

BOOK REVIEWS

Psicologia Psicoanalisi Parapsicologia [Psychology Psychoanalysis Parapsychology], by Giulio Caratelli. Rome: Sovera, 1996. 255 pp. L 31.000 (paper). ISBN 88-8124-015-7.

Del Hipnotismo a Freud: Orígenes Históricos de la Psicoterapia [From Hypnotism to Freud: Historical Origins of Psychotherapy], by José María López Piiiero. Madrid: Alianza Editorial, 2002. 157 pp. 6.00 Euros (paper). ISBN 84-206-7242-4.

The Bifurcation of the Self: The History and Theory of Dissociation and its Disorders, by Robert W. Rieber. Springer, 2006. 304 pp. \$69.95 (hardcover). ISBN 0-387-27413-8.

Premiers Écrits Psychologiques (1885–1888) Oeuvres Choises I [First Psychological Writings (1885–1888) Selected Works I], by Pierre Janet (edited by Serge Nicolas). Paris: L'Harmattan, 2005. 157 pp. 14.50 Euros (paper). ISBN 2-7475-7989-1.

L'Hypnose: Charcot Face a Bernheim: L'École de la Salpêtrière Face à l'École de Nancy [Hypnosis: Charcot Faces Bernheim: The Salpêtrière School Faces the Nancy School], by Serge Nicolas. Paris: L'Harmattan, 2004. 149 pp. 14.00 Euros (paper). ISBN 2-7475-5971-8.

Hypnotisme, Double Conscience et Altérations de la Personnalité: Le Cas Félicita X (1887) [Hypnotism, Double Consciousness and Alterations of Personality: The Félicita X. Case (1887)], by Étienne Eugène Azam (edited by Serge Nicolas). Paris: L'Harmattan, 2004. 284 pp. 28.50 Euros (paper). ISBN 2-7475-7628-0.

Nineteenth-century psychology and psychical research shared many things, such as a common interest in the workings of the subconscious mind and in the study of special cases, be they hysterics, the hypnotized, or mediums. This is clear in the historical writings of Carroy (1991), Crabtree (1993), Plas (2000), Shamdasani (1993), and others. The early work of such psychical researchers as Edmund Gurney, Frederic W. H. Myers, and Charles Richet contributed to this trend, as well as to ideas about dissociation (Alvarado, 2002). The six books reviewed here, some of which were published in French, Italian, English, and Spanish, discuss these issues and provide us with the general psychological contexts in which psychical research flourished during the nineteenth century.

A good place to begin discussing some of the historical relationships between psychology and psychical research is Giulio Caratelli's *Psicologia Psicoanalisi Parapsicologia*, a book published a decade ago in Italy that deserves to be better known. Caratelli presents previously published essays that cover general issues and specific investigators. The first type includes such topics as the induction of sleep at a distance, early uses of hypnosis in Italy, dreams and telepathy,

poltergeists, and the psychology of testimony. The second type consists of the psychological research work of individuals such as Sándor Ferenczi, Theodore Flournoy, Sigmund Freud, and Carl Gustav Jung.

The biographical essays are particularly interesting, exploring, for example, Freud's interests in psychic phenomena and his interactions with Ferenczi and Jung. The chapter on poltergeists touches on the discussions Freud had with Nandor Fodor about this phenomenon.

The essay on Flournoy presents much of what Caratelli refers to as the "various functions of dramatization, personification and creative imagination" (p. 69; this, and other translations, are mine). This is a reference to Flournoy's unique contribution to psychology and psychical research, his work with the mediumistic romances of medium H  l  ne Smith (the pseudonym of Catherine   lise Muller). Flournoy (1900) published a book based on this research that became the most important psychological study of mediumship of the times. In the book he studied mediumistic communications about previous lives in India and France and about life on planet Mars. The latter included the subconscious creation of paintings about Martian themes and of a Martian language.

While there is no attempt to bring the essays together in a conclusion, the work has much information on the interrelationship between psychology and psychical research.

The rest of the books reviewed here focus on the general nineteenth-century interest in the subconscious mind and on the use of hypnosis and the concept of dissociation, topics that have been discussed in many important studies (e.g., Crabtree, 1993; Ellenberger, 1970). A scholar that has made many contributions to the literature is the Spanish historian of medicine Jos   Maria L  pez Pifiero. The book reviewed here, *Del Hipnotismo a Freud: Or  genes Hist  ricos de la Psicoterapia*, is designed to be a very short discussion of a vast literature about hypnosis and the development of psychotherapy, which was discussed by the author in much more detail in a previous publication that unfortunately is rarely cited by non-Spanish speaking historians of psychology or by psychologists (L  pez Pifiero & Morales Meseguer, 1970).

