

## Notes

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### Preface

1. John Addington Symonds, preface to *Sexual Inversion* (1897), New York: Bell, 1984, 6.

### Introduction: Theorizing "The Empire of the Selfsame"

1. Hélène Cixous, "Sorties," in Cixous and Catherine Clément, *The Newly Born Woman*, trans. Betsy Wing, Minneapolis: U of Minnesota P, 1986, 78. It is important to note variations in translation of Cixous's phrase "*l'Empire du propre*." In *Sexual/Textual Politics: Feminist Literary Theory* (New York and London: Methuen, 1985), Toril Moi translates this phrase as "the Realm of the Proper" (111). With the exception of the final chapter of this book, in which I follow Moi's translation of *propre* as "proper," "appropriate," and "clean," I have adopted Wing's translation of this term as "Selfsame."
2. *The Concise Oxford Dictionary of English Etymology*, ed. T. F. Hoad, Oxford: Clarendon, 1986, 339.
3. T. E. Lawrence, *Seven Pillars of Wisdom: A Triumph* (1926), Harmondsworth: Penguin, 1962, 422.
4. Ronald Hyam, *Britain's Imperial Century 1815-1914: A Study of Empire and Expansion*, London: Batsford, 1976, 135. Hyam's position has shifted in his recent work, though it still assumes that sublimation is productive, successful, and amenable to imperial expansion. Mark T. Berger provides a valuable critique of Hyam's revised argument in "Imperialism and Sexual Exploitation: A Response to Ronald Hyam's 'Empire and Sexual Opportunity,'" *Journal of Imperial and Commonwealth History* 17.1, 1988, 83-89. See also Hyam's counterresponse in the same issue (90-98), in which he maintains "my exposure of the viscera of empire was essentially subversive" (90).
5. Joseph Conrad, *Nostromo* (1904), Harmondsworth: Penguin, 1990, 351.
6. "Allegory." (Gk. "speaking otherwise than one seems to speak") 1. Description of a subject under the guise of some other subject of aptly suggestive resemblance. 2. An instance of such description; a figurative sentence, discourse, or narrative; an extended or continued metaphor" (*The Oxford English Dictionary*, vol. 1, prepared by J. A. Simpson and E. S. C. Weiner, Oxford: Clarendon, 1989, 333). My use of

the term "allegory" follows Joel Fineman's excellent essay "The Structure of Allegorical Desire," *October: The First Decade*, ed. Annette Michelson, Rosalind Kraus, Douglas Crimp, and Joan Copjec, Cambridge, Mass.: MIT P, 1987, 373–92, in which he argues: "On the one hand, I am concerned with . . . a temporal issue regarding the way allegories linearly unfold, but also, as has often been pointed out, a symbolic progress that lends itself to spatial projection. . . . On the other hand, I am concerned with a specifically allegorical desire, a desire for allegory, that is implicit in the idea of structure itself, and explicit in criticism that directs itself towards the structurality of literature" (373). See also Angus Fletcher, "Psychoanalytic Analogues: Obsession and Compulsion," *Allegory: The Theory of a Symbolic Mode*, Ithaca: Cornell UP, 1964, 279–303.

7. See Lawrence Stone, *The Family, Sex, and Marriage in England 1500–1800*, London: Weidenfeld and Nicolson, 1977, 52–54, 379–80; Wayland Young, *Eros Denied*, London: Corgi, 1969, 190–91; Hyam, "Empire and Sexual Opportunity," *Journal of Imperial and Commonwealth History*, 14.2, 1986, 34–89. Stone has argued that a violent society of "bachelors took out their sexual frustration in military aggression"; Young, that the "British Empire was not acquired in a fit of absence of mind, it was acquired in a fit of absence of women."

8. Jacques Lacan, *The Four Fundamental Concepts of Psycho-Analysis*, ed. Jacques-Alain Miller, trans. Alan Sheridan, New York: Norton, 1978, 204. Subsequent references give pagination in main text.

