

EDITORIAL

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Welcome to Issue 14 of *Lacunae*. First, I'd like to extend my abiding appreciation to our contributors who have brought this issue to life. Through their commitment to the clinic of writing, their thoughtful and diverse articles will hopefully be of wide interest and serve as inspiration to future contributors. Speaking of future contributions, please note that the next issue, Issue 15 (November 2017), will be an open issue and will be seeking general submissions. Issue 16 (May 2018) will be dedicated to the theme of autism and will be seeking submissions specifically dedicated to this important and sometimes controversial theme. So hopefully we will be hearing from you.

There is much to read and ruminate upon in this issue – a first-hand account of autism, anxiety, the “passions,” the discourse of science and the scientific status of psychoanalysis, Lacan's meditation on Kant and Sade, and our regular book review feature which explores Annie Rogers' recent book on psychosis. While not explicit, it is possible to trace the impress of Lacan's axiomatic principle of the sexual non-rapport throughout the issue's contributions, in so far as each article speaks to the inherent division of the subject and its alienation in the Other and how this plays out differently in structural, symptomatic and discursive ways. Other seams running through the issue's articles underscore the importance of key philosophers for Lacan, and all of the contributions can be discerned as assessing how their major themes are implicated in psychoanalytic practice and technique.

Lieven Jonckeere, in “Psychoanalytic Questions to Donna Williams,” treats us to an extraordinary interview, or rather a series of interviews, which he conducted in late 2015 with the famous autistic, Donna Williams. Donna Williams, who sadly passed away in April 2017, left behind a prolific body of writing, interviews and recordings, now including these interviews, which are published here in full and with minimal editing. Lieven’s charismatic and well-honed interview skills, and his breadth of knowledge about autism, in addition to Donna Williams’ verbosity, produce a first-hand account of autism that is a fascinating read, not just to those interested in the vicissitudes of autism.

Alan Rowan, in his article “Anxiety,” takes an investigative journey through Freud’s and Lacan’s work on anxiety, with Kierkegaard, Heidegger and Sartre for company. His study of the development of Freud’s and Lacan’s thinking on anxiety adroitly implicates anxiety, not as a troubling affect to be gotten rid of, but as an unavoidable existential state of being that has particular subjective and temporal resonances. It is the affect par excellence, indispensable to the clinic, and the analyst’s understanding of anxiety facilitates and conditions its proper place in the application of clinical technique and in the subjective experience of the analysand. Alan’s study highlights the importance of philosophical thought in the psychoanalytic conception of anxiety and reminds the reader of the importance of reading widely in any exploration of Freud’s and Lacan’s significant conceptions.

Olga Cox Cameron, in “Dido’s Pyre and ‘Normal Error of Existence,’” explores the triad of the three passions, love, hate and ignorance, set out by Lacan in the transference. Her article weaves

through a number of seminars, principally the seminars on desire and identification, to contemplate these crucial concepts, alongside the o-object, in the desiring life of the subject. Olga deploys the timeless Irish love song, *Dónal Óg*, a classic in Irish literature and music, as well as the poetry of Wallace Stevens, to elucidate a literal harmonics of the “normal error of existence,” which these three passions are crucially implicated in, and which indeed greatly challenge, psychoanalytic work.

Dany Nobus, in “When Peter Caws met Jacques Lacan: Some Notes on the Scientific Status of Psychoanalysis,” explores Lacan’s participation in the 1966 conference on linguistics in Baltimore, Maryland, which was a gathering of the world’s pre-eminent linguists and theorists of language of the time, in order to enquire into the scientific status of psychoanalysis, as well as the nature of the subject and object in psychoanalytic terms. Dany brings the conference to life for the reader, and with the insights of the American philosopher, Peter Caws, who was at the conference, and with Lacan’s text “Science and Truth” in support, extracts key points pertinent to the timeless debate on the scientific status of psychoanalysis, as well as what distinguishes psychoanalytic practice from established clinical protocols and epistemological formulations of the subject.

John O’ Donoghue, in “The Monstrosity of Post-Truth” takes up Lacan’s “Kant with Sade” (1963) to assess concepts such as the Good, morality, truth and *jouissance* as they pertain to contemporary notions of truth, pleasure and “reality,” or rather, Baudrillard’s “hyper-reality.” The status of morality and the Good is to be differentiated in the work of Kant and Sade, and the

importance of Lacan's "Kant with Sade" is indicated in how these differentiations inform Lacan's conceptions of ethics and *jouissance*. John reminds us of the importance of a consideration of the work of Kant and Sade and Lacan's "Kant with Sade" in order to be alert to the particularities and vagaries of pleasure, enjoyment and truth in today's world.

In our regular book review section, **Pauline O' Callaghan** reviews *Incandescent Alphabets* (Karnac, 2016), the recent book from psychoanalyst and artist, Annie Rogers, and sets out how it adds to the psychoanalytic literature on psychosis. Pauline explores how this highly readable and fascinating book adds to Rogers' impressive yield of publications, with chapters exploring the work and first-hand accounts of various artists diagnosed as schizophrenic; Rogers' own relationship with psychosis; the creation of a play with dialogue of six famous writers, including James Joyce, Emily Dickinson and Janet Frame, all of whom pushed the boundaries of language, and some of whom suffered breakdowns; and an account of the Lacanian approach to working with psychosis.

There is something in this issue, I hope, for everyone!