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(Sculpture by Astrid Rusquellas, M.D.)

The American Academy of Psychoanalysis and Dynamic Psychiatry
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**New Members**

**Front Cover**
Freida *Ceramic relief sculpture* by Astrid Rusquellas, M.D.

This is a Ceramic Relief Sculpture that consists of a big “tile” 27” x 28”, my portrait of and homage to the great Mexican woman painter Frida Kahlo. It is executed in clay fired in my kiln and later handpainted in acrylics.

I was born in Buenos Aires, Argentina and my work reflects my Latin American upbringing and feelings. When I was ten years of age, I became fascinated by a series of reproductions of the paintings of Frida Kahlo that were published in the Cultural Supplement of the newspaper “La Nacion” in Buenos Aires. I felt deeply moved by Frida’s painting “The Broken Column” I kept returning to this first encounter with Frida many times in my own art, because I felt a powerful connection with her in spite of generational differences.
Dear Colleagues,

The Academy owes much gratitude to Dr. Gerald P. Perman, who has just completed his three year term as Chair of Scientific Programs. Dr. Perman’s hard work and creativity helped to make our meetings in San Francisco, Washington, D.C., Tempe, and San Diego so successful. The Co-Chairs in San Francisco, Paul Fine and Sandra Park, are to be congratulated for doing an outstanding job.

The new Chair of Scientific Programs is Dr. Eugenio Rothe, a senior academic and psychoanalyst in Miami. Dr. Rothe served for 16 years as the Director of Jackson Memorial’s Child and Adolescent Outpatient Clinic. He is a Founding Faculty Member and Professor of Psychiatry of the New Medical School of Florida International University and will be teaching its first class in August, 2009. Dr. Rothe has a particular research interest in immigrant populations and has published widely in the field. He is joined by Co-Chairs Dr. Helen Ullrich and Dr. Raul Condemarin in planning the Academy’s May, 2010 meeting in New Orleans.

NEW LEGAL BENEFITS FOR ACADEMY MEMBERS

For some time, the Academy’s general counsel, Scott Einiger, Senior Partner at Abrams, Fensterman, Fensterman, Eisman, Greenberg, FORMATO & Einiger, has made available a complimentary Legal Hotline as a benefit for Academy members. Several of us in the Academy have found Mr. Einiger’s counsel to be very helpful. Now, in addition, the firm will offer Academy members who wish to engage the firm’s services a rate that is discounted 15% from their usual and customary fees. We appreciate Scott’s helpfulness to the Academy and its members.

11th JOINT MEETING WITH OPIFER

The Academy will hold its 11th Joint Meeting with OPIFER (Organizzazione di Psicoanalisti Italiani Federazione e Registro) in Florence, October 17-18, 2009. The title of the conference is “Endings in Psychodynamic Psychotherapy: How, When and Why; In the Footsteps of Silvano Arieti.” Dr. Richard Brockman, an Academy Fellow, faculty member of the Columbia Psychoanalytic Institute and an Associate Clinical Professor of Psychiatry at Columbia, will be the Keynote Speaker. Dr. Brockman has published a well received book, “A Map of the Mind: toward a science of psychotherapy;” and numerous articles in peer reviewed journals. In addition, he is a published playwright whose works have been produced in cities around the world. There will be many other outstanding presentations.

October is a lovely time to visit Florence and Tuscany; the weather is good, the tourists few. The Academy Office has hotel information and registration forms for those who are interested in attending.

Our 10th Joint Meeting with OPIFER was held in Milan, October 25-26, 2008, and was exciting. Dr. Sherry Katz-Barnett, the Past President, was the Keynote Speaker to an enthusiastic audience. Academy Treasurer Jennifer Downey gave an excellent talk, as did Dr. Sheila Hollins, the immediate Past President of the Royal College of Psychiatrists in Great Britain.

I look forward to seeing many of you in Florence in October for the upcoming 11th Joint Meeting.

Best regards,
Joan Tolchin
Chair of Scientific Programs Update

by Gerald P. Perman, M.D.

This report is being written prior to our annual meeting and will be published after it has concluded. The theme of the 53rd annual meeting is “Beauty and Wisdom in Psychodynamic Practice: Theory and Findings” and will take place at the Hilton San Francisco from Thursday, May 14, 2009 through Sunday, May 17, 2009. Co-chairs Paul Fine and Sandra Park have done an excellent job along with program committee members Cesar Alfonso, Crittenden Brooks, Ralph Obler, Silvia Olarte, William Rickles, Eugenio Rothe, Astrid Rusquellas, Matt Tolchin and Helen Ullrich. In addition to the usual panels, workshops, and activities, including the Keynote speaker dinner, there will be a special film event. Steven Weissman, Washington, D.C. psychoanalyst, has recently published a book on the formative years of Charlie Chaplin and will be screening The Kid to be followed by a talk and discussion.

Residency directors across the country have been notified of our annual meeting by the Academy staff, and California members of the planning committee have been making their own individual efforts to bring our meeting to the attention of local residency programs. Academy staff has also publicized the meetings in the usual psychiatric newspapers. At the time of writing this report two weeks before the meeting, registration is robust at 117 and climbing. The planning committee will informally organize evening restaurant reservations for attendees.

The May 2010 54th annual meeting in New Orleans will be co-chaired by Helen Ullrich and Raul Condemarin. They are planning to focus on themes of trauma (c.f. Hurricane Katrina) and neuroscience. Possible Opening Night and Keynote speakers are being identified and considered.

The 55th annual meeting takes place in Hawaii and will open on May 12, 2011.

The Academy continues to organize fall meetings with OPI-FER in Italy under the leadership of Academy President Joan Tolchin, M.D. This year’s meeting will be held in Florence on October 17-18. Keynote speaker will be Academy Member Richard Brockman, M.D.

The Consortium for Psychoanalytic Research, Inc. with whom the Academy jointly sponsors its scientific program, had its 16th annual conference in Washington, D.C. at Sibley Memorial Hospital on Sunday, January 31st, 2009. The presenter was Jane Tillman, Ph.D. from Austin Riggs. Her topic was “The Effect of Suicide on the Clinician: A Research Perspective.” I chaired this meeting and will be next year’s chair as well. The all-day conference was well-attended with about 90 registrants.

Next year’s CPR meeting will take place on February 21, 2010 and will feature Patrick Luyten, Ph.D., Assistant Professor, Research Group on Psychotherapy and Depth Psychology, Center for Psychoanalysis and Psychodynamic Psychology, Catholic University of Leuven. He will speak on mentalization and somatic illness. Past Academy President Sheila Hafter Gray hosts a brunch for the monthly CPR board meetings in her home and Academy Trustee Erminia Scarcella organizes a pre-conference dinner with gustatory contributions by board members.

I have enjoyed my three years as Academy Chair of Scientific Programs and I value the many contacts and friendships I have made along the way. I look forward to supporting my successor, Eugenio Rothe, and future program chairs to the best of my ability in a consultative role.

In closing, I could not have performed my role as Chair of Scientific Programs over the past three years without the superb support of S&S Management, and Ms. Jackie Coleman and Ms. Jacqui Davis, in particular. They have been consistently responsive, efficient, competent, friendly, and frugal. I could not have asked for a better management team.

Thank you.

Respectfully submitted,
Gerald P. Perman, M.D.
Chair of Scientific Programs

Reflections on Anticipating the 53rd Annual Meeting of the AAPDP in San Francisco

by Paul Fine, M.D.

By the time you read this edition of the Forum, the 53rd annual meeting of the AAPDP in San Francisco will have come and gone. Hopefully, you were able to attend and found the meeting enjoyable and informative.

Work on the scientific program commenced long before the May 2009 date. First, co-chairs were appointed, a committee recruited and regular transcontinental telephone conferences arranged. Formulating goals and a theme for the program followed. Next, invitations to submit proposals for plenary speakers, panels, workshops and papers were sent out, submissions reviewed and a program constructed. The final program was widely circulated and elicited a comfortable number of pre-registrations, 114, three weeks before the meeting.

Participation in the program was broadly based with contributions by 66 individuals. The fact that the meeting was in San Francisco may have encouraged contributors from the West Coast, with 7 on the program from northern California, 5 from southern California and others from Oregon and Hawaii. The Northeast was solid with contributors from New York, Maryland, Connecticut and Massachusetts. The remainder were from Florida, Georgia, Kentucky, North Carolina, Tennessee, Illinois,
The Academy has been a forum for open discussion in youth speak to experience? Is altruism realistic? Is it wise? tends to evoke controversy. Can wisdom speak to power? Can longevity and focal at the end of life. The very concept of wisdom has been defined as a transcendent human capacity, present life-long and focal at the end of life. The very concept of wisdom tends to evoke controversy. Can wisdom speak to power? Can youth speak to experience? Is altruism realistic? Is it wise?

The Academy has been a forum for open discussion in creativity.

Creativity will be explored during a unique evening at the Workshop addressed the question.

Creativity will be explored during a unique evening at the San Francisco meeting. Partly academic, partly entertainment, Dr. Stephen Weissman is hosting a screening and discussion of Chaplin’s *The Kid* and the Loss-Restitution Hypothesis of Creativity.

Wisdom is perhaps even more elusive than beauty. Wisdom has been defined as a transcendent human capacity, present life-long and focal at the end of life. The very concept of wisdom tends to evoke controversy. Can wisdom speak to power? Can youth speak to experience? Is altruism realistic? Is it wise?

The Academy has been a forum for open discussion in psychoanalysis and psychotherapy, even for topics that are controversial. Ideas related to wisdom were requested in the call for papers. Some of the presentations that attendees will have heard included considerations of Lincoln’s depression, socialized passivity in south India, the concept of “inverse attachment” between patients and therapists, differences between transference and nontransference love in psychoanalysis, intensive psychotherapy for chronic schizophrenia, and attitudes that improve residential treatment.

It is certain that mature wisdom will have been demonstrated by plenary speakers. Dr. Charles Nemeroff, Opening Night speaker, will draw our attention to the relationship between depression and heart disease. Dr. Carolyn Robinowitz’s Keynote Address “What Do Women (Psychiatrists) Want?: Wisdom and Beauty, Theory and Practice” will emphasize successful development and treatment in the context of the individual’s biology, experiences and culture. Dr. Joan Tolchin’s Presidential Address will discuss review the Academy’s historical role in psychodynamic psychiatry and medical psychoanalysis, its importance as a resource for psychiatric training, and the close relationship with the American Psychiatric Association.

We hope you enjoyed the meeting and we will have a follow-up report in the next, winter issue, of the Forum.

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**Psychoanalysis and Dynamic Psychiatry in China – The Academy and CAPA Liaison**

by César Alfonso, M.D. and Elise Snyder, M.D.

The American Academy of Psychoanalysis and Dynamic Psychiatry (AAPDP) has a long-standing and illustrious history of collaborating with individuals and organizations in other countries that represent the fields of psychoanalysis and dynamic psychiatry. During the past two years, in efforts spearheaded by Drs. César Alfonso, Elise Snyder and Sherry Katz-Bearnot, the Academy established a liaison and planned joint ventures with CAPA (China American Psychoanalytic Alliance – www.capachina.org). Academy members who are also CAPA members and are participating in teaching, training and supervising mental health professionals in China include César Alfonso, Sherry Katz-Bearnot, Debbie Katz, Joe Silvio, Jay Lefer, David Lopez, Ann Price, John Goethe, Jerry Perman, Sheila Hafter Gray, Gordon Kirschner, and Michael Blumenfield.

The Academy and CAPA have to date organized two jointly sponsored events – a panel presentation scheduled for Friday May 15, 2009 in San Francisco at the AAPDP 53rd Annual Meeting, and a Study Tour to China scheduled for October 16-November 1, 2009. In this article we will provide a brief history of CAPA, of the Academy-CAPA liaison, and of our planned activities.

**Psychoanalysis in China and the Role of CAPA**

In 1929, Freud wrote to the ex-Minister of Education of China (Zhang Shizhao): “I am pleased by your intention, in whatever manner you care to carry it out...(to) introduce psychoanalysis to your native country, China.”

During the 1920’s and 30’s Chinese, mainly literary critics and theorists, but also some clinicians, were very interested in psychoanalysis. Many of Freud's works were translated at that time. The Japanese occupation and the enormous changes in the government put an end to any organized interest. In the 1950s there was a slow resurgence of interest, but the Cultural Revolution and the subsequent change in the status of intellectuals ended that. By the 1980s interest was again rising, particularly among literary scholars. As in most parts of the world, literary critics and theorists found Lacan especially congenial. Their readings of Freud were limited in scope and sophistication. In recent years, there has been a broad resurgence of interest both among literary scholars and clinicians, limited by the absence of fully trained analysts in China and by the paucity of Western analysts fluent in Mandarin.

The China American Psychoanalytic Alliance (CAPA) was established in 2003 and incorporated as a non-profit in 2006 to promote psychoanalysis, psychoanalytic psychotherapy and psychotherapy training in China. Of the two hundred CAPA members, more than 100 American (and also Australian and Canadian) members are teaching and supervising mental health professionals in Beijing, Shanghai, Chengdu, and Wuhan. Six two-year psychoanalytic psychotherapy training programs serving close to 60 students in four cities in China began in September 2008. More than 20 CAPA members have visited China; lectured, supervised and provided consultations. Two CAPA members, (Elise Snyder and Ubaldo Leli) visit for
extended periods about once a year. There are about 100 dues-paying Chinese CAPA members. All of CAPA’s didactic and training activities are conducted in English in a secure fashion via SKYPE videoconferencing technology.