Starting with selected pre-nineteenth century developments, Ldpez Pifiero succinctly covers animal magnetism, which he considers to be the "immediate antecedent of psychotherapy" (p. 29). In addition to Mesmer, the author discusses other figures such as Armand J. de Chastenet, the Marquis of Puyskgur. The author stated that Puyskgur changed mesmerism when he induced in one of his subjects "a state similar, but different from natural sleep, since he talked and walked as if he was awake, obeying automatically the orders of the magnetizer. Because of its similarity to spontaneous somnambulism, he named it 'induced somnambulism'" (p. 34). But Ldpez Pifiero also mentions other phenomena observed by Puys  gur, such as the diagnosis of illnesses by apparent non-sensory means.

Mesmerism, Ldpez Pifiero argued, originated Spiritualism because "the 'magnetized' could be an intermediary . . . to communicate with the spirits" (p.

37). Probably because the author wants to keep the account short he does not consider other influential factors nor does he give particular examples to illustrate his point. One case was Joseph W. Haddock's (1851) mesmeric subject Emma. In addition to clairvoyance, in 1848 "Emma would, in the mesmeric state, speak of the scenery and nature of the spirit world . . ." (p. 181). Haddock also noticed that Emma seemed to be in contact with a lady who had been related to him when she was alive (p. 187).

Space is also devoted to the hypnosis work of figures such as José Custodio de Faria, James Braid, William B. Carpenter, Daniel H. Tuke, Jean-Martin Charcot, Ambroise August Liébeault, Hippolyte Bernheim, Joseph Babinski, Pierre Janet, and Sigmund Freud, among others. The discussion not only covers the ideas and works of these individuals, but also some of the controversies related to them.

Charcot's work is discussed up to 1882, when he presented his famous paper at the French Academy of Sciences (Charcot, 1882). In this paper, to quote from López Piñero's translation of Charcot, hypnosis was seen to involve "various nervous states . . . According to my observations, there are three of these nervous states: 1., the cataleptic state, 2., the lethargic state, and 3., the somnambulistic state" (pp. 60–61). Unfortunately the author does not mention other important aspects of Charcot's work, such as his work with metalloscopy and metallotherapy. Charcot was involved in these studies in the 1870s; his work involved a topic that, in the mind of many, bordered on psychical research, or at least projected a strong image of the "marvelous" (Plas, 2000). He presided over a commission sponsored by the Société de Biologie to study the phenomena, publishing two papers with positive results (Charcot et al., 1877, 1878). The omission of these studies is important because there is a literature that has discussed this line of work as an important component in the development of Charcot's ideas (see, for example, the well-known study of Gauchet & Swain [1997/2000]). During the course of these studies the members of the commission found that the external and internal use of metals could cause such phenomena as the arrest of paralysis and hysterical attacks. They also found that metals could cause a transference from one side of the body to another so that anesthesia disappeared from a side and appeared on the other. This line of work was followed up later by others at the Salpêtrière, when Alfred Binet and Charles Féré used magnets to induce the transference of such phenomena as hallucinations and paralyzes from one side of the body to another (Binet & Féré, 1885). In this work, and in later experiments in which the influence was extended to go from one person to another (Babinski, 1886), it was assumed that the influence was a purely physical one caused by the magnet. The work of Babinski was described by López Piñero as one of the most colorful "exaggerations of the ideas of Charcot published by one of his disciples" (p. 86). However, while the work may be seen as an exaggeration of Charcot's opinions in terms of influences from one person to another, it was in some ways an extension of Charcot's earlier work and it was consistent with the theoretical framework of the Salpêtrière school and the idea that hysterical attacks and

hypnosis could be induced using external stimuli affecting the nervous system, of which the application of magnets was but one.

López Piñero discusses many interesting aspects of Charcot's work, such as the later views on the influence of ideas on paralyzes. But he cautions the reader against psychologizing Charcot's system too much. While this was seen as an important step, Charcot still had a "psychology without a subject,' according to which 'ideas' act on the organism through a deterministic mechanism" (p. 81). Bringing the person back to psychology, the author states, was the work of Janet and Freud.

There is much to recommend in this short book, particularly for psychologists and psychiatrists who wish to have an outline of the topic in question. Among its weaknesses, however, is the lack of a proper conclusion summarizing the book's content, and there are many parts where more clear bibliographical references would have been useful.

