcke, Karin Loftus Carrington, and Scott Wirth. Shambhala Publications. 294 pp. \$14.

ook up whole in the dictionary and you will find that one of the definitions reads, "uninjured, undamaged, or unbroken; sound; intact." Because Western culture virtually conspires to damage every gay man and lesbian from birth, a book about the "path to wholeness" helps to compensate for that damage, that injury to the psyche inflicted from the womb. Homophobia, as coeditor Robert H. Hopcke says, is "at the core of patriarchy itself."

Same-Sex Love gathers for the first time Jungian essays on homosexuality, a subject that was largely ignored in Jungian circles until Hopcke's 1989 ground-breaking Jung, Jungians, and Homosexuality. This new volume is a necessary pioneering work, a work of strength and healing. Its contributors include many important Jungians, some of them addressing the topic at length for the first time.

The editors start with personal stories. Robert A. Johnson (author of the books He, She, and We) writes about "Homoerotic Relationships Between Men in Indian and Western Mythology," while Christine Downing (The Goddess, Myths and Mysteries of Same-Sex Love) contributes a personal essay about her own late-in-life lesbian relationship.

Jungian analyst Caroline T. Stevens writes about how, after she turned 60, she fell in love with a woman. Her essay, "Individuation and Eros: Finding My Way," focuses on the Jungian archetype of wholeness, the Self. She quotes Jung: "Self-realization amounts to God's incarnation." And she echoes playwright Ntozake Shange: "A woman may find god in herself and love her fiercely!" Naturally, a man can too, and Stevens suggests that a way to find this internal God image is through the love of a person of the same sex.

The editors also include poetry and discussions of myth, movies, and literature as well as case studies to provide images, stones, and examples of the Jungian path to wholeness—individuation. In a wonderful series of poems, Morgan Farley chronicles a midlife relationship in which her lover, as she says in her prose introduction, "danced me down into the deep

y body, reached into me and found the selves I had birth to myself between her legs." One of the ways compensates for traditional Jungian work on sexuality is in its emphasis on the physical part of love, so often neglected in the past. Coeditor Karin Loftus Carrington proclaims that, for her, falling in love with a woman at age 33 was "the fulfillment of an ancient cellular longing."

Coeditor Scott Wirth points out that unlike so much of their experience with Freudians, "more often than not gay men have had positive experiences with Jungian analysts." Included among the essays is Wirth's interview with Dr. Joseph Henderson, "Reflections on Homosexuality"; Henderson was analyzed by Jung himself and wrote the chapter "Ancient Myths and Modern Man" in Jung's final book, Man and His Symbols. Henderson (who

is not gay) might have been pressed further on the question of whether homosexuality is constitutional and his comment that Jung claims that there was "more justification for women's homosexuality in modern life provided it was in service of the culture."

One of Jung's most widely known archetypes is the anima, the so-called feminine part of a man's psyche (just as the animus is the masculine equivalent for a woman). Jung theorized that a heterosexual man encounters the anima through projections onto actual women.

If he becomes individuated, he is able to internalize the anima, who then helps him to reach Selfhood. In the theoretical section of *Same-Sex Love*, analyst Donald Sandner suggests (as have others, including Hopcke) that for gay men, the anima "often appears in the image of another man." What Sandner and others have done is exactly what Jung wanted done with his psychology. They have built on it.

Same-Sex Love is both an exploration and an affirmation that psychic wholeness is as available for gay men and lesbians as it is for anyone else. This is a collection to be cherished and built upon.

-Clifton Snider

WITH A FOREWORD BY MAY SARTON, WITH THE SUBTITLE THE Lives of Eva Le Gallienne, and with the photo of a pretty, butch woman on the cover, there is no doubt that Robert Schanke's Shattered Applause (Southern Illinois University Press, \$39.95) is more than a fluffy actress bio. Schanke

Shelf life

blends a fan's devotion with a scholar's intensity; the result is a factfilled tour through

both the lesbian and the thespian lives of Le Gallienne, one of the preeminent performers of this century.

Terry Wolverton's Black Slip (ClothespinFever, \$7.95) is passionate, dazzling poetry. The heart and how it soars and breaks is Wolverton's most intense focus, but here too are political thoughts and witty worldviews, the intimate moment and the universal insight. Looking

for poems to read aloud? There's much to share in this slim volume

Then there is impassioned, direct poetry: Marquette Prioleau's in *The Glamour Is Gone* (Brandcarr Publications, \$9.95). Love, self, pride, racism, AIDS—these are Baltimore resident Prioleau's concerns. In each of five sections, his thoughts are expressed with a raw, blunt language both powerful and empowering.

There is also the poetry of the raconteur, the story-teller: Walter Holland's in A Journal of the Plague Years: Poems 1979-1992 (Magic City Press, \$9.95). The passage through time, the drift of days, the death of friends, the moment of the place—these are New York resident Holland's canvas, on which he sketches vivid, ear-catching images of his life, of these times.

-Richard Labonte