Chinese interest in psychoanalysis is intense. CAPA teachers and supervisors hope that after several classes have graduated from the two-year psychotherapy training programs, the Chinese graduates will become the teachers and the Americans will withdraw or remain in a consulting capacity. We hope that an American institute will then begin full psychoanalytic training in China, and one US based institute has expressed an interest in analytic training in China in the future.

Recent History of Mental Health Professions in China

The Chinese government declared 2005 “The Year of Harmony.” Given the enormous pace of change in China, the government has been very concerned about the mental health of the Chinese people. Psychologists are sent all over the world to learn “best practices”; many new graduate schools of psychology and counseling have opened. Middle schools were mandated to have one counselor for every 300 children, (in the U.S. the number may be closer to 1/3000) a result of concern about the “single” children. All counselors must be certified. Zhang Jianxin, deputy director of the Chinese Academy of Science’s Institute of Psychology in Beijing remarked in the August 16, 2007 issue of The Economist, “…urban Chinese now face tremendous pressure to make money and, most importantly, to compete with their neighbors for status. The result is a rise in disorders such as anxiety and depression.”

Officials at the Chinese Psychiatrists’ Association stated that China only has 17,000 certified psychiatrists (less than half the number of psychiatrists in the United States) and that mental illness is often diagnosed and treated by general practitioners. At the 2007 Party Congress, funding for social work schools was increased so that more social workers would be available to work on such issues as spousal abuse among Chinese minorities.

Among young mental health professionals and their teachers, interest in psychoanalysis is extraordinarily high. They read everything they can find, but their clinical knowledge lags, limited by access to Western texts and clinicians who speak Mandarin. Various groups of Western analysts have gone to China to offer lectures and brief supervisions. Since 1982, a group of German analysts have visited Shanghai, Beijing and other cities for five to seven day periods each year during which they lecture and offer “self experience” sessions. What has been sorely lacking is organized intensive psychodynamic treatment and training. This is the gap that CAPA is attempting to fill.

The Academy and CAPA Collaboration

AAPDP members who have joined CAPA are quite pleased with the experience of participating in CAPA didactic programs and all have signed up for continuation of their teaching and supervisory commitments for the next academic year. Additionally, AAPDP and CAPA have organized two events – a panel presentation at the AAPDP 53rd Annual Meeting in San Francisco on May 15, 2009, and a jointly sponsored Study Tour to China in October/November of 2009.

The San Francisco panel took place on Friday May 15, 2009 at the San Francisco Hilton, venue for the AAPDP meeting. The panel, “CAPA in China: Analyzing, Teaching and Dealing with Earthquakes in China” was chaired by Elise Snyder and the Discussant will be César Alfonso. Presenters included Elise Snyder, MD, Ubaldo Leli, MD, Jeffrey Taxman, MD, Kenneth Lee, MSW, and Allen Dyer MD, PhD. Dr. Snyder, CAPA’s current President and Charter Member, gave an overview of the history of the organization and describe her experiences collaborating with Chinese colleagues over the past decade. Dr. Leli, CAPA’s Vice-President, Charter Member, and Faculty member at Columbia, addressed transcultural aspects of clinical work with Chinese patients. Dr. Taxman, a psychiatrist and psychoanalyst from Wisconsin, internationally known for relief work with traumatized communities, talked about interventions for the Sichuan 2008 earthquake victims. Mr. Lee, a Social Worker based in Hawaii and active with the American Red Cross, reported on his experience in mental health disaster training in Chengdu and Beijing. Dr. Dyer, a psychiatrist and psychoanalyst from Tennessee addressed the topic of “Disaster Mental Health Community Training.” Dr. Alfonso, who has experience doing relief work for Cyclone Nargis victims in camps in the Thai-Burma border served as the panel’s discussant.

The Study Tour to China in the fall of 2009, co-sponsored by the AAPDP and CAPA, will give 25-30 members of both organizations the opportunity to travel and lecture in five cities throughout China over 17 days. The all-inclusive excursion will include visits to Beijing, Xi’an, Wuhan, Chengdu and Shanghai, all meals, four-star hotel accommodations, internal flights throughout China, guided sightseeing tours daily, and one morning or afternoon hospital visit in each city. Drs. Snyder and Alfonso, the tour leaders, will organize breakfast workshops and give participants the opportunity to lecture to our Chinese colleagues during the scheduled hospital and clinic visits. Due to an unexpectedly high number of inquiries and interest, CAPA is considering the possibility of a follow-up or second tour in the spring of 2010 or 2011.

If you are interested in the Study Tour, or if you have ideas as to how to further develop the Academy-CAPA liaison, please feel free to contact us by email at caa2105@columbia.edu and elise.snyder@yale.edu
It was in January 1911, about two decades before I was born, that Ernest Jones addressed a joint meeting of the Chicago Medical Society and the Chicago Neurological Society about criticisms of the psychoanalytic method. Present were MD’s of all sorts, but no psychiatrist (no one had any training or great interest in training elsewhere in Chicago at that time).

Many discussed this paper, included my grandfather neurologist Julius Grinker, who moved that Ernest Jones should be given a standing vote of thanks (Grinker, Roy R., Sr., 1963, A Psychoanalytical Historical Island, 1911-1912: Archives of General Psych., 8:392-404). My grandfather, Julius, showed considerable interest, and began to experiment with the method himself (Grinker, Julius., 1911, Freud’s Psychotherapy, Q. Bull. of N.W. Medical School, 13: 53-6), even writing a paper about it. He was already a successful neurologist, having been known for having introduced phenobarbital into this country in 1903 for the treatment of epilepsy.

His style of treatment of his neurological patients was to present himself as the ultimate expert: authoritarian, autocratic, rigid and tough. His patients worshipped him, and some even got better. But the following year, though (Grinker, Julius., 1912, Freud’s Psychotherapy, Ill. Med. J., 185-195), he was totally disenchanted, and felt the psychoanalytic method, as he understood it, was worthless. And yet, during the previous year, he wrote: “Psychoanalysis has as its basis a sound psychology, common sense, and a profound acquaintance with the innermost depths of human nature.” During my own training, I had the fantasy that one of his patients had professed sexual feelings for him, but it was actually another area that was most troublesome: his patients began to express ambivalence, outright hostility in an idealizing transference, and being scared away, as well as indignant, he stopped using it abruptly.

In the following year (Grinker, J., 1912), he wrote that psychoanalysis was “of no use.” My father, his assistant, tried the authoritarian style of his father, but it did not work for him, so he was most happy when his father was in town and in the office, rather than away, so he did not have to feel such and abject failure as a “helpful” neurologist when he saw his father’s patients.

In his 1912 paper, Julius Grinker wrote: “The vehemence of an attack of a scientific program is often in inverse proportion to the degree of ignorance of the attacking party.” He obviously felt he was not referring to himself. In another public discussion of a paper about the Emanuel Movement (called “religious psychology”), he briefly discussed it, saying “this therapy is not good enough for dogs,” and then abruptly sat down (Grinker, 1963). He was not known for mincing his words.

In 1924, Grinker, Sr. married, and took a European honeymoon, alternating holiday-days with brain-cutting with such eminent scientists as Von Monakow. He wired his father that he wished for some money to be able to stay and be analyzed. Julius wired back, “If you have nothing better to do with my money, return home at once, Your loving father, Julius.” (Grinker, Roy. R., Sr., 1979, Fifty Years in Psychiatry, C.C. Thomas, Springfield, Ill).

In 1927, after several years of labor, Franklin McLean opened the University of Chicago Medical School. His wife, Helen McLean, became one of Chicago’s leading Training Analysts. Franklin asked my father, now aged 27, to become the school’s first Professor and Head of the Department of Neurology and Psychiatry. At that time, the University of Chicago had no psychiatry department, and there were only 35 psychiatrists in the State of Illinois, most of whom practiced neurology almost exclusively. Grinker struggled along with the very few hospital beds, and an inextricably immense amount of hostility from the surgeons. Hostility toward psychiatry continued at Chicago for many decades.

Grinker, however, in reading Freud (Grinker, 1979), stated “At least I found a dynamic psychiatry with made sense to me on the basis of my training in Jacksonian dynamic neurology.” Thus he was delighted, when, in 1931, Franz Alexander, a psychoanalyst, was recruited to come from Boston to be a professor of psychiatry at the medical school. He accepted on the condition that he be professor in the Department of Medicine. As he began his work, he started a series of weekly seminars (Grinker, 1979). At one point, in discussing a case, he presented a man whose chronically constipated wife was “cured” by giving her a bunch of roses. Pandemonium ensued. Alexander never had a chance to explain anything, the weekly seminars dwindled in attendance, and most clinical examples were met with stony silence. In fact, the Dean of the Medical School announced that “There will be no further discussions until the end of all the seminar meetings.” Attendance declined even further (Grinker, 1979). To add insult to injury, when a medical student was found earning money to pay for his analytic fees by mowing faculty lawns on the side, another violent eruption ensued: Alexander was violating the tradition that doctors do not pay doctors. At this point, Alexander felt it was useless to continue, and returned to Boston, but later in 1932, with the help of Alfred Stern, returned to found the Institute for Psychoanalysis in Chicago (Grinker, Sr., personal communication).

At that time, Freud’s works (too sexual), were kept under lock and key in the University Library, and my father was only allowed to read them so long as he did not remove them from the building. In 1933, at the urging of Alexander, Grinker approached Alan Gregg, Medical Director of the Rockefeller Foundation, for a grant to go to Europe (with his family), for further psychiatric training and for a personal psychoanalysis. Gregg agreed, and encouraged him to bring psychoanalysis to the University of Chicago.

He made arrangements to be analyzed by Sandor Ferenczi in 1933, but just before we were ready to go, Ferenczi’s secretary wired: “Don’t come, Dr. Ferenczi just died.” (His death was due to pernicious anemia.) Grinker asked both her and Alexander what to do, and both said he should write to Freud. Ferenczi’s secretary wired back: “Freud has time!” Grinker wired Freud
and got a one-word wire back: “Come.” (Grinker, 1979)

So off we went, four Grinkers, my sister age eight and I only six years old, and a brand-new Chevrolet on the S.S. Champlain, all courtesy of Gregg/Rockefeller. When we arrived in Vienna, we had a huge apartment, many rooms, a Fraulein, a cook named Liesl, and my father, an English speaking analyst (Freud, who charged $25.00 (American dollars) per hour, six times a week. Quite unlike my father, Grinker tried to negotiate the fee down, but Freud was adamant, referred to both age and the dwindling number of patients to be had (shades of 1999-2000) (Gay, Peter, 1988, A Life for Our Time, W.W. Norton, N.Y., N.Y.).

Both Freud, and his daughter Anna had dogs, Freud a chow, Anna a giant wolfhound. Both would bark at the doorbell, and the wolfhound would immediately poke his snout into Grinker’s genitals, but Anna Freud allayed his fears. “Dr. Grinker, he’s safer now. Before he eviscerated sheep, but now he’s safe. Just pull his tail and he’ll stop barking” (Grinker, 1979). My father said to himself: “Not me!!” Grinker lay on the couch we all see in the photographs, covered with Oriental rugs. I had the delight of seeing the exact couch he laid upon on my own visit to Hampstead Heath – Anna Freud’s house (now the museum).

My mother felt that my father was not changing, or at least, not fast enough. She felt my father was not telling Freud of Grinker’s “not treating my mother nicely enough” (personal communication). She wanted to write Freud a complaining letter, that after getting Freud’s permission, my father encouraged her to do, although he also told her not to expect an answer. The letter was analyzed, and indeed no reply was forthcoming. According to my mother, criticism of his mother-in-law remained unabated.

My mother, jealous of her husband, wanted an analysis too. Anna Freud arranged one for her with Siegfried Bernfeld, who later became San Francisco’s most eminent senior analyst. In a coincidental meeting, my parents, Bernfeld, and an unknown woman approached the registration desk of a Spa at the same time. This was to be a weekend vacation. My mother, seeing Bernfeld with this much younger red-head whom she assumed was “obviously his mistress,” went up to Bernfeld, scolded him, and quit her analysis on the spot, until Bernfeld said: “Mrs. Grinker, let me introduce you to my wife.” There was more than enough embarrassment and discomfort in that lobby for everyone!! (Grinker, personal communication).

Bernfeld had made a pact with my mother – six months of a trial analysis. After five months, my mother said she felt it was time to terminate. Bernfeld said, “I think you had better stay on.” And she did, though she had no clear memories of him other than his tallness.