Another book seemingly addressed to psychologists and psychiatrists is Robert W. Rieber's *The Bifurcation of the Self: The History and Theory of Dissociation and its Disorders*. The author states in the introduction that there are several important aspects of the concept of dissociation, among them the notion that it is a process active in everyone. Furthermore, Rieber states that dissociation is a "mental activity which can be utilized by the individual for both creative as well as destructive purposes" (p. 9). While many forms of dissociation are mentioned, much of the discussion focuses on Dissociative Identity Disorder (DID).

The first chapter is devoted to brief discussions of old cases of dissociation, but the author also mentions students of the topic such as Abercrombie, MacNish, Mitchell, and Wigan. Rieber states that "alienists and psychologists . . . not only disputed the nature of the disorder but couldn't even come to any agreement about the vocabulary that should be used to describe it" (p. 18). Furthermore, the author presents summaries of the work and ideas of Pierre Janet, Frederic W. H. Myers, Morton Prince, and Boris Sidis. However, I disagree with some statements. Rieber contends that Janet was "the first person to argue that people under hypnosis are not unconscious but rather have a kind of divided consciousness" (p. 20). There were ideas of this sort before Janet published his first papers on the subject, which appear in the compilation of his early work discussed above. One such precedent situated close in time to the work of Janet comprised the writings of Edmund Gurney (1884), in which the stages of hypnosis were discussed, among other phenomena indicative of the presence of a subconscious intelligence. Furthermore, while the author is to be commended for including Myers in his discussion, we should not associate Myers with the idea that "there are multiple centers of consciousness" (p. 24). Instead, Myers defended the existence and action of a single subliminal self.

After a chapter on Freud's use of hypnosis and aspects of his dynamic psychology, Rieber discusses the Sybil case of DID in three chapters. In his view, the case was overly published and misrepresented; in fact, it was, he says, "a conscious misrepresentation of the facts" (p. 130). The author also presents short

summaries of old dissociation cases, such as those of Rachel Baker, Ansel Bourne, Doris Fischer, Mollie Fancher, Mary Reynolds, H el ene Smith, and F elida X., among others. In addition, Rieber presents a table summarizing aspects of the cases, such as demographics, presence of trauma (by type), and therapeutic success, among many other variables.

In the concluding chapter the author summarizes some trends. This includes the idea that DID is a "reflection of the society and epoch from which it arose" (p. 183). The topic of iatrogenesis and the skepticism of many contemporary clinicians, which are important aspects of the modern literature on the subject, are also discussed. In Rieber's view discussion of DID "is a risky enterprise; notwithstanding the formulation of the DSM-IV, no consensus has ever been reached as to what the term means or indeed, what kind of psychological, physical, or social states it applies to" (p. 185).

This book will be useful to mental health professionals looking for an overview of selected past ideas and cases of dissociation, particularly DID. Nonetheless it has some problems that are particularly important to those of us interested in the historical study of the topic. While Spiritualism and mediumship, as well as the work of Charcot, are mentioned, the discussion hardly analyzes the importance of these topics and figures for the study of dissociation. There are also documentation problems. One looks in vain for primary sources in the sections in which figures such as Braid, Charcot, Mesmer, Myers, and the Marquis de Puys egur are discussed, not to mention important French sources such as Janet's *L'Automatisme Psychologique* (1889) (only briefly mentioned in the text [p. 20], but not listed in the references for that chapter).

Furthermore, the author misses many important developments. For example, his overview of hypnosis does not include many examples of the appearance and induction of secondary personalities in hypnotized individuals, a topic reviewed by Crabtree (1993). Charcot did more than list what he believed were the physiological stages of hypnosis, as seen in a lecture he presented in 1890 about a patient showing instances of "doubling." This patient showed a "secondary state" that presented different memories and physiological phenomena than were exhibited in the primary state (Guinon, with Blocq et al., 1893: 171-176). The discussion of this and other examples of hypnotic and hysterical secondary personalities would have allowed Rieber to better defend what he referred to as "animal magnetism and its links to MPD" (p. 43). Similarly, his interest in the iatrogenic creation of DID could have been connected to the writings of Delboeuf (1886) and Flournoy (1900) and to the criticisms Hippolyte Bernheim presented of the hypnotic phenomena of the Salp etri ere researchers.

Such ideas about iatrogenesis form an important part of *L'Hypnose: Charcot Face   Bernheim: L' cole de la Salp etri ere Face   l' cole de Nancy*. Authored by French historian of psychology Serge Nicolas, the discussion focuses on the clashes between the Salp etri ere and the Nancy schools of hypnosis led by Charcot and Bernheim.

