

## **The Power of Lies: Transgression in Victorian Fiction. - book reviews**

The sociology of knowledge continues to provide fruitful lines of inquiry for literary critics. Alexander Welsh's *George Eliot and Blackmail* (1985), D. A. Miller's *The Novel and the Police* (1988), and W. David Shaw's *Victorians and Mystery: Crises of Representation* (1990) are among the precursors to the book under review which have usefully engaged Foucault, Bourdieu, Simmel and others to address literary practices as means of distributing symbolic power. Distinct from studies such as Nina Auerbach's *Private Theatricals* (1990), Kucich's book considers deceit not as a form of higher truth but, by maintaining truth and lies as separate ethical categories, as an "arbitrary overcoding of one forbidden aspect of experience with psychic value" (31). Building on the Bakhtinian and psychoanalytic account of transgression developed by Peter Szallybrass and Allen White in *The Politics and Poetics of Transgression* (1986), Kucich argues that "the transgression of distinctions between honesty and dishonesty was pivotal in struggles for middle-class cultural authority" (37).

Notorious for both earnestness and hypocrisy, the Victorian bourgeoisie affords ample material for a consideration of the power of lies. Kucich remarks that lying has, however, been overlooked as a viable mechanism of resistance against institutional technologies of truth by Foucauldians who collapse confession into economies of power. At the same time, Kucich recalls the bourgeois habit of stigmatisation: women, foreigners, and the working class as liars. Through readings of three pairs of writers--Anthony Trollope and Wilkie Collins, Elizabeth Gaskell and Ellen Wood, and Thomas Hardy and Sarah Grand--Kucich describes the diverse motives for appropriating the symbolic power of lies and its consequences for various groups within and outside the bourgeoisie.

The book's first pairing of Trollope and Collins best illustrates Kucich's method of argument. Choosing writers long thought to represent respectively the quintessence of middle-class stodginess and subversive deviance, Kucich demonstrates their common effort to define a bourgeois elite whose moral sophistication proceeds from transgressive deceit. Kucich's goal, however, is not to reduce their alleged differences to political insignificance, but rather to refine our appreciation of what distinguishes Trollope from Collins.

With evidence drawn from a range of Trollope's novels as well as his autobiography, Kucich argues that Trollope negotiates the conflict in bourgeois ideology between the disinterest required for trustworthiness and the desire required for social mobility, capitalist expansion, and sexual relations by recuperating lying for an anti-bourgeois elite. At the same time Trollope demonstrates his commitment to honesty as a moral and aesthetic virtue and disparages overtly self-interested mendacity; he likewise mocks gullibility and slavish adherence to absolute rules of honesty and associates moral sophistication with the ability to transgress such rules by "disinterested dishonesty." Lucy Roberts's falsehoods in *Framley Parsonage*, presented as signs of charming selflessness rather than ambition, are paradigmatic of the behavior of the Trollopean

# The Power Of Lies Transgression In Victorian Fiction

**S Nieto**



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