On the other hand, my father had hundreds of memories of his analysis, but refused, even with my most resolute importuning, to write a book about his extensive experiences with Freud, has others have done (Hilda Doolittle, A.A. Brill, Wortis, and many others), on the grounds of confidentiality. But he rationalized this with the following anecdote: Freud had told a joke to Grinker, who repeated it to Mrs. Sippy (wife of the inventor of the famous “Sippy diet” for peptic ulcer), who in turn mentioned it to her analyst, Anna Freud, who told her father, who responded to Grinker. The following day, Freud leaned forward and said: “Dr. Grinker, I hear you have been talking outside this office about what we say.” Grinker guiltily burst into tears! Freud responded: “Dr. Grinker, now you know what transference is.” (Grinker, Jr., 1954). (No mention is made of Anna Freud's identical breach of confidentiality.)

Although Grinker adhered to his resolve not to write a book, falling back on the still heart-felt issue of confidentiality, he did manage to tell me and others a fair number of signal events in his memories of experience with Freud.

Grinker reported that since it was “hard in any transference to express hostility to a genius – my solution was to quote Jake Finesinger’s (a Boston psychoanalyst) negative views, and I could also scold the dog at times.” (Grinker, 1979) In addition, Grinker would often tell Freud he should have been analyzed by Helen Deutsch, whom he loved, and who loved him, and thus “would not treat him this way.” (Grinker, 1979) (There was a large group of friends in Vienna from Boston and Chicago that had morning hours with their analysts, and then met for “coffee mit schlag” to discuss psychoanalysis, their psychoanalysts, and their hours. Finesinger was not in analysis, but there were the Blooms, the Gerards, the Mohrs, and others.) The Grinkers also made friends with Bibrings’, the Deutschs’, the Waelders’, and the Kris family, having weekly Saturday night dinners, with much conversation, of course, about psychoanalysis. There last four couples all emigrated to the United States at a later time.

During my father’s analytic hours, Freud often jumped up to consult a map if Grinker mentioned a specific place, and with only one electric outlet, a long cord traversed the floor of the office. One time, arising, Freud tripped and fell flat on his face, bleeding profusely from his nose. Grinker was afraid to move a muscle (Grinker, 1979). Others have written how Freud’s chow would sit silently at the foot of the couch. Grinker’s memory is that the dog was always moving about, often sniffing at his genitals. As a result, my father would enter the Herr Professor Doktor’s chamber each day with castration anxiety high. Jofi, Freud’s favorite among a series of chows, (Young-Bruehl, Elisabeth, 1988, Anna Freud, A Biography, Summit Books, New York) would sit and scratch the door to get out. Repeatedly the dog would be let in and out. When Jofi wanted “out,” Freud would stand up and open the door; then the dog would scratch to be let in, and this would repeat itself frequently. Freud occasionally said, when Jofi wanted “out,” “Jofi does not approve of what you are saying,” or scratching to be let in. “Jofi wants to give you another chance.” (Grinker, Roy R., Jr., 1994, Memorial for Roy R. Grinker, Sr., J. Am. Academy of Psa., 321-329)

Once, when Grinker was emoting a great deal, Jofi jumped right on top of him, feet-to-genitals, nose-to-nose. Freud said, “You see Jofi is so excited that you’ve been able to discover the source of your anxiety!” My father, well-trained in wild-animal behavior, closed his eyes and did not move a muscle, as one is taught to do with big brown bears, wild boars, and ferocious, charging rhinoceroses.

Grinker had an instant positive transference to Freud, but after several hours, Freud became ill and after some convalescence, returned to work sick, feeble, and fatalistic, quite a change from the previous weeks. He has acute heart failure, a pulmonary infarct, and pneumonia. His boundless energy had disappeared, and he walked very slowly (Grinker, Roy R., Sr., 1940, Reminiscences of a Personal Contact with Freud, Am J. of Orthopsychiatry, 10: 850-855). This made it difficult to express strong negative-father feelings. Freud worked enormously long hours, establishing his writings and his deeds for all future analysts those iron-clad rules that were so difficult not to break. But Freud broke them all. For example, when Grinker complained that he could not find a good cigar in all of Vienna, Freud jumped up and gave him one of his. If told a name-place, he would invariably look it up on a map at that very instant. He always wore slippers as he worked. The office was invariably cold. No excuses were tolerated for either cold...
Born in Korea on January 18, 1984, Cho was the second child of Sung-Tae Cho and Hyang Im Cho (Virginia Tech Review Panel (VTRP), 2007). At nine months of age, Cho developed whooping cough, then pneumonia and was hospitalized. Doctors told the Cho’s that Sueng Hui had a hole in his heart (some records say a heart murmur). Two years later, he underwent a diagnostic procedure (an echocardiogram versus a cardiac catheterization) to further evaluate. This was an emotional trauma for the three year old, who, from that point on, didn’t like to be touched. He was perceived as medically frail. According to his mother, he cried a lot and was constantly sick. Maybe Cho felt afraid, violated, mistrustful, or even unloved.

In 1992, the Cho’s moved to the US to pursue educational opportunities for their children (VTRP, 2007). Mrs. Cho began working outside of the home for the first time to make ends meet. This transition was difficult. The move to the US may have also been traumatic for Cho. None of the family spoke English. Both children felt isolated. Both parents worked extended hours at their dry cleaning business. His sister, Sun, stated that her
brother seemed more withdrawn and isolated in the US than he had been in Korea.

Sun recalled that at times they were made fun of. When he walked down school hallways, a few students would sometimes yell taunts at him. She took it in stride stating, “this was just a given” (VTRP, 2007, p. 32). Perhaps Cho did not take it in stride. Maybe he felt ostracized or alienated. Emigrating from Korea to the US was a major transition in Cho’s life. This occurred during the industry vs. inferiority stage of development, a socially decisive age. There is a danger of a sense of inadequacy if a child despairs of his tools, skills and status among peers.

Over the years, Cho spoke very little to his parents and avoided eye contact with them. He would talk to his sister a little (he was closest to her), but avoided discussing his feelings and reactions to things. If called upon to speak when a visitor came to the home, he would develop sweaty palms, become pale, freeze, or sometimes cry. Frequently he would only nod yes or no. Cho’s father was stern on issues of respect and sometimes felt disrespected by his introverted and withdrawn personality. Cho and his father would argue about this. Apparently, Mr. Cho would not praise his son. Where Cho’s later writings included a father-son relationship, the character of the father was always negative.

When Cho arrived in Virginia in the middle of the third grade, he was enrolled in the English as a Second Language program. School teachers indicated that he was not socially interactive and didn’t verbally communicate (VTRP, 2007). Cho was referred to the school’s educational screening committee because teachers believed the communication problems stemmed more from emotional issues than from language barriers. The summer before Cho started the seventh grade, his parents took him to the Center for Multicultural Human Services (CMHS) in Falls Church, VA after the elementary school recommended that they seek therapy for Cho. There, he engaged in art therapy. The therapist offered clay modeling, painting, drawing and a sand table at each session (VTRP, 2007). As he worked, she could ascertain what he was feeling and what his creations might represent about his inner world. She would talk to him about what the work indicated and hoped to help him progress in being more socially functional. Cho modeled houses out of clay that had no windows and no doors. This likely represents Cho’s separation from the “outside world.” It is symbolic of his lack of communication and extreme introversion. Cho’s therapist observed that while explaining the meaning of Cho’s artwork to him, his eyes sometimes filled with tears. This is one of two times that there was any documented outward expression of emotion. The therapy proved to be beneficial, because eventually, Cho began to make eye contact which was a step in the right direction.

Cho also saw a psychiatrist during his first meeting at CMHS and over the next several years. He was diagnosed with severe social anxiety disorder. It was communicated to the parents that some of Cho’s problems were rooted in acculturation challenges, and a history of medical tests as an infant and preschooler caused emotional trauma (VTRP, 2007). Records sent to Cho’s school and tests administered by mental health professionals indicated Cho’s social immaturity, and lack of verbal skills with an above average IQ. Cho continued to be isolated in middle school. In March of 1999, as an eighth-grader, his art therapist observed a change in his behavior. He began depicting tunnels and caves in his art, which the therapist considered to be red flags. He also suddenly became more withdrawn and showed symptoms of depression. She was also concerned about suicidal and homicidal thoughts, although he denied these. She drew up a contract despite this, asking him to communicate with his parents or someone at school if he were to have these thoughts. That’s exactly what he did in the following month.

Columbine occurred in April of 1999. Shortly thereafter, he wrote a disturbing paper in English class expressing generalized thoughts of suicide and homicide and indicating that he wanted to repeat Columbine. His parents were shocked to learn that he had written about homicide, but knew that he had hinted at ideas about suicide. The writing concerning Columbine was probably the earliest overt warning sign for suicidality and homicidality. He was evaluated by a psychiatrist at CMHS in June 1999. Mr. and Mrs. Cho explained to the psychiatrist that they were facing a crisis because their daughter would be leaving for college in the fall. The doctor diagnosed him with selective mutism and Major Depressive Disorder, and prescribed Paxil 20 mg, which he took from June 1999 until July 2000. He improved on this regimen.

Initially Cho attended Centreville High School. He then made another transition to Westfield High. One morning at Westfield, “one of his teachers reported to the guidance office that his speech was barely audible, he did not respond in complete sentences, and he was shy and shut down” (VTRP, 2007, p.36). An Individualized Educational Plan (IEP) was developed for Cho in January, 2001. The IEP listed a modification for oral presentations as needed, and a modified grading scale for oral or group participation. In-school language therapy was recommended as well. He was permitted to eat lunch alone and to provide verbal responses in private sessions with teachers rather than in front of the class where his manner of speaking sometimes drew ridicule from peers. With this arrangement, Cho did well in school. He was in advanced placement honors classes. However, his voice was inaudible in class, and he would only whisper if pushed (consistent with his behavior later in college).

Cho resisted continuing his weekly sessions at CMHS in the eleventh grade. He finished high school with a grade point average of 3.52 in an honors program and he scored well on the SAT (VTRP, 2007). Cho’s high honors and SAT scored earned him a seat at Virginia Tech. Virginia Tech was not aware of the special accommodations Cho received to support him emotionally and academically during his previous school years. These accommodations likely bolstered his academic success and would be necessary components of his academic program in a college setting.

In his application to Virginia Tech, Cho included a short writing about rock climbing (VTRP, 2007). Interestingly, it was written in first person and spoke about human potential that often cannot be reached because of self-doubt. Perhaps Cho had a lot of doubt about his abilities to assimilate into American college life which involves a lot more than just academics. It also involves interpersonal relationships and social acceptance. Maybe he had doubts about leaving home and going to an environment where he knows no one. He would be leaving an environment where he had the support of his guidance counselors, therapists, special education services and family.

Neither Cho, nor his high school revealed that he had been receiving special education services as an emotionally disabled student. Cho’s multifaceted support system disappeared, leaving a huge void. In August of 2003, Cho began classes at Virginia Tech as a Business Information Technology major. He ended his freshman year with a 3.0 GPA. Cho’s sophomore year (2004-2005) brought a decline in his grades. His coursework was focused more on science and math. His grades slipped. He
became more enthusiastic about writing and decided to change his major to English beginning the fall semester of 2005. This was a puzzling decision because English had not been one of his strongest subjects in school, and he disliked using words in school and at home.

Cho did not do very well in the English courses he took during the spring semester of 2005. He ended the semester with a 2.32 GPA (VTRP, 2007). This was likely discouraging and invalidating to Cho. Around the same time, in his presence, his sister happened upon a rejection letter from a New York Publishing house on Cho’s desk at home. This was likely an additional disappointing and invalidating experience for Cho. Cho was not writing as much in his junior year and he seemed more withdrawn. He continued to be seen around campus alone. He continued to be quiet with short responses to questions and he didn’t initiate communication.

During the fall of 2005, his roommate and two suitemates took Cho to several parties. After one of the parties, they went back to a female student’s room. There, he took out a lock blade and started stabbing the carpet (VTRP, 2007). They stopped taking him out after that incident. Social interactions were stressful for Cho. In the context of a poor self-concept, intense feelings of isolation from mainstream culture, and declining academic functioning, the events of that evening may well have led to heightened anxiety about social situations as well as diminished self-esteem. He was ambivalent about interacting with others. He was likely angry about his desire to feel sociable despite his inability to interact with others. To counteract self denigration the ego utilizes projection as a defense. Cho’s ambivalence about interacting with others may also have contributed to his subsequent homicidal/suicidal thoughts.

Cho would go to different lounges in the dorm and call one of his suitemates on the phone. He would identify himself as “question mark”. Cho’s twin brother - and ask to speak with Sueng (VTRP, 2007). He also posted messages to his roommate’s Facebook page, identifying himself as Cho’s twin. The question mark likely represents a poor sense of self. It also suggests dissociation, perhaps, between a more confident and an insecure Sueng.

Cho was uncooperative and disruptive in Nikki Giovanni’s poetry class. His writings displayed very angry, dark and violent themes. He wrote a story of a morning in the life of Bud in Professor Robert Hicok’s Fiction Workshop class in the spring of 2006.