These developments took place in the context of a belief prevalent in France

that saw hypnosis as a particularly powerful technique to explore the human psyche. One worker in the field compared the investigative power of hypnosis to that of vivisection, qualifying the technique as a "moral vivisection" (Beaunis, 1887: 114). Both Janet (1889) and Richet (1883) actively used hypnosis in this way. Nicolas states that Charcot "used hypnosis as an experimental technique to study hysteria. In his clinical presentations of patients at the Salpêtrière he reproduced their symptoms with hypnosis (experimental neurosis). Hypnotism represented the experimental part of neurosis . . ." (pp. 15-16).

Nicolas also covers metalloscopy, metallotherapy, and the controversial transfer phenomena. Bernheim (1885), who is discussed in the second chapter, ascribed his results to suggestion. He also questioned the relationship between hysteria and hypnosis, as well as the stages of hypnosis that Charcot (1882) and others postulated.

In addition, Nicolas also discusses the writings of Joseph R. L. Delboeuf, who, like Bernheim, was skeptical of the Salpêtrière approach to hypnosis. Delboeuf's (1886) ideas are expressed to some extent in the title of a paper, "Influence of Education and Imitation in Induced Somnambulism." He did not believe that the famous stages of hypnosis nor the transfer phenomena were independent of suggestion. Articles written by Delboeuf are reprinted in chapters four and five of the book. The sixth chapter reproduces an article by Bernheim in which he summarized his objections to the Salpêtrière doctrine. Unfortunately, Nicolas does not reprint long excerpts from the Salpêtrière school with replies to criticisms.

While Nicolas's book is a good introduction to its topic, I feel that he could have broadened the scope of his work somewhat to include more information relevant to the iatrogenic ideas of Bernheim and Delboeuf. I am referring to an older literature that discussed demonopathy as a condition that was "eminently contagious" (Calmeil, 1845: Vol. 1, p. 86) and hallucinations as phenomena influenced by social ideas, by the "force of example, by a true moral contagion" (De Boismont, 1845: 308). Such concepts suggest that perhaps critiques of the Salpêtrière work were part of a conceptual tradition that was older and wider in scope than the one in the late nineteenth-century hypnosis literature.

While Nicolas's focus is France, and this is not a criticism of his work, at this point we need studies that extend the history of French hypnosis to the reception of the ideas coming from the Salpêtrière and Nancy schools in other countries. This could include, for instance, an analysis of discussions of the work with metals by English physicians (e.g., Tuke, 1879). All in all, Nicolas is successful in giving us a perspective of the battles between the rival schools, and, more importantly, in the development of a critical mentality in which the experimenters were not mere observers and the experimental subjects were not seen as mere passive instruments.

Other work by Nicolas includes the preparation of classic French materials on the topics here discussed. Under the title *Premiers Écrits Psychologiques*, he presents the first articles Pierre Janet published between 1885 and 1888. Nicolas includes an introduction to the volume presenting interesting biographical

details and comments about Janet that puts the work reprinted here in context. The first paper, published in 1885 and not in 1886 as it sometimes assumed, was a report of tests to induce trance at a distance with Mme. B., whose real name was Léonie Leboulanger, a topic discussed as well by Caratelli in the first book reviewed here. The article, entitled "Note sur Quelques Phénomènes de Somnambulisme," was a presentation made at a meeting of the Société de Psychologie Physiologique in 1885. Written by Janet (who worked with physician Joseph Gibert), the paper was presented by his famous uncle, the philosopher Paul Janet, in a session presided over by Jean-Martin Charcot. The context was decidedly mainstream, but the topic was not, consisting of a return to phenomena observed by old magnetizers. The results of these experiments, and of later ones reported in an 1886 paper also reprinted by Nicolas, became instant classics and were widely discussed in the contemporary literature by individuals from such different countries as England (Myers, 1886) and Poland (Ochorowicz, 1887; Janet's articles have been translated to English: Janet, 1885/1968a, 1886/1968b). The second paper reports tests in which several other people were present in addition to Janet and Gibert, including members of Janet's family (his uncle Paul and his brother Jules) and Léon Marillier, Arthur and Frederic W. H. Myers, Julian Ochorowicz, and Charles Richet. Soon after the appearance of the first paper, others presented similar observations of effects induced at a distance observed during the 1870s (e.g., Beaunis, 1886; Richet, 1886). It seems that Janet had taken the lid off a topic of great, but hidden, interest for some people. However, this does not mean that everyone accepted the research, something that is not discussed either by Caratelli or by Nicolas. An example of negative opinion about this work can be found in French philosopher Charles Renouvier, who wrote to William James on February 5, 1886: "It seems to me that the observations and experiments of Richet, Beaunis and others are no more scientific, that they no more meet the condition of verification and control, than do many of the accounts which fill the books on animal magnetism" (Perry, 1935: Vol. 1, p. 700).

