morphologie et de l'anatomie comparée au développement de la biologie de l'évolution ne semblent pas avoir été probants. Ce contexte est très largement exposé dans une troisième partie intitulée: *La permanence de l'homologie sériée au vingtième siècle, entre génétique, biologie du développement et sciences de l'évolution*.

La question de la récapitulation des parties est au premier abord relativement complexe, cependant Stéphane Schmitt a su aborder cette problématique avec une grande rigueur, ce qui lui a permis de nous en offrir un traitement simple et très complet. L'auteur montre une grande sensibilité pour les controverses scientifiques tout au long de son analyse. Son ouvrage est riche de nombreuses planches d'une grande qualité, d'un glossaire, d'index et d'une bibliographie conséquente qu'il a pris le soin de compléter entre la fin de sa thèse en 2000 et la publication de cet ouvrage en 2004, ceci afin de prendre en compte une littérature plus récente.

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Shamdasani, Sonu: **Jung stripped bare by his biographers, even.** London, New York, Karnac, 2005. X, 132 p. £ 9.99; \$ 17.99. ISBN 1-85575-317-0.

Carl Gustav Jung (1875–1961) is now a historical figure, popularly known as a Swiss psychiatrist, a former collaborator with Sigmund Freud (1856–1939), and founder of his own School of Analytical Psychology in Zurich, with subsequent groups of Jungian sympathizers forming in other countries like France, Germany, Italy, and especially in the English-speaking world, in the cities of London, New York, Los Angeles, San Francisco, Chicago. But who is C. G. Jung as a person, writer, and promoter of his own style psychological theory? Numerous biographies of the man have appeared, most of which post-date his death in 1961, that are largely dependent on Jung's presumed autobiography *Erinnerungen, Träume, Gedanken*, translated into English as *Memories, dreams, reflections*, copyrighted in the years 1961–1963. However, this alleged autobiography is “recorded and edited by Aniela Jaffé”, Jung's personal secretary. And her name appears to be the tip of an iceberg containing a controversy about the jostling of the text outside the sphere of Jung's personal influence. Which parts did Jung write? Did Jaffé write? Did Jung approve? Which parts of the manuscript were included or excluded in the published versions? How accurate is the translation? Further, Jung is known to have later distanced himself from this project because of his doubts about the possibility of an accurate biography or autobiography. Shamdasani documents much of this turmoil. What are the roles of Jung, Jaffé, the translators, and the in-house editors in the publishing process? The end product depicts Jung as more Freud-centric than Shamdasani thinks is historically true. Is it then fitting to propose a more accurate version of the project; or to stick with the existing commercially profitable product? Only a fraction of Jung's actual correspondence has been published. Not all of his written works have been published. Moreover, the extant editions of his *Gesammelte Werke/The collected works* are based on the principles of theme and last edition, instead of a chronological unfolding of his work on a historical basis that would in effect make Jung appear much more like a figure of his time, with a more accurate reference to the ideas, people and events that influenced him chronologically during his long life.

Shamdasani presents us with a thorough and informative review of the extant biographies of Jung, appearing both before and after his death. Some are friendly to Jung, written by followers, while others are more antagonistic, tending to diagnose Jung as a distraught Freudian, a mad-man, and a womanizer – the latter, a perverse interest that appeals in the popular market-place. The sympathetic biographers acknowledge the difficulty of writing the story of Jung's complicated subjective life, an admission not so evident among writers who are more intent on criticism than understanding.

But reading through the book while focusing on the footnotes and final chapter entitled "A New Life of Jung", it is evident that Shamdasani's chief focus is on the recently published tome by Deirdre Bair, *Jung: a biography*, 2003. It is the longest (881 pages) and most detailed life of Jung to date, taking into consideration some of the unpublished materials to which Shamdasani alludes.

Shamdasani's name does not appear in Bair's index, but he is mentioned in footnote no 69, page 846, to the "Epilogue; the so-called autobiography", as one of the scholars involved in "speculation about censorship and textual interference": specifically, it is a reference to Sonu Shamdasani and Alan C. Elms, *The uncovered lives: the uneasy alliance of biography and psychology*, 1994, "who base their charges on incomplete evidence and non-objective speculation". Given the years of work involved in composing an extensive biography of Jung, a character confounded by hearsay evidence and a massive number of small details, it is astounding that Bair would casually deprecate the integrity of a carefully engaged scholar like Shamdasani. And this criticism did not go unnoticed.

Subsequently, Shamdasani devotes chapter four to "A new life of Jung", or a detailed analysis of Bair's biography. 80 of his 386 footnotes are in specific reference to this work, 9 of which precede this final chapter. Notably they point to errors in her scholarship, lack of supporting evidence for her claims, and inaccurate witness reports. And these instances are only exemplary of many more items that go unmentioned. At issue here is the veracity of details about Jung's life. The reader takes an author's information on faith, unless challenged by another authority. As any proofreader knows, typos are forever, and if unchanged, are forgivable if cited as "errata". But in the case of Bair, Shamdasani is not alluding to her typos, rather to substantial errors in fact and witness corroboration about Jung. Given the large number of errors in question, this reader has little choice but to put a greater trust in Shamdasani's contentions than Bair's text. Such that the Jung described by Shamdasani is not the same person as depicted in Bair's biography.

Unlike *The collected works of C. G. Jung* that are still in print in a thematic form, and the new biographies of Jung that continue to appear, without paying much attention to the availability of new materials, Shamdasani is intent on updating Jung's existence as a person with hard evidence, dates, letters, and the testimony of witnesses. It is hoped that his labor will result in a new historically accurate, unfolding edition of Jung's works, and a more complete version of Jung's alleged autobiography. Towards this goal, *Jung stripped bare* is another chapter in presenting Jung as a significant figure in the history of science and psychology evolving out of the late 19th century into the first half of the 20th century.

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