Bud “who gets out of bed unusually early…puts on his black jeans, a strappy black vest with many pockets, a black hat, large dark sunglasses and a flimsy jacket…At school he observes students smiling, laughing, embracing each other…I hate this, I hate all these frauds! I hate my life…. This is when you damn people die with me…He enters the nearly empty halls and goes into an arbitrary classroom…Inside everyone is smiling and laughing as if they’re in heaven-on-earth, something magical and enchanting about all the people’s intrinsic nature that Bud will never experience. He breaks away and runs to the bathroom - I can’t do this…I have no moral right…He is approached by a gothic girl and tells her I’m nothing. I’m a loser. I can’t do anything. I was going to kill every god damn person in this damn school, swear to god I was, but I …couldn’t. Damn it I hate myself!” (VTRP, 2007, p. 50)

This story reflects Cho’s desire to be a part of the circle. He notices happiness and camaraderie among students on campus. He both desires and resents them for this. He desperately wants acceptance.

On December 12, 2005, VTPD received a complaint from a female sophomore regarding Cho (VTRP, 2007). It was in this woman’s dorm room that Cho produced a knife and stabbed the carpet. She received postings to her Facebook page throughout the semester that she believed were from him. The messages were self-deprecating. She would write back in a positive tone and ask if she were responding to Cho. He responded, “I do not know who I am” (VTRP, 2007, p. 46). She shared this with her father, who then spoke to the chief of police for Christianburg. Campus police were informed and an officer met with Cho on Dec 13th. He instructed him to have no further contact with the young woman.

Following the visit from campus police on December 13th, Cho sent an instant message to one of his suitemates stating, “I might as well kill myself” (VTRP, 2007, p. 47). The suitemate reported this to VTPD. Officers returned the same day interviewed Cho, and then took him to VTPD for assessment. A pre-screen evaluation was conducted by a LCSW for New River Valley Community Service Board (CSB). She recommended involuntary hospitalization.

A bed was located at St. Albans Behavioral Health Center of the Carilion New River Valley Medical Center. The magistrate issued a Temporary Detention Order (TDO) on the evening of the 13th of December (VTRP, 2007). He was subsequently admitted to St. Albans, and a hearing was to follow. The ruling at the hearing by the special justice was that Cho presented imminent danger to himself as a result of mental illness and outpatient treatment was ordered. An appointment was then scheduled with Cook Counseling Center at VA Tech for December 14th. New River Valley CSB was also informed of the outcome of the hearing. He was triaged at Cook Counseling Center, but did not receive treatment. Cho’s parents were not made aware of his involuntary commitment and other events that happened in the fall of 2005.

More troubled writings occurred in the spring of 2006 and Cho continued to be withdrawn. His writing became an outlet for his disturbed emotions, where anger, resentment, sadness and poor self-image were common themes. His writings were kept secret from his family for the most part, but when shared in class, became a source of fear and concern on the part of students and professors. The same behaviors in class that previously took place during his college career continued through the fall of 2007. In the spring of 2007, Cho began to buy guns and ammunition. His class attendance began to fall shortly before the assaults (VTRP, 2007).

Possible Axis I diagnoses for Sueng Hui Cho have likely been a source of debate for clinicians across the globe since the Virginia Tech massacre. The clinicians who treated him diagnosed him with Major Depressive Disorder, Social Anxiety Disorder and Selective Mutism. A cardiac procedure at a very young age was a traumatic experience for Cho and may have left him feeling afraid and mistrustful. He also had to adapt to American culture at a time when he was already having difficulty relating to family and peers.

Cho loved to write. Perhaps his writings provided the most salient clues to his conflicts. What seems evident from his writings and experiences is that Cho had difficulty with verbal and nonverbal communication from an early age. However, he desired friendships and relationships and seemed extremely disheartened and discouraged by his extreme introversion. He
also struggled with a poor self image (referring to himself as question mark, writings that reflect self-doubt) and feelings of rejection. Equally as evident as his conflicts is the fact that there were opportunities to help Cho that were missed, beginning just shortly after graduating high school leading up to the murder/suicide. Many systems had contact with Cho, including the educators and administrators at his secondary school and at Virginia Tech, campus police, the mental health system, gun retail, and the judiciary system. However, none of these systems were able to collaborate in effective ways to be proactive in Cho’s life and the lives of his 32 victims.

Dr. Howell was a third year psychiatric resident at the George Washington University Medical Center in Washington, D.C. when she submitted this paper in September 2008. Her email address is chowell77@hotmail.com.

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The Sunflower

Silence and Forgiveness

Abridged version of a presentation by Anthony Stern, M.D.
at the American Academy meeting on Psychotherapy and Spirituality, 12/07/2007

Simon Wiesenthal’s The Sunflower has been widely acclaimed as one of the most compelling explorations of forgiveness and justice ever written. In France it was named the 1969 Book of the Year and generated weeks of headline stories. Wiesenthal considered it to be his best written work. Since its publication it has been assigned in countless ethics, history, and religion courses around the world.

The first half of the book is a series of reminiscences, including episodes of Simon’s school years. The central event recounted dates back to 1942, when Simon is a 33 year old concentration camp inmate. In this terrible setting, he is summoned to the bedside of a fatally wounded 21 year old SS officer named Karl. Karl knows he is dying and shares his whole life story with Simon. In throes of self-revulsion, he goes on to describe his participation in a mass murder of 300-400 Jews and pleads that to die in peace he needs to hear the forgiveness of a Jew. After a long silence, Simon walks out of the room without uttering a word.

Simon is haunted by this encounter with Karl and discusses it at length with his friends in the concentration camp. Eventually, decades after the war, Simon approaches many well-known thinkers with this question: “What would you have done in my place and why?” The varied responses he has received form the contents of the second half of the book and make it a pioneering adventure in interfaith dialogue.

The Sunflower and Simon Wiesenthal: Ethical and Religious Themes

When linked to Simon’s earlier and later life, The Sunflower asks, “Can we forgive a murderer if we truly honor the memory of his victims?” Also, “Can we forgive a murderer if we are truly committed to rooting out the blood-thirsty thugs in this world?” (And if we fully intend to make the world safer against murderers to come?)

How do the competing claims of justice and forgiveness fit together? Do they meet somewhere in the middle? For the Jewish mystic and spiritual seekers in other traditions, that middle where they meet is the divine mystery.

Needless to say, Wiesenthal is a patriarchal figure of almost biblical proportions. In his passion for the rule of law and in other interesting ways, Wiesenthal is a modern-day Moses. The encounter between Karl and Simon harks back to the story of Cain and Abel. The hour of utter helplessness when Simon meets Karl is like the night when Jacob wrestles with the angel: it is one of the searing times in his life when the strength of the man joined with a radical vulnerability.

Simon continued to wrestle with the angel of that hour for a long time to come, and through this book, he invites us into the excruciating heart of the struggle.

Simon’s story connects at a remarkable level of intimacy with the fate of the six million Jews and the millions of non-Jewish innocent victims of the Holocaust. It speaks out as well for the millions of others who have been massacred by the vicious monsters who have haunted humanity through the ages but never more than in the last hundred years.

A wealthy jewelry manufacturer who had been a concentration camp inmate once asked Simon why he has devoted his life to hunting Nazis: “Simon, if you had gone back to building houses, you’d be a millionaire. Why didn’t you?” Simon replied that “when we come to the other world and meet the millions of Jews who died in the camps and they ask us, ‘What have you done?,’ there will be many answers. You will say, ‘I became a jeweler.’ Another will say, ‘I have smuggled coffee and American cigarettes.’ Another will say, ‘I built houses’. But I will say, ‘I didn’t forget you.’”

The book The Sunflower takes its name from a recurring image in Simon’s recollections. It first appears in the book when Simon and the other inmates are passing a military cemetery in Lemberg. A sunflower is planted on each grave. The bright yellow flower heads draw the sunlight down into the darkness where each soldier is buried. Simon thinks that these dead men are receiving sunlight through the flowers. He also imagines that they are hearing messages whispered by butterflies fluttering from flower to flower. The sunflowers connect them to the world of the living.

Suddenly Simon is seized with envy: “For me there would be no sunflower. I would be buried in a mass grave, where corpses would be buried on top of me. No sunflower would ever bring light into my darkness, and no butterflies would dance upon my dreadful tomb.”

Simon survived the camps. His book itself is a sunflower, drawing light into the darkness of senseless human suffering.
The Sunflower: Confession, Silence and Forgiveness

In the Jewish tradition, we find the beautiful idea of “mi-drash”, commentary, referring originally to ongoing interpretations of scripture. While The Sunflower is not scripture, it invites us to ponder and discuss crucial matters of the human psyche and the religious life. I shall continue my own attempt at a beginning commentary now, with respect to three psychological and religious realities: confession, silence, and forgiveness.

First, CONFESSION. Young Karl tries to confess to Simon, a representative Jew. What does he confess? His pain. His shame. His fear. His horror at what he has become. One can well imagine a scene, or repeated scenes, a few years before the encounter between Karl and Simon, when Karl is a Hitler youth, tormenting his young Jewish peers with accusations of “Judas” and “Christ killer.” On some fundamental level, Karl in his dying days and hours now faces the horrifying recognition that he himself is Judas. He himself has killed Christ.

Much of what we do as therapists is listen to the confessions of patients. Confessions of pain. Confessions of shame and fear. Confessions of self-revulsion. How different is the listening role of the therapist and the priest? How different was Simon’s listening to Karl?

The topic of confession is almost unfathomably deep, is it not? In Western mythos, the first words out of Adam’s mouth after he has become mortal are a confession, in response to God’s question, “Where are you?” Adam responds, “I hid, because I was afraid.” To what extent can all human confession be seen as a reverberation of Adam’s own words, borne out of fear and shame? Is Karl’s set of recollections in some sense an echo of Adam’s first confession? In other words, near the core of every human soul, is there perhaps a profound shell of existential fear and shame?

The power of listening to someone’s pain lies at the heart of what we do as therapists. In Simon’s case, even though he offered only silence, no words of forgiveness, perhaps his listening itself was an answer that freed Karl to let go and die. In any case, Karl did indeed die later that same day. Of note, when he first began speaking to Simon, he spoke not of a need for an answer, but a need to speak, a need to confess. I am reminded of the compelling movies THE ENGLISH PATIENT and TITANIC.

In each, a person tells his or her painful story, some amalgam of memory and confession, and is listened to carefully, and is...
back with him a clod of earth, which was soaked in his tears, tears he had shed through being banished from heaven. It was from this clod that God created man.

Another inmate friend of Simon’s, Arthur, responded, “I am ready to believe that God created a Jew out of the tear soaked clod of earth, but can you really tell me that he also made the camp commandant out of the same material?” My friend and Zen teacher Albert Low, in his own midrash on The Sunflower, goes on to ask, Did Hitler and his gang magnify the violence and malevolence that lurks in us all, or were they a special breed, some human mutation from the realm of evil? When the evil someone has done me goes beyond the realm of a simple insult and has become genocide, is it a truly different ballgame? How we think about the problem of evil, however vaguely and implicitly, links directly with how we think and act in relation to forgiveness.

What is forgiveness? What is evil? All of us aim to some degree at being forgiving, some of us more seriously and naturally than others. In psychotherapy, we also encourage our patients to be more simply honest with themselves...more honestly angry, for example. Forgiveness without the rigor of self-honesty tends to be a brittle ideal. Self-honesty provides the grist for the process of learning forgiveness. And forgiveness is more of a process, a long and winding road, than it is a static place. If it is static or rote, by the book, how alive and real is it? Albert Low reminds us of a related dimension of rigor by referring to the Buddhist Sutra of Vimalakirti, which includes a collection of dialogues between Buddha’s close disciples and Vimalakirti. Vimalakirti was a highly developed layman and in spiritual discussions always seemed to get the better even of the most advanced of the monks. One dialogue concerned a monk named Upali. Upali says that on one occasion two monks told him they had committed a sin but were too ashamed to confess this to Buddha. They asked Upali to absolve them of their sins. Upali said he was talking to them about this when Vimalakirti came to say, “Do not aggravate further the sins of these two monks by absolving them.” In other words, let them stew in their own juices, and let them stew like that truly for their own good. Compassion often means leaving someone alone. I’m reminded again of analytic neutrality, and of Freud’s view of exploratory therapy as gold in comparison with the copper of supportive therapy.

**Final Thoughts**

Do you recall Adam’s first words of shame and fear? “I hid, because I was afraid.” What does it take for any human being to come out of hiding?

Hiding is a key theme implied by The Sunflower, especially as we consider it in relation to the sweep of Simon’s life: the hiding of the innocent (like Moses in the bulrushes) and the hiding of the guilty. Simon’s first hunted by the Nazis and hides from them, one of the countless Moses-like or Anne Frank-like bits of innocent goodness targeted by deadly evil. After the war, the roles are reversed. Simon plucks the Nazis themselves from out of hiding. Through efforts like Simon’s, goodness is then engaged in a hide-and-seek game with evil, with justice in mind, not vengeance, as Simon has insisted. And when one reads Albert Speer’s selection in the last half of The Sunflower, one senses that there has perhaps been an element of mercy in Simon’s Nazi hunting, whether intended or not. Perhaps it could be said that this is not Simon’s own mercy, but God’s. Or some factor of mercy in the universe as a whole, with Simon embodying it to some degree.

In any case, during the last half century of Simon’s life, he’s haunted by ghosts: the ghosts of all those who perished in the Holocaust, the ghosts of the elusive living Nazis in our midst, and the ghost of the Nazi Karl. Karl, now long dead: but for Simon, always still dying...and confessing, yearning for peace, reaching toward Simon, imploring him for the impossible.