Overall research on mental suggestion in France was ultimately unsuccessful in its quest to gain acceptance in psychology. While Janet kept his interest on different aspects of psychic phenomena in later years (e.g., Janet, 1892), he stopped his work on mental suggestion and distanced himself from those studies (Janet, 1930), something that has puzzled many. Caratelli (p. 162) mentions possible psychological reasons, and hints at Janet's possible worry about his future career. It seems to me that the latter must have been an important factor, and one that deserves archival research. Janet was in his late 20s when the first paper was presented and, while his work seems to have been well received, the general topic of mental suggestion in France had its critics, among them George Gilles de la Tourette, who believed that, from the perspective of science, "the phenomena of mental suggestion do not exist . . . or are not proven" (Gilles de la Tourette, 1887: 167-168). Mental suggestion certainly was unorthodox and it is doubtful that, had Janet continued this work, he would have been able to

establish himself as a respectable clinician and as an influential author able to publish works of great importance such as *L'Automatisme Psychologique* (1889).

Premiers Écrits Psychologiques is not limited to the above-mentioned papers. It also includes other important articles, such as one entitled "Les Phases Intermédiaires de l'Hypnose," published in 1886 in the *Revue Scientifique*, a general science journal edited by Richet. The other three are very important papers reprinted from Théodule Ribot's *Revue Philosophique de la France et de l'Étrangère* in which Janet (1886, 1887, 1888) explored dissociation using hypnosis. These articles included "Les Actes Inconscientes et la Dkdoublement de la Personnalité Pendant le Somnambulisme Provoqué" (1886), "L'Anesthésie Systématisée et la Dissociation des Phénomènes Psychiques" (1887), and "Les Actes Inconscients et la Mémoire Pendant le Somnambulisme" (1888), which included work with a patient referred to as L. (Lucie), described in the 1886 paper as a nineteen-year-old hysteric.

The 1887 paper includes the first use of the term dissociation in Janet's writings. Dissociation, Janet argued, is the main aspect of such conditions as hysteria and hypnosis. A particular example of this process, and a phenomenon observed with Lucie, was "systematic anesthesia." In this paper Janet also reported using automatic writing to communicate with Adrienne, Lucie's secondary personality. Adrienne, he stated, was an "instrument of observation" (p. 90, this, and other pages, refer to the book under review), and automatic writing was a method of psychological analysis showing the existence of unconscious operations in the somnambulist. This, Janet believed, was the same as the writings of mediums.

Some of the material reprinted here, as Crabtree (2003) has discussed, gives us a window into the influence of psychical research on Janet's studies of dissociation. In the 1886 paper Janet refers to automatic writing as an example of unconscious action. Janet wrote that this phenomenon had been "studied very well by an English psychologist of merit, M. Fr. Myers, who is dedicated to the difficult study of unknown psychological phenomena" (pp. 80–81). A footnote to this sentence added that Myers's "ingenious work demands serious study," and, significantly, Janet adds that in his article he was only mentioning facts without getting into their interpretation (p. 81). If we turn to the article by Myers (1885), we find that in addition to discussions of a subconscious self in charge of automatic writing, Myers also discussed telepathy as the province of such a hidden mind. Clearly Janet was not willing to follow Myers here. Instead he "dissociated" Myers, taking the more accepted idea of unconscious action and remaining aloof to the supernormal. This shows a pattern that is common in the use of ideas, the selective appropriation of aspects of the material cited, which is particularly significant in this case because it illustrated the marginal status of psychical research in general, and ideas of telepathy in particular. A similar point may be made by Janet's use of the mesmeric literature, such as his citation of Deleuze (p. 92) in his 1887 paper.

Janet's dependence on particular patients to discover, or to create, the

workings of the subconscious and of dissociation was typical of the French clinical tradition explored by Carroy (1991), among others. This tradition is illustrated in the studies of hysteria and hypnosis Charcot conducted at the Salpêtrière. The photographs of hysterics from this hospital have left us with many visual records of a variety of patients; it has been argued that these photographs created the phenomena in question as a function of the psychosocial environment at the time (Didi-Huberman, 1982/2003). Included among these patients is the famous Blanche Wittmann, immortalized by Andre Brouillet in the painting in which she lies in Charcot's arms while being scrutinized by many physicians (Signoret, 1983).