9. For critical purposes, this strategy involves widening the gap between sexuality and identity so that the two can no longer simply appear commensurate. For elaboration on this point, see Diana Fuss, "Inside/Out," *Inside/Out: Lesbian Theories, Gay Theories*, ed. Fuss, New York: Routledge, 1991, 3, and my essay, "Is There a Homosexual in This Text?: Identity, Opacity, and the Elaboration of Desire," *GLQ: A Journal of Lesbian and Gay Studies*, forthcoming.

10. Herman Melville, "Benito Cereno" (1855), *Billy Budd, Sailor and Other Stories*, Harmondsworth: Penguin, 1983, 254.

11. Hyam repeats this assumption throughout *Empire and Sexuality: The British Experience*, Manchester: Manchester UP, 1990.

12. An example would be Eve Kosofsky Sedgwick's recent work on "homosexual panic." See especially "The Beast in the Closet: James and the Writing of Homosexual Panic," *Epistemology of the Closet*, Berkeley: U of California P, 1990, 182–212.

13. Examples of this form of literary criticism include Jeffrey Meyers, *Homosexuality and Literature 1890–1930*, London: Athlone, 1977; Georges-Michel Sarotte, *Like a Lover, Like a Brother: Male Homosexuality in the American Novel and Theater from Herman Melville to James Baldwin*, trans. Richard Miller, New York: DoubledayAnchor, 1978; Rupert Croft-Cooke, *Feasting with Panthers: A New Consideration of Some Late Victorian Writers*, London: W. H. Allen, 1967. More obvious difficulties emerge from biographies of such figures as Rhodes, Kipling, and James.

14. T. S. Eliot, "The Hollow Men" (1925), *The Complete Poems and Plays of T. S. Eliot*, London: Faber, 1982, 85.

15. Michel Foucault, *The History of Sexuality*, vol. 1 (1976), trans. Robert Hurley, Harmondsworth: Penguin, 1984, 17.

16. My approach to colonialism owes much to the work of Abdul R. JanMohamed, especially "The Economy of Manichean Allegory: The Function of Racial Difference in Colonialist Literature," *Critical Inquiry* 12, 1985, 59–87, and "Sexuality on/of the Racial Border: Foucault, Wright, and the Articulation of 'Racialized Sexuality,'" *Discourses of Sexuality: From Aristotle to AIDS*, ed. Donna C. Stanton, Ann Arbor: U of Michigan P, 1992, 94–116. For an excellent set of readings of sexuality in contradistinction with nationalism, see also Andrew Parker, Mary Russo, Doris Summer, and Patricia Yaeger, eds., *Nationalisms and Sexualities*, New York: Routledge, 1992.

17. Foucault, *The History of Sexuality*, 72. Foucault's comments on psychoanalysis's contribution to "*le dispositif de sexualité*" are less consistent and critical than most Foucauldians have acknowledged. In section 1 of his introduction to *The History of Sexuality*, Foucault was careful to release—not attribute—the entire "repression hypothesis" to psychoanalysis (81); in section 4, he emphasized the antirepressive character of certain psychoanalytic paths (i.e., aspects of Freud, Reich, and Marcuse): "It is very well to look back from our vantage point and remark upon the normalizing impulse in Freud; one can go on to denounce the role played for many years by the psychoanalytic institution; but the fact remains that in the great family of technologies of sex, which goes so far back into the history of the Christian West, of all those institutions that set out in the nineteenth century to medicalize sex, it was the one that, up to the decade of the forties, rigorously opposed the political and institutional effects of the perversion-hereditary-degenerescence system" (119).

18. Jacques-Alain Miller, "Michel Foucault and Psychoanalysis," *Michel Foucault: Philosopher*, trans. Timothy J. Armstrong, New York: Routledge, 1992, 64.

19. Lacan, *The Four Fundamental Concepts of Psycho-Analysis*: "Is the reality that determines the awakening the slight noise against which the empire of the dream and of desire is maintained?" (68).