During the last half of Simon’s life, this iconic Jew, detective, and seeker had two compelling obsessions: tracking down hidden Nazis, and tracking down the hidden meaning contained in his unusual meeting with Karl. (The Nazi Karl had come out of hiding, as it were, in seeking a human connection with Simon, and Simon later seeks the reality of meeting with the Nazis he brings to justice.) In some sense, both Simon’s pursuit of Nazis and his search for the meaning of his encounter with Karl are a single quest for truth, meaning, and redemption.

Let me ask again, what does it take for any human being to come out of hiding? How do we turn and face the silence without being overwhelmed by it? How do we turn and face the fear and shame within us without being overwhelmed by them?

In Buber’s commentary about Adam’s hiding, he says that each of us is Adam, repeating a teaching by the 19th century Hasidic master the Tanya, the original Lubavitcher rebbe. Each of us hides in fear and shame from God and therefore from ourselves.

Simon’s story implies yet another silence, a fifth one: the silence of the bystanders who said nothing as they watched victims being led to the slaughterhouses of Europe. And what of our own silence? How fully are each of us protesting and fighting the good fight against the enormity of violence and injustice and exploitation in this world? When Simon meets with Karl’s mother, he reflects, “I looked at the old lady who was clearly kindhearted, a good mother and a good wife. Without doubt she must often have shown sympathy for the oppressed, but the happiness of her own family was of paramount importance to her. There were millions of such families anxious only for peace and quiet in their own little nests. These were the mounting blocks by which the criminals climbed to power and kept it.”

How do human beings come out of hiding? They can be wrenched out, but for our souls to come out of hiding willingly, our whole selves and not just our surface selves, we need to hear the question God posed to Adam, “Where are you?” and to face the true challenge of that question. Echoing the Tanya, Buber taught that God asks this question of each one of us repeatedly. He also taught that all depends on whether we turn and face the question.

For me, the inspiring beauty of Simon Wiesenthal’s book The Sunflower is that it embodies this central question to the soul. It offers one way of asking, “Where are you?” to each of us. In this way, it joins with the endeavor of psychotherapy. Both Simon’s book and our efforts as psychotherapists are expressions of the great human work of soul-searching.

Dr. Stern is in private practice in Hastings-on-Hudson, NY. His email address is narrowridge@aol.com.
An early glimpse of Freud’s thinking about melancholia was noted in his adolescence and described by Unwerth who wrote that Freud loved the Gettysburg Address, memorized the text in its original language and recited it often before a family audience. (Unwerth, M. 2005) Freud grasped the power of inspiration that dwelt in memories of loss.

In 1913 Freud published “The Theme of the Three Caskets” in which he explores the timeless concern of death and departure. In an objective and nonjudgmental manner Freud discusses death from the perspective of mythology and fairy tales, thus linking antiquity to present experience. This timeless experience is accomplished without morbid detail or a sense of dread. He discusses the “three in-evitable relations that man has with a woman-the woman who bears him, the woman who is his mate, and the woman who destroys him—the biological mother, the “mother-mate” chosen in her pattern, and lastly, the Mother earth who receives him once more. (Freud, S. 1913) The silent Goddess of Death will take man into her arms. However, Freud wrote optimistically to his friend Marie Bonaparte about his thoughts on life and death: “It is precisely the eternal flow that renders it beautiful.” (Unwerth, M. 2005, p. 177)

In 1915 Freud wrote “On Transience” in tribute to the poet Goethe. His perspective was that transience raises the value of meaning and enjoyment of life. He considered mourning love’s rebellion against loss. (Freud, S. 1916) Unwerth considers this essay of Freud’s to be “a portrait in miniature of the world of its writer, rich and teeming with the same themes that shaped his life and work.” (Ibid) By 1917 Freud addressed Goethe’s relationship with his mother in his paper “A Childhood recollection From Dichtung und Wahrheit,” noting that Goethe might have addressed his autobiography as “My strength has its roots in my relation to my mother.” In this paper he comes full circle in uniting life and death in creative unison. Although begun in 1914, by 1917 Freud had expanded his views on mourning in his classic paper “Trauer und Melancholie.” “Mourning and Melancholia.” (Freud, S. 1917) This work of mourning (Trauerarbeit) was influenced by World War I and became a major work in psychoanalytic theory. This paper coincided by Freud’s dissolution of his relationship with Carl Jung. Previously he had sustained the loss of Wilhelm Fliess (1904), William Stekel, Alfred Adler and Sandor Ferenczi eventuating in his forming a secret “Committee” of those loyal to psychoanalysis. This effort was eventually undone by Otto rank, Freud’s secretary and protégé. Freud explained these losses by noting that he has “…always required an intimate friend and a hated enemy - often in the same person.” His relationships were haunted by “ghosts of the past.” (Freud, S. 1900) (Unwerth, M. 2005) Importantly, by 1914 Freud had coalesced his ideas on narcissism, death and melancholia.

In 1887 Freud sent a manuscript to Fliess describing hostile impulses as an integral constituent of neuroses and elaborating on the manifestation of mourning to reproach oneself for death or to punish oneself in a hysterical fashion with the idea of retribution. In 1910 in a discussion at the Vienna Psycho-Analytical Society he stressed the importance of drawing a comparison between melancholia and normal states of mourning. He reopened the subject with his concepts of narcissism and an ego ideal. (Freud, 1910) This work led to the hypothesis of the super-ego in The Ego and the Id (Freud, S., 1923) and the assessment of the sense of guilt operative in mourning and depressive states. However, with the first draft of Mourning and Melancholia in 1915 and its publication two years later (1917) Freud regarded and expressed the most significant feature of this paper and his ideas as the process by which in melancholia object-cathexis is replaced by identification. This same view of identification is consistently emphasized in many of Freud’s later writings (Freud, S., 1923) Mourning and Melancholia is a classic work in which Freud has noted that “…melancholia contains something more than normal mourning. In melancholia the relation to the object is no simple one; it is complicated by the conflict due to ambivalence….In melancholia, accordingly, countless struggles are carried on over the object, in which hate and love contend with each other; the one seeks to detach the libido from the object, the other to maintain this position of the libido against the assault.” (Ibid) Martha Wolfenstein has elaborated on this process in her classic paper “How is Mourning Possible?” And she does emphasize, as did Freud, the circumstance in reaction to a loss in which the lost object is gradually decathcted by the painful and prolonged work of remembering and reality testing. As Wolfenstein has noted adolescence constitutes the necessary developmental condition for being able to mourn, adolescence being trial mourning. (Wolfenstein, M., 1965)

Contemporaneously with his work on mourning and melancholia Freud presented his views on death almost as if in preparation for the clinical and theoretical complexities of the melancholia paper. For example, in part II of his paper Thoughts for the Times on War and Death (Freud, S. 1915) Freud develops his ideas on the historical evolution of death, sweeping aside conventional ideas. Man could no longer keep death at a distance once he had tasted it in his pain about the dead. “Not being able to conceive of himself as dead he developed a compromise by denying the significance of annihilation. Thus the physical changes brought about by death suggested a division of the individual into a body and a soul. His persisting memory of the dead became the basis for assuming other forms of existence and gave him the conception of a life continuing after apparent death.” (Freud, S., 1915) Later, religion reduced the life which ended as a mere preparation with the purpose of depriving death of its meaning as the termination of life. What came into existence was then the doctrine of the soul, the belief in immortality and a powerful sense of man’s guilt but also the earliest ethical commandment i.e. Thou shalt not kill. Freud states that this commandment was acquired in relation to dead people who were loved, as a reaction of the satisfaction of the hatred hidden behind the grief for them: and it was gradually extended to strangers who were not loved, and finally, even to enemies.

Important to understanding the basis of melancholia is Freud’s belief that our unconscious is just as inaccessible to the idea of our own death, just as murderously inclined towards strang-
ors, just as ambivalent towards those we love, as was primeval man. It is war that strips us of the accusations of civilization by stamping strangers as enemies whose death is to be brought about or desired. Freud sums up his ideas by stating: “If you want to endure life, prepare yourself for death.” (Freud, S. 1915)

In later years Freud returned to the subject of war and death in his open letter to Einstein, “Why War?” (Freud, S., 1932) Chessick recently noted: “The oscillation between a humanistic and a mechanistic view of humans is a well known hidden tension in Freud’s thought…Freud himself was always torn between his strict nineteenth-century empirical science orientation and training and his intuitive humanistic tendencies: this produced a certain ambiguity in his writing that makes his magnificently crafted descriptions of his clinical work, as he apologetically said, read more like short stories than the ordinary hospital chart.” (Chessick, R., 2007)

In his book: Freud’s Requiem, Matthew von Unwerth describes Freud’s essay “On Transience” as a portrait in miniature of Freud’s world with the same themes that shaped his life and work. This essay describes a literary version of Freud’s basic question about human existence. “Of what value does life hold in the face of mortality, the uncertainty of extinction?” (Unwerth, M., 2005) Freud was, at this point in his life, dealing with loss, and pain. While writing On Transience Freud was completing his work on the theory of mourning, a major advance in psychoanalytic theory associated with his immediate experiences of loss and a tumultuous world war. Unwerth notes: “Love is the repetition of one’s history of love, either love for early caregivers or love of ourselves, or, most likely, a combination of both: for the destruction of civilization. But, whatever the case may be, we are left with the task of mourning.” (Chessick, R., 1992) The normal course of life’s entropic circuit. “Of what value does life hold in the face of mortality, the uncertainty of extinction?” (Freud, S., 1932)

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Freud wrote: “If we turn to melancholia first, we find that the excessively strong super-ego which has obtained a hold upon consciousness rages against the ego with merciless violence, to the extent that the whole of the sadism available in the person concerned… the destructive component had entrenched itself in the super-ego and turned against the ego. What is now holding sway in the super-ego is, as it were, a pure culture of the death instinct, and in fact it often succeeds in driving the ego into death… the fear of death in melancholia only admits of one explanation: that the ego gives itself up because it feels hated and persecuted by the super-ego, instead of loved… It sees itself deserted by all protecting forces and lets itself die. The id has no means of showing the ego either love or hate… Eros and the death instinct struggle within it…” (Freud, S., 1923)

Freud then goes on to discuss how this abandonment is once again the same situation that is the basis of the first great anxiety - the state of birth and the infantile anxiety of longing - “the anxiety due to separation from the protecting mother!” (Ibid) (In 1926 Freud discussed separation anxiety in Inhibitions, Symptoms and Anxiety). (Freud, S., 1926) Chessick and Grotstein reference the “black hole” as “…intended to convey a sense of catastrophic discontinuity of the self, of falling over the abyss into the void.” Grotstein believes that the “black hole phenomenon represents, in its greatest and most profound meaning, the death instinct… The death instinct is its signifier and the “black hole” is its profoundest signifier.” (Grotstein, J., 1990) (Chessick, R., 1992)

The death instinct aside, most importantly is Freud’s perspective that the refusal to mourn or to give up the lost love object has dire consequences. Vamik Volkan refers to this inability to mourn as “an unresolved grief reaction,” and Freud as melancholia. (Volkan, V., 1970) (Freud, S., 1915) The inability to mourn traps the bereft in a world of his own making, with its associated linking objects. (Volkan, V., 1972) The normal course of the grief work is not accomplished in terms of the mourner’s capacity to detach. Anna Freud remembered that the summer
of 1913 was the only time she could remember her father depressed. This loss and mourning coincided with the dissolution of the relationship between Freud and Jung. From 1913 through 1915 Freud considered his mortality and thought of himself as belonging to the past and looking at death and departure. Freud prized his artifacts. As Unwerth has written: “These remnants of forgotten gods and ways of life, extinct species, and dead languages appealed to him precisely for their evanescence. They were brittle, fragile survivors of lost time, the last palpable links to a past that had vanished forever, and a reminder, perhaps of the date stamp of his own life.” (Unwerth, M., 2005)

Freud recognized that an important component of mourning was the defense mechanism of sublimation, a term he borrowed from chemistry and which some believe is the crown jewel of psychoanalytic theory. Anna Freud describes sublimation as the displacement of the instinctual aim in conformity with higher social values and therefore presupposes the existence of the super-ego. (Freud, A., 1946)

A work cited most frequently is Goethe’s Faust, and time and time again he returns to this work as he looked to Goethe as his model. Considering Goethe’s relentless pursuit of explanations, answers and moral direction, this is not a surprise. Once again we find the struggle between intuition and reason, art and science. Mourning is the most recent chapter of an ancient past and the final step toward a civilized present.

Dr. Turco is in private practice in Portland, Oregon and his email address is cowboyinpdx@msn.com.

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Sigmund Freud and Minna Bernays:
Primal Curiosity, Primal Scenes,
Primal Fantasies - and Prevarication

by Zvi Lothane, M.D.

The text below is an abridged and modified version of the paper published in Psychoanalytic Psychology, 24(3):487-495, 2007, with the express permission of the editor Dr. Elliot Jurist. I am indebted to Drs. Richard D. Chessick and Gerald P. Perman for the opportunity to publish it in the Academy Forum. The inspiration came from Dr. Chessick’s noting, in his review of George Makari’s Revolution in Mind, that “the evidence is not convincing yet” for Makari’s claim “that Freud had an affair with his sister-in-law” (The American Journal of Psychiatry, 156:921, July 2008). Dr. Makari had merely duplicated the interpretation of Peter Swales.