Another important patient, and the main subject of the next book reviewed here, was the *Félida X*. case of double consciousness, probably the most influential and widely cited case of its time, which was described in *Scientific American* as a "splendid chance for a sensational novelist" (Two Personalities in One Person, 1876). French physician Charles-Marie-Étienne Eugène Azam chronicled the case in his classic 1887 compilation of previously published papers, *Hypnotisme, Double Conscience et Altérations de la Personnalité*, reprinted under the direction of Serge Nicolas as a facsimile of the original edition.

Nicolas's introduction not only presents biographical information but also lists Azam's published writings on the case and reprints an article and a review of the book by philosopher Victor Egger, as well as Azam's 1890 paper that discusses the "doubling of personality," and an excerpt from a revised edition of the book (Azam, 1893). The book opens with a preface by Charcot. Praising the work of his school, he affirms that hypnotism "has arrived thanks to the regular application of the nosographic method" and has "definitively conquered a place among the facts of positive science" (p. 5). Azam, Charcot argued, was one of the persons who initiated such developments.

The work has three chapters with several sections. The first chapter covers many aspects of hypnosis. This includes Azam's use of hypnosis and speculations on hyperesthesia during the state. Presumably referring to clairvoyance and other phenomena, Azam states that he has never seen the "marvels of magnetism" (p. 13). Furthermore, he believes that hyperesthesia may be the principle behind the "supposed magnetic fluid and its marvels . . . second sight, etc." (p. 38). Although this is not pointed out in the introduction to the book, Azam's ideas were consistent with many other nineteenth-century French attempts to explain the phenomena of hypnosis using the idea of enhanced sensory functions during the state, a topic studied by Bertrand Méheust (1999: 163–174). However, Azam was more positive about thought-transference in a letter he wrote after the book was published (the letter was published by Dufay, 1889: 205–224).

Related to my comments above, the phenomena of contagion is seen by the author to be behind hysteria and possession, among other phenomena. He points out that if a woman has a hysterical attack in a hospital hall, it is common to see the appearance of other cases in the same place. The "excited imagination," he

says, is important in hypnosis. Interestingly, he did not connect this thought to hysteria and hypnosis research at the Salpêtrière. But perhaps this may be explained by the fact that Azam was being political, because Charcot wrote a preface for the book.

The second chapter, and the main part of the book, focuses on the celebrated Félida X., a woman "tormented by an alteration of memory" producing "sort of a double personality" (pp. 61–62). Early in life, and with no known cause, Fklida manifested what looked like sleep and awoke in a secondary state that lasted one or two hours. Azam first saw her in 1858, when her changes were preceded by a strong headache. In the secondary state "She raises the head and, opening the eyes, salutes smiling the persons around her, as if they just arrived; her physiognomy, sad and silent before, is lightened and exudes gaiety . . ." (p. 67). During the secondary state Félida got pregnant, but claimed she was not aware of the facts leading to her new "state."

The case is too complex to summarize here in all its details. Suffice it to say that Azam saw on a few occasions a third state and observed Fklida again in the 1870s, after having lost sight of her for many years, and then in 1882 and 1887. He noticed that over time the secondary state became her main state, a process that is illustrated graphically in the book (p. 119). However, writing about later observations of Fklida in 1890, Azam said that her "secondary conditions . . . do not last but a few hours" (Azam, 1890: 140).

Part of the second chapter was devoted to theoretical ideas. Azam believed that Félida's changes were caused by a diminishment of the circulation of blood in parts of the brain due to the hysterical state of the patient. Finally, in chapter 3 Azam discussed a variety of other issues related to alterations of personality, such as the influence of morbid states and legal issues.

All the work reviewed here is a reminder of the rich history of psychiatrists' and psychologists' efforts to understand the subconscious and its phenomena. Whether we focus on physiological, psychological, or social processes, on the interaction of these studies with physiology or psychical research, on the conflicts of opposing schools of thought, or on particular clinicians, researchers, or patients, the works discussed here show the rich heritage of the old literature and the complexities of historical research. Mimicking dissociation, the efforts to understand this past, or at least some important contributing factors, have frequently been separated from common knowledge, presenting a need for continuous explorations and reconstructions using multiple approaches and points of view.

