

Charles T. Tart

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An American journal of psychoanalytic psychology devoted to the understanding of behavior and culture. Founded 1913.

GOING CRAZY: AN INQUIRY INTO MADNESS IN OUR TIME. Otto Friedrich. New York: Sion and Schuster, 1975. 384 pp.

Going Crazy reads like a Who's Who in Madness, or better, a 384-page *Time Magazine* cover story on the subject. This is not surprising, because author Otto Friedrich is a senior editor at *Time*. He admits a bias against psychiatry, claims no expertise on "craziness," and purposely uses this term because it is the least scientific and least amenable to rigid definition. "I can't explain it to you," he says, "I can only show you a variety of scenes of what it looks like."

Variety is certainly what we get. Personal tape-recorded accounts of breakdowns from Friedrich's friends and friends of friends, and a welter of stories of celebrities and personages in real life and fiction whose crackups have been described by themselves elsewhere or have been pieced together by Friedrich. Such accounts are, of course, as fascinating to read as they are often heart-rendering. Still, one feels a curious lack of compassion in this book. Friedrich, in his endless spectacle, wants—needs?—to show that "madness is part of all of us, all the time, that it comes and goes, waxes and wanes." His definition is so broad as to include Norman Mailer, Joe Louis, George III, Jack London, Arthur Bremer, King Lear, Buzz Aldrin, Ernest Hemingway, Robert Lowell (how did he miss Anne Sexton?), Lance Rentzel (where is Jimmy Piersall?), Jean Seberg, Scott Joplin, William Burroughs, Seymour Krim, Dostoyevsky, Eldridge Cleaver, James Forrestal, Sylvia Plath, Thomas Eagleton, Mark Vonnegut, Lenny Bruce, and nine million alcoholics, to name but a few. After talking with people who have gone crazy, Friedrich concludes that about one third were cured mainly by psychiatry, another third by drugs and vitamins, and probably more than a third "by just being left alone to work out their own problems."

His final paragraph is typical of the smugness that informs this book:

I too have gone fairly crazy often, sometimes in ways that nobody ever suspected. I have never consulted the psychiatrists nor taken their drugs. But like millions of other people, I am still here to tell the tale.

It makes one want to say *Mazel tov*.

LEE MINOFF

PSYCHIATRY AND MYSTICISM. Ed. by Stanley R. Dean. Chicago: Nelson-Hall, 1975. xxii + 424 pp.

Popular and professional interest in areas that are usually pejoratively labeled "occult" or "mystical" has risen enormously in the last fifteen years. As William Roll tells us at the beginning of his contribution to this book, "In 1967 the Ouija board surpassed Monopoly as America's favorite board game." Since Monopoly can symbolize so many traditional American values, this is indeed a large-scale development.

Psychiatry and Mysticism represents a start by its editor, Stanley Dean, and many distinguished contributors to gather together some scientific knowledge of a large, amorphously bounded area that Dean

ROBERT W. DALY

proposes calling "metapsychiatry," and to think about some of its possible implications and applications. Metapsychiatry

is a term born of necessity to designate the important but hitherto unclassified interface between psychiatry and mysticism . . . metapsychiatry may be conceptualized as the base of a pyramid whose other sides are psychiatry, parapsychology, philosophy, and mysticism.

Almost half of the contributions are focused on scientific parapsychology, i.e., studies dealing with the existence, nature, and functioning of psi phenomena such as telepathy, clairvoyance, precognition, and psychokinesis. Especially noteworthy are the contributions of Jan Ehrenwald, Jule Eisenbud, Lawrence LeShan, Edgar Mitchell, J. B. Rhine, William Roll, and Berthold Schwartz. A few chapters touching on parapsychology fail, unfortunately, to reflect the rigorous scientific standards that have been normative in this field for several decades, although they illustrate some ways of conceptualizing paranormal phenomena.

A large number of chapters deal with consciousness and altered states of consciousness, with stimulating contributions by the editor, Paul Adams, James Beal, Stanislav Grof, Gary Schwartz, and others.

Many contributions deal with potential therapeutic applications of paranormal and metapsychiatric phenomena. Particularly stimulating are Carl Simmanton's chapter on mental factors in cancer therapy and Lawrence LeShan's chapter on a general theory of psychic healing. To illustrate, LeShan conceptualized psychic healing as of two main types: Type I primarily involves the attainment of an altered state of consciousness *by the healer*, in which he can *experience* himself and the patient as part of the cosmic unity, without specific attention to symptoms, as opposed to Type II, where specific symptoms are focused on. LeShan took the unusual step of reasoning that if his theory were correct, he himself ought to be able to practice it and become a successful psychic healer! His intriguing results are described in his chapter.

The chief difficulty with this book is the heterogeneity of the subject matter. Some contributions, like the experimental parapsychological material, are based on solid scientific footings, while other contributions draw on much more questionable material. Questionable or not, the possibilities raised are fascinating and may result in advances of great significance. Anyone could quarrel with the editor's particular set of selections, but all in all he has done an excellent and stimulating job.

We have just emerged from a long period of irrational rejection of metapsychiatric areas. There is a real danger of overenthusiastic (and just as irrational) overacceptance. Many of Dean's contributors recognize this and point out potential dangers of altered states and paranormal processes. Particularly outstanding is Elmer and Alyce Greens' report on the all-too-popular mind control courses. This book is an important contribution toward a more balanced understanding of these important areas of human experience.

CHARLES T. TART