Curiosity about the world we live in is primary to the quest of knowledge and truth, to researches in science and love. It is basic to the quest for truth and unmasking lie. It is the most powerful motive for learning and personal growth. There is also a primal curiosity, about the primal instincts of procreation and sexuality. It started in Paradise: primal curiosity made Eve so curious as to yield to the serpent’s seduction and eat of the apple from the tree of knowledge of good and evil - and of carnal knowledge, themes primeval, Freud’s primal prototypes and Jung’s archetypes, going back to phylogenetic times immemorial. In the ontogenesis of the person and of character, childhood primal scenes and the primal fantasies children spin play a primary role in the vicissitudes of the Oedipus complex that made Freud both so famous and so infamous. In psychotherapy we hear how people as children were curious about the sexual goings-on in the parental bedroom.

It was inevitable that Sigmund Freud, who pried into on the sexual secrets of mankind, should one day himself become prey for the primally curious. His biographer Ernest Jones was the first to hint at gossip about Freud and his sister-in-law Minna Bernays and to deny “the malicious and entirely untrue legend that [Minna] displaced his wife in his affections” whose “intellectual, and particularly literary, interests, absorbed her life.” In 1969 John M. Billinsky, a psychologist at Newton Theological Seminary in Andover, Massachusetts, published his 1957 interview in which C.G. Jung, then 82, recalled that during his visit with the Freud family in 1907 Minna confessed to him her love affair with Freud. This inspired Peter J. Swales in 1981 to push the envelope further: there was a pregnancy and an abortion. The latest Freud-bashing bombshell in 2006 was a gift to Freud on his 150th birthday from the German Franz Maciejewski, an analytically trained PhD in philosophy and sociology, who discovered a Swiss hotel log book entry in which Freud signed himself and Minna in as “Dr. Sigm.Freud and wife” on August 13, 1898, the mother of all proofs to end all disputes: the two had sex that night, and committed incest, to boot. The article was a veritable chronique scandaleuse (the day’s tittle tattle) that circled the globe thanks to the front page reportage in the New York Times by Ralph Blumenthal in 2006, who a quarter of a century earlier publicized the alleged mega-scandal of Jeffrey M. Masson’s assault on Freud for having pusillanimously reneged on the real, not fantasized, seduction of children by adults. Masson stole the show thanks to the Blumenthal and the subsequent New Yorker articles and book by Janet Malcolm. But Jeffrey Masson fell short of the truth: Freud never used the term “seduction theory” and also never gave up the concepts of seduction and trauma. Blumenthal had qualified as “probable” Peter Swales’ interpretation that Minna and Freud had sex, citing Masson. In 2006 Blumenthal was more sanguine about Swales and ran with Maciejewski’s claim, citing Peter Gay, as having “found the evidence persuasive enough . . . and is now inclined to revise his work accordingly.” Many were smiling and gloating. What is fact and fiction in this story?

There is a fact. Sigmund and Minna spent the night in the same room, and there is an inference, an interpretation, an opinion, a verdict: they must have had intercourse that night. Some will be persuaded, others will not. I am not: probable, yes, proven, no. Can a 42 year-old man and a 33 year-old woman spend a night...
in a room without sex? Nobody held a candle, as the French say, therefore, the jury is still out. In 2007 I and Albrecht Hirschmüller published rebuttals in American Imago arguing practicality: it was a busy night at the inn; there may not have been singles available and a double room may have been cheaper. But there was a more serious reason than even prudery about consensual cohabitation: based on the then Swiss prostitution and procurement law, and Austrian as well, an innkeeper “providing accommodations” to an unmarried couple could be prosecuted under this penal law as a pimp. Moreover, had the two registered as Dr. Freud and Miss Bernays, they might also attract unwelcome attention from and gossip by other hotel guests. For Maciejkowski there was no doubt that “Freud displayed a hitherto unknown degree of concealment, secrecy, and deception towards other family members,” implying that he also lied to us, Freud’s public. The only concerned member was his wife, and Maciejkowski cannot tell what she knew and what she was told. Ethically speaking, unlike Clinton who was a public servant and under oath to tell the truth, Freud was not obligated to reveal his private life to anybody else, even as we are entitled to investigate it. Maciejkowski fabricates another fib: “It is striking how,” he claims about a letter to Fliess, “that Freud is showing off that he has ‘two wives,’” even though Freud says nothing about two wives!

Let me play the devil’s advocate: suppose Freud did have sex that night? If so, let’s ask further: Did he also before that night and thereafter? Also in his apartment at Berggasse 19, where Minna’s bedroom door opened directly into Martha and Sigmund’s bedroom? In other places? It is getting curiouser and curiouser: does this mean they practiced a sexual threesome? That Minna was Sigmund’s concubine? But why should we reduce their entire relationship, apparently Platonic, to sex? Not that sex is obscene, but reducing everything to sex detracts from the dignity of their intellectual and spiritual friendship.

Doubts about the “affair” were expressed by the late Freud historian Paul Roazen (personal communication, 2005): “One reason I published a photo of Minna in Meeting Freud’s Family was so people could see what a spinster she was. Stories from Joan Erikson confirm that . . . Esti Freud [Freud’s daughter-in-law], and also Eva Rosenfeld, repudiated the idea of such a liaison.” Similar arguments were offered in a recent Jung biography by Deirdre Bair: “Anne Bernays, Freud’s grandniece, said she remembered her mother saying, ‘Sigmund would have never have slept with Minna; she was too unattractive.’” Roazen remembered: “I knew Henry Murray at the time that the Andover article first appeared. “Billinsky got it wrong” - according to Murray, Jung considered it a sign of his own superiority to Freud that Jung could carry on such an extra-marital affair, with Toni [Wolff], whereas despite Freud’s fantasies, it was out of the question for him, since he was so repressed.”

Billinsky’s reportage and Jung’s accuracy raise serious doubts. Jung explained: (1). “I first visited Freud in 1907. I talked with him for hours and hours . . . He was very serious about his theory of sex, but somehow the more he spoke about it, the more doubts there were in my mind.” (2). “When, a few days later, I was visiting Freud’s laboratory, Freud’s sister-in-law asked me if she could talk with me. She was very much bothered by her relationship with Freud and felt guilty about it. From her I learned that Freud was in love with her and that their relationship was indeed very intimate. It was a shocking discovery to me, and even now I can recall the agony I felt at the time. . . . From the very beginning of our trip [to America, 1909] we started to analyze each other’s dreams. Freud had some dreams that bothered him very much. The dreams were about the triangle—Freud, his wife, and wife’s younger sister. Freud had no idea that I knew about the triangle and his intimate relationship with big sister-in-law. And so, when Freud told me about the dream in which his wife and her sister played important parts, I asked Freud to tell me some of his personal associations with the dream. He looked at me with bitterness and said, ‘I could tell you more, but I cannot risk my authority.’ It was my knowledge of Freud’s triangle that became a very important factor in my break with Freud. And then I could not accept Freud’s placing authority above the truth. This, too, led to further problems in our relationship. In retrospect it looks like it was destined that our relationship should end that way. It was full of questions and doubts from the very beginning.” There was no laboratory in Freud’s apartment. If Freud’s relationship with Minna’s weighed so heavily on Jung, why did he not ever confront Freud in any of his letters, or in person, especially at the height of their conflict? The reason for the break was disagreements about the etiological role of sexuality in general and in the Schreber case in particular (see my “The schism between Freud and Jung over Schreber: its implications for method and doctrine.” International Forum of Psychoanalysis, 6:103—115, 1997). The Minna excuse does not stand. There is a legal principle: falsus in uno, falsus in omnibus.

In 1951 Jung, then 76, was interviewed by another disciple of H. A. Murray, Saul Rosenzweig, in which he also complained that “Freud was placing personal authority above truth” (p. 67). Jung did not breathe a word to Rosenzweig either about Minna or about Toni Wolff. It is noteworthy that Rosenzweig made no reference to Billinsky, either. But it was Jung who was the womanizer: according to Bair, Toni Wolff and Jung had “their first sexual intimacy” in Ravenna, “sometimes before or during Emma’s [fifth] pregnancy” and subsequently “an unorthodox emotional triangle began that endured for the remainder of their lives,” which was, however, accepted by Jung’s wife Emma. Why would Minna at 42 confide in a stranger ten years her junior? Half a century after the events Jung may have been telling a tall story. Was this a belated repartee of a man with a guilty conscience over his adulterous relationships? On the other hand, I defended Jung against one charge by posterity: of having had a sexual liaison with Sabina Spielrein: unconsummated sex has a passion and poignancy all its own. In both stories, Minna’s and Sabina’s, there was no public scandal, only gossip circulating within certain families and communities. The “scandals” have been created by latter-day commentators and exposé-journalists, because sex sells newspapers and sensation makes people either rich or famous. What is lost in this hothouse of sex sensations is the spiritual nature of Jung’s friendship with Spielrein as his femme inspiratrice, or of Freud’s rare friendship with Minna, of her intellectual status as Freud’s muse and confidante in matters professional. For example, in his letters to Minna Freud writes to her about his book on aphasia and the cold reaction it got from Breuer. He also discusses his treatment of patient Anna von Lieben and has Minna check the proofs of his translation of Bernheim’s book on hypnosis.

For Maciejowski evidence of the scandal was a clever pun Sandor Ferenczi sent Freud in 1912, when, after being the lover of married Gizella Palos, eight years his senior (whom he would eventually marry), Ferenczi confessed to Freud that he had also been passionately in love with Gizella’s daughter Elma Palos, his sister-in-law and patient. In his letter Ferenczi snowed Freud with “a kind of a defiant apology; (father, after all you did something similar with mother) . . . your sister-in-law = you once took a trip to Italy with your sister-in-law (voyage de lit-à-lit [=from bed to bed, homophonic with ‘de l’Italie’]) (naturally only an
infantile thought!).” Fantasy proves fact, Italy proves Switzerland, anything goes that fits the fiction.

Maciejewski’s most egregious fiction is that Freud committed incest with Minna, but incest is sex between blood relatives. The book of Leviticus there is a prohibition (18:18) against marrying the wife’s sister as a second, rival, bigamous wife but none against marrying the second woman should the first one die. The faked incest led Freud to create his fake Oedipus theory. Little does it matter that Freud discovered the Oedipus complex through anthropology, with its concepts of incest taboo and incest barrier, his predecessors in sexology, Sophocles’ Oedipus Rex, Shakespeare’s Hamlet and Diderot’s Rameau’s Nephew, clinical observations, and his own sexuality.

One of the methods of creating fictions is converting a paucity of facts into a plethora of interpretations with the result that interpretations are converted into historical facts. Freud did same in interpreting Schreber (see the review of my book on Schreber by Marianne Eckardt, Journal of the American Academy of Psychoanalysis, 22:356-358.) But to correct Freud’s mistakes is to advance science, to brand Freud as a liar is to attack Freud ad hominem and with malice: bash Freud and bash the house Freud built: the entire enterprise of psychoanalysis. Shall the exposers ‘scape whipping? Exposing the exposers should be fair game. Maciejewski’s 2006 German article, whose title speaks of a “mistress,” was republished in the American Imago with a new title, in which the mistress is now promoted to “wife.” The new article, we are told, was translated by Jeremy Gaines, with the collaboration of Peter J. Swales and Julia Swales;” however, unless a different copy was translated, which was not stated, the collaborators also redacted the text but did not declare they did.

In German Maciejewski wrote: “in an equally astute as well as suggestive textual exegesis, he [Swales] attempted to show that Minna was impregnated by Freud and had an abortion in Meran.” The redacted translation now reads: “Swales has recently spoken publicly of certain revelations found therein—for example, that Jung evidently had reason to think that Freud had once upon a time had grounds to fear he had made his sister-in-law pregnant.” But in a 1953 interview with Kurt Eissler Jung vaguely recalled something about “a possible pregnancy,” but quickly added, “That can all be a stupid assumption.”

The field of Freud studies has from its inception been divided into two historiographic camps, the hagiographers and the iconoclasts. Some revisionists have toiled to expose Freud as a liar and psychoanalysis itself as a lie (Bénesteau, 2002; Cioffi, 1998, 1999; Grünbaum, 1994; Israels, 1999). The tacit assumption is that hagiographers lie and iconoclasts tell the truth, but this cannot be so black and white. Morally, all historians should pursue the truth.

At the end of the day, what is the yield of this whole sensation? Much ado about nothing. I do not need Freud to be lily-white; he made many mistakes, but I prefer the grand mistakes of a genius to the trite truisms of a mediocrity. His work and insights have enriched mankind, and the Oedipus complex is still useful to me when as psychotherapist I try to help my suffering patients to examine their conscious and unconscious lives and understand them, so as to live a better life. Who lies about what and to whom and to what purpose? Is there a way out of this labyrinth? I believe there is. It’s not easy, but always worth trying.