CARLOS S. ALVARADO
Division of Perceptual Studies
University of Virginia Health System
P. O. Box 800152
Charlottesville, VA 22908
csa3m@virginia.edu

References

- Alvarado, C. S. (2002). Dissociation in Britain during the late nineteenth century: The Society for Psychical Research, 1882–1900. *Journal of Trauma and Dissociation*, 3, 9–33.
- Azam, E. E. (1890). Le dédoublement de la personnalité et le somnambulisme. *Revue Scientifique*, 20, 136–141.
- Azam, E. E. (1893). *Hypnotisme et Double Conscience: Origine de Leur Étude et Divers Travaux sur des Sujets Analogues*. Paris: Félix Alcan.
- Babinski, J. (1886). Recherches servat à établir que certaines manifestations hystériques peuvent être transférées d'un sujet à un autre sujet sous l'influence de l'aimant. *Revue Philosophique de la France et de l'Étranger*, 22, 697–700.
- Beaunis, H. (1886). Un fait de suggestion mentale. *Revue Philosophique de la France et de l'Étranger*, 21, 204.
- Beaunis, H. (1887). *Le Somnambulisme Provoqué* (2nd ed.). Paris: J.-B. Baillière.
- Bernheim, H. (1885). L'hypnotisme chez les hystériques. *Revue Philosophique de la France et de l'Étranger*, 19, 311–316.
- Binet, A., & Féré, C. (1885). L'hypnotisme chez les hystériques: Le transfert. *Revue Philosophique de la France et de l'Étranger*, 19, 1–25.
- Calmeil, L.-F. (1845). *De la Folie Considérée Sous le Point de Vue Pathologique, Philosophique, Historique et Judiciaire* (Vols. 1–2). Paris: J.-B. Baillière.
- Carroy, J. (1991). *Hypnose, Suggestion et Psychologie: L'invention de Sujets*. Paris: Presses Universitaires de France.
- Charcot, J.-M. (1882). Sur les divers états nerveux déterminés par l'hypnotisation chez les hystériques. *Comptes-Rendus Hebdomadaires des Seances de l'Academie des Sciences*, 94, 403–405.
- Charcot, J.-M., Luys, J. B., & Dumontpallier, A. (1877). Rapport fait à la Société de Biologie sur la métaloscopie du Docteur Burq. *Comptes Rendus des Seances de la Socie'te' de Biologie*, 30, 1–24.
- Charcot, J.-M., Luys, J. B., & Dumontpallier, A. (1878). Second rapport fait à la Société de Biologie sur la métaloscopie et la métallothérapie du Docteur Burq. *Comptes Rendus des Seances de la Socie'te' de Biologie*, 31, I–XXXII.
- Crabtree, A. (1993). *From Mesmer to Freud: Magnetic Sleep and the Roots of Psychological Healing*. Yale University Press.
- Crabtree, A. (2003). "Automatism" and the emergence of dynamic psychiatry. *Journal of the History of the Behavioral Sciences*, 39, 51–70.
- De Boismont, A. B. (1845). *Des Hallucinations ou Histoire Raisonne'e des Apparitions, des Visions, des Sognes, de l'extase, du Magnétisme et du Somnambulisme*. Paris: Germer Baillière.
- Delboeuf, J. R. L. (1886). De l'influence de l'éducation et de l'imitation dans le somnambulisme provoqué. *Revue Philosophique de la France et de l'Étranger*, 22, 146171.
- Didi-Huberman, G. (2003). *The Invention of Hysteria: Charcot and the Photographic Iconography of the Salpêtrière* (A. Hartz, trans.). Cambridge, MA: MIT Press. (Original work published 1982).
- Dufay, Dr. (1889). La vision mentale our double vue dans le somnambulisme provoqué et dans le sornnambulisme spontanée. *Revue Philosophique de la France et de l'Étranger*, 27, 205–224.
- Ellenberger, H. F. (1970). *The Discovery of the Unconscious: The History and Evolution of Dynamic Psychiatry*. Basic Books.
- Floumoy, T. (1900). *From India to the Planet Mars: A Study of a Case of Somnambulism*. New York: Harper & Brothers.
- Gauchet, M., & Swain, G. (2000). *El Verdadero Charcot: Los Caminos Imprevistos del Inconsciente* (M. I. Fontao, trans.). Buenos Aires: Nueva Vision. (Original work published 1997).
- Gilles de la Tourette, G. (1887). *L'hypnotisme et les Etats Analogues au Point de Vue Me'dico-Legal*. Paris: E. Plon, Noutm.
- Guinon, G., with the collaboration of Blocq, [P. O.], Souques, [A.-A.], & Charcot, J.-B. (Eds.). (1893). *Clinique des Maladies du Système Nerveux: M. le Professeur Charcot: Leçons du Professeur, Me'moires, Notes et Observations* (Vol. 2). Paris: Bureaux du Progrks Médical.
- Gurney, E. (1884). The stages of hypnotism. *Proceedings of the Society for Psychical Research*, 2, 61–72.
- Haddock, J. W. (1851). *Somnolism & Psycheism; or, the Science of the Soul and the Phenomena of Nervation* (2nd ed.). London: James S. Hodson.