20. This procedure is set out with admirable rigor by Lee Edelman, "Homographesis," *Yale Journal of Criticism* 3.1, 1989, 189–207, and Leo Bersani, "Sexuality and Aesthetics," *October* 28, 1984, 27–42.

21. Meyers, *Homosexuality and Literature 1890–1930*, 3: "The emancipation of the homosexual has led, paradoxically, to the decline of his [sic] art."

22. Joseph Bristow has since published an account of imperial relations and masculine desire during this period—*Empire Boys: Adventures in a Man's World*, London: HarperCollins, 1991—though he focuses on adolescent and children's fiction, and is largely concerned with the cultural production of sexual meaning rather than its difficult relation to those who performed and inhabited it. Sara Suleri also has published an excellent account of the rhetoric of colonialism—*The Rhetoric of English India*, Chicago: U of Chicago P, 1992—though male homosexuality is largely tangential to her account. Finally, for an example of subtle work interpreting both male homosexuality and European colonialism, see Joseph A. Boone, "Mappings of Male Desire in Durrell's *Alexandria Quartet*," *Displacing Homophobia: Gay Male Perspectives in Literature and Culture*, ed. Ronald R. Butters, John M. Clum, and Michael

- Moon, Durham: Duke UP, 1989, 73–106, and Boone, “Vacation Cruises; or, The Homoerotics of Orientalism,” *PMLA* 110.1, 1995, 89–107.
23. Jeffrey Weeks, *Coming Out: Homosexual Politics in Britain, from the Nineteenth-Century to the Present*, New York: Quartet Books, 1977, 26.
24. Sedgwick, “A Poem Is Being Written,” *Representations* 17, 1987, 129–30.
25. Sedgwick, *Epistemology of the Closet*, 205.
26. See George L. Mosse, *Nationalism and Sexuality: Middle-Class Morality and Sexual Norms in Modern Europe*, Madison: U of Wisconsin P, 1985; Hyam, *Britain's Imperial Century 1815–1914: A Study of Empire and Expansion*, and *Empire and Sexuality: The British Experience*; and Kathryn Tidrick, *Empire and the English Character*, London: Tauris, 1992. Sedgwick has also argued for analyses of these institutions and their inaugurating fanaticism in *Between Men: English Literature and Male Homosocial Desire*, New York: Columbia UP, 1985, 19.
27. Adam Phillips, “Looking at Obstacles,” *On Kissing, Tickling, and Being Bored: Psychoanalytic Essays on the Unexamined Life*, Cambridge, Mass.: Harvard UP, 1993, 83.
28. *Ibid.*, 82–83.
29. *Ibid.*, 86. This argument is central to my reading of Maugham's *Of Human Bondage* in chapter 5.
30. Freud, “Instincts and Their Vicissitudes” (1915), *Standard Edition* 14, 122–23. See also Slavoj Žižek, “The Real and Its Vicissitudes,” *Newsletter of the Freudian Field* 3.1–2, 1989, 80–101, for an excellent account of this argument.
31. Freud, qtd. in Herman Nunberg and Ernst Federn, *Minutes of the Vienna Psychoanalytic Society*, vol. 1: 1906–1908, trans. M. Nunberg, New York: International UP, 1962, 237, and interpreted by Edelman in “Plasticity, Paternity, Perversity: Freud's Falcon, Huston's Freud,” *American Imago* 51.1, 1994, 69–104. I am indebted to Edelman's essay for its rigorous account of the way that “homosexuality” is culturally and psychically “demonized . . . [for its alleged] involvement in the wastefulness of its representational economy” (69).
32. See also Lacan, *The Four Fundamental Concepts of Psycho-Analysis*: “The *objet a* is something from which the subject, in order to constitute itself, has separated itself off as organ. This serves as a symbol of the lack, that is to say, of the phallus, not as such, but in so far as it is lacking. It must, therefore, be an object that is, firstly, separable and, secondly, that has some relation to the lack” (103).
33. Freud, “On Narcissism: An Introduction” (1914), *Standard Edition*, vol. 14, 91 n.1.
34. According to Lacan, “The whole question is to discover how [the] love object may come to fulfill a role analogous with the object of desire—upon what equivocations does the possibility for the love object of becoming an object of desire rest?” (*The Four Fundamental Concepts of Psycho-Analysis*, 186).