The story has a happy ending. On April 12, 2008 Peter Gay wrote in the New York Times: “The years 1893 to 1910 were the very years when an affair between Freud and his sister-in-law would have taken place, if it did. Did it? The missing letters are like Sherlock Holmes’s famous dog that did not bark in the night. Probably those missing letters no longer exist; probably all those who might testify to the tampering, if there was tampering, are dead. Still, if those letters ever did show up, I think it exceedingly unlikely that they would substantiate the rumor that Jung was the first to float. There are suggestive passages in Freud’s writings about coming to terms with the thought of incest with one’s mother or sister. But these refer to fantasies rather than actions. How fond Freud was of Minna Bernays emerged early, while he was passionately courting her older sister. How fond he remained of her is proved by the talks they had and trips they took, at times alone. But a love affair between them strikes me as out of character, for her as much as for him. Jung is too unreliable a witness; the conjectures of others are more ingenious than persuasive. It is not impossible; nothing in human relations is impossible. But there are times when dogs do not bark because they have nothing to bark about.” In the Spring/Summer 2008 in The American Psychoanalyst (vol. 42, No.2) Fred M. Sander produced another hotel entry: in September of 1913 “58 frl. Minna Bernays [and] Prof. S. Freud [sic]” registered for the night at Albergo Eden, in Rome, in separate rooms. What a relief!

Zvi Lothane, M.D. is a Clinical Professor of Psychiatry at the Mount Sinai School of Medicine in New York City. His email address is Zvi.Lothane@mssm.edu.

**RETIREMENT: Some Thoughts for Young Colleagues**

*by Peter Olsson, M.D.*

They all say I am ‘retired’, (smile).
Within myself, I call it a ‘career shift’.
I used to take conscientious care of others.
Now I take special care of my self and soul.
How many important special moments remain,
Before I hear the angels finally call my name?

In 1980 I got a call from the program director at the Jewish Community Center in Houston Texas. She was planning an evening panel on the topic of retirement planning. I was invited to participate along with a family physician, a dietician, a lawyer, an accountant, a rabbi, and a financial planner. After accepting the invitation I spent some time thinking through the related issues I could recall addressing with my patients and their families when the R WORD loomed. I even reviewed some articles about geriatric medicine and psychiatry in the medical literature. When the evening for the panel came, I was pleasantly surprised. There were several hundred people and the majority was in their thirties or early forties! I had imagined that the audience would be
in their fifties or sixties. The points below are a condensation of topics that were discussed that interesting evening twenty-seven years ago. They are just as relevant today.

A Common False Fantasy of What the ‘R Word’ Means.

Many people idealize a day in the future when they get treated to a free lunch, get their gold watch, clean out their desk, pack up their office trappings, and head home to a new and wonderful life. This myth involves the picture of sleeping late every day and after a leisurely breakfast, heading out to play golf, tennis or go fishing. At the end of these delightful days, there are fancy restaurant dinners, lively dancing, bridge games or movies. Such delights are punctuated by frequent travels to beautiful or exotic places around the country or the world.

In reality, such Nirvana, often soon fades into restlessness, boredom, anemic bank accounts, and feelings like the old Peggy Lee song lyric—“Is that all there is?” Perhaps the most jolting experience is spending sixteen to eighteen hours a day with a life partner that one only spent a few hours a day in front of the TV with in those work years. Who is this griping stranger?

If the above R Word fantasy is to be even partially happily realized, a few things need to have been tended to for many years prior to ‘R Word’ days.

Money--- There are carefully designed financial formulas to calculate the amount of money that would be necessary to play, travel, eat well, and relax in the retirement years. There is nothing more discouraging and resentment-creating, than being forced to return to part time work for the sake of financial survival. Financial planning is best accomplished as early as possible in an individual and couple’s life. It involves thorough discussion of hopes and dreams. Do they want to travel? Do they want a vacation home on a lake, at the seashore, or in the mountains? How many children do they want and how much do they want to save for their children’s education?

Communication---Hundreds of years BC, Homer said: “And may the Gods accomplish your desire: a home, a husband, and harmonious converse with him – the best thing in the world being a strong house held in serenity where man and wife agree. Woe to their enemies, joy to their friends, but all this they themselves know best.” (The Odyssey Book 6, Line 180.)

All good research on contented couples reveals that communication on a daily basis is the crucial core of contentment in couples. It is also a key to determining success in their “R” word years.

Twenty minutes of special time each day can result in a unique bond that is equally important to solid intimacy as a special touch, smile, and even a unique short hand of terms that link a couple, even if they are continents away for short periods of time.

If a couple tolerates this time together poorly they need to seek prompt counseling because their “R” word future and mental health is in jeopardy.

Physical exercise --- The American Heart Association recommends 30 minutes of jogging, walking, bicycling, swimming or other aerobic activity three times each week. If this is begun before age 30 or at any age, the health benefits are numerous. Cancer and heart disease prevention are associated with regular exercise. It is also true that gardening (probably more than 30 minutes at the three occasions per week), is equally valuable for health. The advantage of a couple walking, hiking or gardening together regularly is that it facilitates communication as well as physical health. Good physical health allows a couple to enjoy the “R” word for years and not be burdened with nursing the ailments of older age as a primary activity.

Church, civic or community activity --- It is important of an individual and couple to volunteer some portion of their “R” word years to charity, church or community activities. If possible they could do this together. But if not their separate work allows them to share discussion of the experiences together. If an “R” word couple only focuses on their own pleasures, then not so pleasant self-absorption can prevail.

“R” word planning is a life-long process that works out best when it starts early and reflects the elusive but treasured realm of good communication.

Dr. Olsson is in private practice in Keene, NH and his email address is www.drpeterolsson.com.

--- There are carefully designed financial formulas
to calculate the amount of money that would be necessary to
play, travel, eat well, and relax in the retirement years. There
is nothing more discouraging and resentment-creating, than
being forced to return to part time work for the sake of financial
survival. Financial planning is best accomplished as early as
possible in an individual and couple’s life. It involves thorough
discussion of hopes and dreams. Do they want to travel? Do
they want a vacation home on a lake, at the seashore, or in the
mountains? How many children do they want and how much
do they want to save for their children’s education?

Communication—Hundreds of years BC, Homer said: “And
may the Gods accomplish your desire: a home, a husband, and
harmonious converse with him — the best thing in the world
being a strong house held in serenity where man and wife agree.
Woe to their enemies, joy to their friends, but all this they
themselves know best.” (The Odyssey Book 6, Line 180.)

All good research on contented couples reveals that com-
munication on a daily basis is the crucial core of contentment
in couples. It is also a key to determining success in their “R”
word years.

Twenty minutes of special time each day can result in a
unique bond that is equally important to solid intimacy as a
special touch, smile, and even a unique short hand of terms
that link a couple, even if they are continents away for short
periods of time.

If a couple tolerates this time together poorly they need to
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LETTER TO THE EDITOR

To the Academy Forum Editor,

Many of Dr. Olsson’s theories about transformative experiences during voluntary or involuntary withdrawal from the world are fascinating. His observations initially lead me to think on Plato’s Cave and Foucault’s magisterial work on institutional confinement; as well as the authentic breakthrough in Weltanschung one has occasionally seen in hospitalized psychotic patients after recovery.

These speculations were, however, eclipsed by one’s mounting dismay at Dr. Olsson’s no doubt well-intentioned, but naïve panegyric to the virtues of democracy. Olsson puts forward as received the United States’ obligation - the implicit evocation of manifest destiny is obvious - to spread its peculiar brand of free-market democracy across Iraq, thence the Mid-East entire. (One suspects that other such dubious imperial projects seethed in the brainpans of Bush, Cheney, Rumsfelt and sundry vile cronies from the beginning. One hopes a new administration will put paid to these corrupt adventures.)

I have always been wary of Churchill’s saw that democracy, disorderly and dissiparious as it often can be, still comprises the best form of government civilization that we’ve come up with to date. History offers many examples, ancient and current, of reasonably workable alternatives to fascism other than our political process -- including democracies differently fashioned than our own. Great Britain gets along quite well without an obsolete electoral college, thank you very much. European socialist-oriented governments favor party over person and the authority to vote an ineffective or unpopular government out of power before expiration of term.

Overshadowing Olsson’s political bias is his all too common inability to recognize that America no longer constitutes much of any kind of democracy. Since the Reagan era (at least) our country has been evolving into an oligarchy, one which conceals
its shady intentions behind the thin vein of an utterly spurious compassionate Burkean ‘conservatism with a human face.’

From the birth of the republic, we have wrestled with intermittent threats to subvert, or frankly overthrow genuine government by and for the people, and instantiate dominion of assorted cadres of the wealthy and powerful. One cites, inter alia, the rich plantation owners who virtually reigned over the ante-Bellum south; the despotist robber barons of the late 18th and early 19th centuries, who purchased entire legislatures; and, since the Fifties, the ominous military-industrial complex Dwight D. Eisenhower, himself no flaming liberal, warned against.

We have previously succeeded at bringing the oligarchs to heel, if with considerable difficulty. Two terms of the Bush administration, however, have been hallmarked by an unprecedented, unregulated consolidation of oligarchic power. Our basic constitutional guarantees have been undermined. Our most prized democratic processes have been deeply compromised by the untransparent stratagems of a small number of immensely wealthy multi-national corporations - notably within the energy, defense and financial sectors.

Sundry eminence grises from these corporate behemoths have insidiously been inserted into the highest reaches of government. The most notable - and notorious - of these Halliburton Honchos is quondam president Dick Cheney. Neo-con True Believers have also been delighted to join the secret councils of the elite.

One submits that Swogger’s democratic “holding environ” lauded by Olsson has long ceased to exist. Instead, one sees catastrophic erosion of basic human needs and services at every possible level - health, personal and public; education; environmental protection, so forth. The callous manipulation of a deeply flawed legislative process has been abetted by dispiriting congresses of government toadies on both sides of the aisle; nepotistic, incompetent poohbahs (“You’re doing a great job, Brownie!”); rapacious lobbyists; and a passive, if not frankly colluding media.

One submits that the invasion of Iraq was never undertaken by the New Oligarchs and their dubious Decider on moral grounds, nor to bolster homeland security; but to secure and control the flow of the enormous petroleum pool beneath Iraqi sand. Sway over the Iraqi oilfields, besides bringing even more enormous wealth to the coffers of the Halliburtons would, according to their lights, insure that American pre-eminence continued (it now actually wanes more each day the recession deepens and the wretched conflict continues).

Meanwhile, yet another generation of young American men and women have been put in harm’s way. Many of our troops have been traumatized out of idealism. Some still poignantly believe and depart that wounded land as soon as possible, only a small number are traumatized out of idealism.

Dr. Olsson, obviously a man of considerable sophistication, nevertheless believes that universal peace and light will descend upon the Mid-East, indeed perhaps the world entire - by melding psychoanalytic philosophy with a liberal democratic dream - the latter long dismantled by the Bush administration’s crass designs. Freud once observed that psychoanalysts lacked “menschenkenner” - roughly – “knowledge of people”. The humanitarian bias which natively informs his therapeutic project is no bad thing per se. But it may blind one to the brute realities which cannot be simply resolved by the application of analytic/humanistic tenets.

Olsson’s geopolitical unwittingness is embodied in his regret that the subtle, erudite, and ominous Sayyid Qtub was not given an opportunity during his American sojourn to make ‘authentic friends among faculty colleagues...if only he had experienced genuine affection, friendship, and spiritual connection with good listeners amongst Americans! Perhaps he could have seen that radical Islamism, like communism and fascism are false utopias...”

In fact, neither sinister ideological or theocratic philosophies; terrorist depredations; nor for that matter exceedingly complex social issues can be fruitfully addressed or ‘treated’ on the basis of simplistic psychodynamic theorizations. Other means and disciplines may be far more productive.

Olsson also falls into the reductionist trap of many far too many psycho-historians: nailing diagnoses - narcissistic character disorder, paranoid personality, so forth - on important figures never personally encountered, whose life experience is little known beyond alleged power points. (I do think that judicious psychological profiling in aid of winking out serial killers or murderous demagogues can be valuable, but that’s another matter altogether).

Freud, asked if poor people could profit from psychoanalysis, acerbly replied that poor people needed money. Rather than refracting the expansion of democratic policies via psychoanalytic theory to cure mid-East malaise - as it were sub species aethernitatis - we should be materially redressing the enormous economic devastation consequent to the invasion, and working to place Iraq’s government in the hands of competent Iraqi politicians instead of venal, or merely impotent stooges. Who knows: Iraq’s citizens might then opt for a free-market democracy. In any case, their government would be based on free choice, not egregious outside intrusion.

In psychologizing the motives of terrorism, Dr. Olsson particularly ignores the impoverishment and powerlessness of the large number of unemployed young men, neither neurotic nor narcissistic, but simply deprived of meaningful employment and a decent life in a stable polity. The latest victims of past colonial adventures and the failure of our government - as well as other Mid-east interests - to improve their lot, they continue to compromise the Jihadis’ prime fodder.

A truly compassionate America would certainly possess the smarts and clout, and maybe the cash, to remedy the disaffection of these angry young youths; provide them with profitable work; foster their self-esteem and dignity. If this can be accomplished; if the terrible damage to Iraq’s infrastructure and its social fabric were to be repaired; if we can admit our errors and depart that wounded land as soon as possible, only a small number of dangerous ideologues, whatever their psychopathology, would still remain.