- Janet, P. (1886). Les actes inconscientes et la doublement de la personnalité pendant le somnambulisme provoqué. *Revue Philosophique de la France et de l'Étranger*, 22, 577–592.
- Janet, P. (1887). L'anesthésie systématisée et la dissociation des phénomènes psychiques. *Revue Philosophique de la France et de l'Étranger*, 23, 449–472.
- Janet, P. (1888). Les actes inconscients et la mémoire pendant le somnambulisme. *Revue Philosophique de la France et de l'Étranger*, 25, 238–279.
- Janet, P. (1889). *L'Automatisme Psychologique: Essai de Psychologie Expérimentale sur les Formes Inférieures de l'activité Humaine*. Paris: Félix Alcan.
- Janet, P. (1892). Le spiritisme contemporain. *Revue Philosophique de la France et de l'Étranger*, 33, 413–442.
- Janet, P. (1930). Autobiography of Pierre Janet. In Murchison, C. (Ed.), *A History of Psychology in Autobiography* (pp. 123–133). Worcester, MA: Clark University Press.
- Janet, P. (1968a). Report on some phenomena of somnambulism. *Journal of the History of the Behavioral Sciences*, 4, 124–131. (Original work published in 1885).
- Janet, P. (1968b). Second observation of sleep provoked from a distance and the mental suggestion during the somnambulist state. *Journal of the History of the Behavioral Sciences*, 4, 258–267. (Original work published in 1886).
- López Piñero, J. M., & Morales Meseguer, J. M. (1970). *Neurosis y Psicoterapia: Un Estudio Histórico*. Madrid: Espasa-Calpa.
- Méheust, B. (1999). *Somnambulisme et Mediumnité' (1784–1930): Vol. I: Le Défi du Magnétisme Animal*. Le Plessis-Robinson: Institut Synthélabo pour le Progrès de la Connaissance.
- Myers, F. W. H. (1885). Automatic writing—II. *Proceedings of the Society for Psychical Research*, 3, 1–63.
- Myers, F. W. H. (1886). On telepathic hypnotism, and its relation to other forms of hypnotic suggestion. *Proceedings of the Society for Psychical Research*, 4, 127–188.
- Ochorowicz, J. (1887). *De la Suggestion Mentale*. Paris: Octave Doin.
- Perry, R. B. (1935). *The Thought and Character of William James* (Vols. 1–2). Little, Brown.
- Plas, R. (2000). *Naissance d'une Science Humaine: La Psychologie: Les Psychologues et le "Merveilleux Psychique"*. Rennes, France: Presses Universitaires de Rennes.
- Richet, C. (1883). La personnalité et la mémoire dans le somnambulisme. *Revue Philosophique de la France et de l'Étranger*, 15, 225–242.
- Richet, C. (1886). Un fait de somnambulisme à distance. *Revue Philosophique de la France et de l'Étranger*, 21, 199–200.
- Shamdasani, S. (1993). Automatic writing and the discovery of the unconscious. *Spring*, 54, 100–131.
- Signoret, J. L. (1983). Une leçon clinique à la Salpêtrière (1887) par André Brouillet. *Revue Neurologique*, 139, 687–701.
- Tuke, D. H. (1879). Metalloscopy and expectant attention. *Journal of Mental Science*, 24, 598–609.
- Two personalities in one person. (1876). *Scientific American*, 35, 192.

A Casebook of Otherworldly Music: Vol. 1 of Paranormal Music

Experiences by D. Scott Rogo. San Antonio, TX: Anomalist Books, 2005. 176 pp. \$12.95 (paper). ISBN 1-933665033.

A Psychic Study of the Music of the Spheres: Vol. 2 of Paranormal Music

Experiences by D. Scott Rogo. San Antonio, TX: Anomalist Books, 2005. 176 pp. \$12.50 (paper). ISBN 1-933665041.

Anomalist Books has re-released a number of books by the late parapsychologist, D. Scott Rogo, including the first two books of his writing career. Originally published in 1970 by University Books under the title, *NAD: A Study of Some Unusual "Other World" Experiences*, the re-released and re-titled book, *A Casebook of Otherworldly Music: Vol. 1 of Paranormal Music Experiences*