## 1. The Incursions of Purity: Kipling's Legislators and the Anxiety of Psychic Demand

1. Rudyard Kipling, “A Song of the White Men,” *Rudyard Kipling's Verse: Definitive Edition*, London: Hodder and Stoughton, 1943, 282.
2. Kipling, epigraph to “In the House of Suddhoo,” *Plain Tales from the Hills* (1890), Harmondsworth: Penguin, 1987, 143. Subsequent references give pagination in main text.
3. Kipling, private correspondence to R. A. Duckworth Ford, September 16, 1907, qtd. in Lewis D. Wurgaft, *The Imperial Imagination: Myth and Magic in Kipling's India*, Middleton, Conn.: Wesleyan UP, 1983, 151. In this chapter, I am most indebted to Wurgaft's book for its thorough and astute research on Britain's imperialist relation to India.
4. Bosworth Smith, biographer of John Nicholson, the notorious colonialist of India, described Nicholson as driven by an “ungovernable restiveness.” See R. Bosworth Smith, *Life of Lord Lawrence*, vol. 2, New York: Scribner's, 1885, 194.
5. Kipling, qtd. in Wurgaft, *The Imperial Imagination*, 169.
6. For examples, see Ronald Hyam, *Britain's Imperial Century 1815–1914: A Study of Empire and Expansion*, London: Batsford, 1976; Hyam, “Empire and Sexual Opportunity,” *Journal of Imperial and Commonwealth History*, 14.2, 1986, 34–89; Hyam, *Empire and Sexuality: The British Experience*, Manchester: Manchester UP, 1990; Kathryn Tidrick, *Empire and the English Character*, London: Tauris, 1992; Lawrence Stone, *The Family, Sex, and Marriage in England 1500–1800*, London: Weidenfeld and Nicolson, 1977, 52–54, 379–80; and Wayland Young, *Eros Denied*, London: Corgi, 1969, 190–91. For a critique of these historians' assumptions about sexuality and sublimation, see notes 4 and 7 of my introduction.
7. Lord Horatio Kitchener, qtd. in Wurgaft, *The Imperial Imagination*, 10–11.
8. T. Rice Holmes described the British gratuitous assault on villages in India after the “Mutiny” in 1857 as “the infliction of punishment [that] was not a delight, but an awful duty” (Holmes, *A History of the Indian Mutiny*, London: Macmillan, 1904, 221). For further discussion of their model of chastity and askesis, see E. Joseph Bristow, “Against the Double Standard: From the Contagious Diseases Acts to White Slavery,” *Vice and Vigilance: Purity Movements in Britain since 1700*, Dublin: Gill and Macmillan, 1977, 75–93.
9. Robert Needham Cust, *Pictures of Indian Life; Sketched with the Pen from 1852–1881*, London: Trubner, 1881, 101.
10. Henry Lawrence, qtd. in Sir Herbert Edwardes and Herman Merivale, *Life of Sir Henry Lawrence*, vol. 2, London: Smith, Elder, 1872, 219. His equally fanatical brother, Walter, spoke of the delusion surrounding this self-aggrandizement and the danger of its coercive practices: “Our life in India, our very work more or less, rests on illusion. I had the illusion, wherever I was, that I was infallible and invulnerable in my dealing with Indians. How else could I have dealt with angry mobs, with cholera-stricken masses, and with processions of religious fanatics? It was not conceit, Heaven knows: it was not the prestige of the British Raj, but it was the illusion which is in the very air of India. . . . They, the millions, made us believe we had a