Such odious characters have always been with us, whether murder and rapine be sanctioned in the name of Allah, Jesus, Marx, repellant tribalism or nationalism. But the Jihadis’ malign sway would have been significantly vitiated by the exercise of a generous, truly democratic purpose.

Harvey Roy Greenberg, M.D.
320 West 86th Street, 3A,
New York City, NY 10024-3139
HrgSmes@AOL.COM
http://www.doctorgreenberg.net

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**BOOK REVIEWS**

*Chaplin – A Life*
Stephan M. Weissman, M.D.
Reviewed by Clarice J. Kestenbaum, M.D.

Stephen Weissman, M.D. has done it again! A longstanding Academy member, Dr. Weissman’s superbly crafted psycho-biography of Samuel Taylor Coleridge, *His Brother’s Keeper*, appeared in 1989 and dealt with the creative process that resulted in poems like “Kubla Khan” and “The Rime of the Ancient Mariner.” Now Dr. Weissman has written another biography, “Chaplin - A Life” — a brilliant study of the childhood events that shaped “the single most important artist produced by the cinema” (Andrew Sarris).

Charlie Chaplin’s daughter, Geraldine Chaplin, contributed a brief introduction. She asks: “Did Chaplin spin personal tragedy into universal comedy, creating *The Little Tramp* as a parody and memorialization of his alcoholic father? Are Chaplin’s film heroines, sublimated, half-remembered, half-repressed memories of his tragic and adored mother… This book, always provocative and at times heartwrenching, is an enlightening read, an important addition to our understanding of my father’s genius and art and a unique meditation on the mystery of creativity” (p. x).

There have been hundreds of books and thousands of articles worldwide devoted to Chaplin: *Genius of the Cinema* by Jeffrey Vance and, most notably, Chaplin’s *My Autobiography*.

Weissman’s biography differs in that he approaches his subject in the manner of a modern day Sherlock Holmes, discovering the origins of *The Little Tramp*’s persona, both the comic and tragic aspects.

Chaplin, a Life, therefore, is not a complete biography. The last years of Chaplin’s personal life, lawsuits, political harassment at the hands of the Un-American Activities Committee are barely noted. Interested readers should familiarize themselves with additional biographical material. Merely reading about this cinematic genius who wrote the scripts and composed the scores for his films, however, cannot do justice to Chaplin’s complexity — his humanity — his art. The films may be seen again and again, each viewing adds another dimension, another level of understanding.

Weissman’s interest in *The Little Tramp* resulted in a series of seminars for candidates at the Washington Psychoanalytic Institute where Weissman was a faculty member. The premise upon which Weissman based his lectures is clear: the film maker’s life can be used to read his films and the films can be used to read his life.

Chaplin was born in Walworth, England in 1889. His parents were popular music hall entertainers; Charles Chaplin, Sr. was an inveterate alcoholic and died as a result in his 30s. Hannah Hill, who chose the stage name Lily Harley, suffered from an inveterate alcoholic and died as a result in his 30s. Hannah believed Hawks was an aristocrat who promised a life of luxury and ease in South Africa. When she was able to escape from his clutches, she returned to London with her little son, Sydney. She married Chaplin Sr. and gave birth to Charles Jr. shortly afterwards. The Chaplins lived together until Charlie was three. The two brothers were forever close, Sydney serving as protector and ally throughout Charlie’s life. As youngsters, they were sent to a Dickensian orphanage and suffered extreme harshness at the hands of their caregivers. They often returned to the care of their hopelessly ill and impoverished mother whom they adored despite the frequent separations.

The boys experienced extraordinary physical deprivation. The inmates of the Hanwell School for Orphans and Destitute Children slept in crowded dormitories and were as cold and hungry as Oliver Twist. Yet during the 13 months Charlie spent at the orphanage, he coped by escaping into a fantasy world. “Even when I was in the orphanage,” he wrote, “When I was roaming the streets trying to find enough to eat to keep alive, even then I thought of myself the greatest actor in the world. I had to feel that exuberance that comes from utter confidence in yourself. Without it you go down to defeat” (p. 37).

Charlie was a gifted mimic who did hilarious imitations of drunks, most likely copied from his father’s inebriated walk. The persona of the *Little Tramp* undoubtedly stemmed from these observations.

There is no doubt that Charles was a child prodigy, a creative genius, constantly absorbing, like a sponge, fragments of his fragmented childhood.

As teenagers the Chaplin brothers became successful in the London music halls. At the age of 21 Charles was hired by the Kano Company and he eventually toured America where he was seen by the producer Mack Sennett. His earliest films were made in Hollywood with the Keystone Film Company. From that time forward Charlie became a tremendous success in almost everything he attempted.

In the early films one can see the crude actions, vulgar antics, pratfalls, fights, in the style of comic vaudeville acts of the day — the banana peel humor familiar to all. Generations of comics have imitated the sheer physicality of the comic genius, from Harold Lloyd and Buster Keaton, to Jerry Lewis, Donald O’Connor and Ray Bolger. In terms of actors who have studied the deeper aspects of Chaplin’s character and art — one thinks of Woody Allen who captures poignant longing in Chaplin’s deeply moving expressions.

There was much more to Charlie’s inventiveness than his well-honed comic routines. His pictures revealed the pain of early suffering — starvation scenes in *The Gold Rush* and heart wrenching separations from a beloved caregiver as portrayed in *The Kid* emerged into a seamless life tapestry.

Charlie was one of those individuals who takes life events — often the ordinary experiences shared by all — and then transforms them into something new: a magic synthesis, as Silvano Arieti described it, so that others can view the world from different perspectives.

Creativity implies invention — the making of new machines by putting together old parts, or making new concepts by combining old (or new) facts in unique ways (i.e., the dinner rolls transformed into ballet slippers in *The Gold Rush*).

Sigmund Freud was deeply interested in the metapsychology of creative artists and found parallels with fantasies, dreams, and childhood play. In his paper, “Creative Writings and Daydreaming,” Freud wrote that the genesis of art and the adult’s fantasy life were both derived from repressed infantile wishes. Freud believed that the artist, by sublimation of the drives, could cause pleasure in others by stimulating their own repressed wishes.
Obviously, as Kubie pointed out, one had to be endowed with exceptional abilities as well. Chaplin certainly fits the picture. His extraordinary ability to live in a fantasy world where he was master of all he surveyed is proof of his creative genius, even in early childhood. His memories — or fantasies — of union and reunion with his adored mother play out in his life’s work — an attempt to recreate the paradise from which he was so rudely expelled time and again.

Chaplin’s masterpiece, in my opinion, is the 1931 silent film *City Lights*. It captures the essence of *The Little Tramp*, so filled with compassion and hope. When the blind girl is finally able to see again, the result of Charlie’s finding the means to pay for her eye surgery, and her shock of recognition as she touches his face and realizes that her poverty stricken admirer is none other than her benefactor, is nothing short of a miracle of film making. *The Little Tramp’s* expression is unforgettable.

After a lifetime of seeking dreams of love, disappointment in his once beautiful mother now confined to a mental institution, the real life Charles Chaplin finally found happiness in his marriage to 18-year old Oona O’Neill, daughter of Eugene O’Neill. He was 54. They had a long and happy marriage and produced eight children.

Weissman’s book is masterful and captures the true essence of Chaplin’s genius. It should be read and savored by all who love art and obviously love life.

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**Mahler: A New Life Cut Short** (1907-1911), by Henri-Louis de La Grange. NY: Oxford University Press, xviii+1,758 pp. Reviewed by Richard D. Chessick, M.D., Ph.D.

The Fifth, known as ‘the giant symphony’…is a work an hour and fifteen minutes in length, and before it was done fully half the audience had fled. And with good reason, for Mr. Mahler, to judge by this one symphony that had been heard in Chicago, writes absolutely the ugliest music ever written. Why the symphony should have been termed ‘the giant’ is hard to say. Because of its ugliness it might have been termed ‘the octopus’; because of its length the dachshund; and because it is without form, and void, it might well be termed ‘chaos’. Mr. Mahler’s compositions have nothing to do with the true, the beautiful and the good…rather he deals with the false, the ugly, and the meretricious…In short, it is a symphony which, it is devoutly hoped, will never again be heard in Chicago…

...review in *Chicago Examiner*, 1910

This spectacular huge book is the final volume of a massive four volume biography of Gustav Mahler by Henri-Louis de La Grange. On my desk are the other three imposing volumes (*Mahler: A Biography Vol.I* Garden City, N.Y.: Doubleday 1973, *Gustav Mahler: Vienna: The Years of Challenge* (1897-1904), N.Y.: Oxford University Press 1995, *Gustav Mahler: Vienna: Triumph and Dissolution* (1904-1907), N.Y.: Oxford University Press 1999). Even now this spectacular work, the writing of which occupied fifty years of the life of La Grange, and earned him an honorary title of “Professor” by the Austrian government, is not finished. The first volume (1973) already needs revision in the light of further discovered correspondence and hopefully it will appear in its revised form very soon.


The biography by La Grange is not for those who want a general overview of Mahler and his life. It is really extraordinary in that it contains every detail of his life, every detail about individuals who were significant in his life, essentially everything that was written in reviews of all of the concerts that he conducted, as well as all reviews of the premiers of his various symphonies. La Grange seems to have noted and/or quoted every available review of Mahler’s musical performances. Also, there are 33 appendices consisting of 474 pages, which are essentially footnotes to the main text. These appendices deal with every conceivable detail involving Mahler’s work and life from 1907-1911, and are followed by a substantial bibliography and index. In this volume we have an incredible amount of newly re-explored and freshly and uniquely interpreted material by and about Mahler, including a well argued contradiction of some of the myths that grew up about him. We get a remarkable picture of the times that Mahler lived in, the ambiance of Vienna which of course was the same Vienna as Freud’s, and the ambiance of New York, as so well described in Edith Wharton’s novels. It is a veritable cornucopia of information, some of which is fascinating and some of which is trivial, and on the whole remarkably readable and well written. There was only one flaw I detected in the text. On p. 832 there was some space left out at the bottom and the last sentence was repeated on p. 833, an oversight that needs to be corrected in the next edition.

Why is this volume of interest to psychoanalysts? It so happens that it deals with the era during which Mahler had his famous walk with Freud and also it gives us a great deal of information about that extraordinary lady Alma Mahler. We will be interested in a number of the other characters described in detail in the book. Beginning with Mahler, there is detailed explanation of how he conducted himself, how he treated musicians, how he married a girl named Alma 23 years younger than himself, and they agreed that he would live for his music, his universal acclaim as a conductor, the difficulties he ran into in composing his symphonies, the fact that he was a mystic and a God-seeker, and his egregious inability to understand other people’s daily lives. As Alma put it, Mahler preached charitable love “but he was too wrapped up in himself to be able to live it” (p.400), a statement which La Grange feels shows that Alma “lacked any real insight into Mahler’s wholehearted devotion to his art” (p.400). La Grange decisively debunks the myth that the last few musical works of Mahler had to do with his brooding over the
end of his life. The masses of evidence that La Grange presents shows this myth is quite wrong; he was active and vigorous to the very end until, while composing the Tenth symphony, he was suddenly struck down by subacute bacterial endocarditis, a disease which at that time had no cure. He died in a fairly short time at the age of 51.

Mahler had a curious impediment while walking, an involuntary movement of one of his legs: “Like someone [afflicted] with a hesitancy in speech, so was this ankle impeded, tapping the ground as if searching for the right spot” (p.576). No explanation is given for this and it seems to be a variety of nervous tic. So, contrary to the mythology, “Mahler did not die of a broken heart but of an infectious disease” (p.601). He was experienced by most people as an extremely irritable and irascible person although there were times when he could be generous, as in his support of the struggling and later famous composer, Arnold Schoenberg. There was a general lack of interest shown by orchestras toward Mahler’s music and a remorseless prejudice of the majority of professionals and music critics against his compositions, although all agreed he was a great orchestra and opera conductor.

This brings us to Alma Mahler, who was almost equally as interesting, but a far more negative human being. She is also equally as controversial. She is described by one observer as a “tall, beautiful blonde creature in the company of that gaunt and feverish little imp, swarthy and woolly-haired, genius as he was” (p.229). She seems to have been an alcoholic, and the many therapies she received for this addiction apparently had no effect. She resented his old friends throughout his life and she handled his day to day correspondence and affairs while he concentrated on music. She had a craving for the “pleasures of illicit love during her marriage to Mahler” and “fell easily into the arms of [the architect Walter] Gropius” (p.624). Her mother encouraged her illicit affairs, annoyed by the fact that Mahler “was snappish and sarcastic” (p.689). Alma complained continuously of nervous complaints and gynecological illnesses which were treated in all kinds of various fashions, and the best description of her seems to be that of hysterical personality disorder with extremely narcissistic features.

A crisis in the marriage was reached in 1910, when Gropius “by mistake” sent a love letter to Alma and addressed it to Mahler. It is interesting that Walter Gropius had a need to take up with women who were married and then get in touch with her husband or her partner. This blow, that Mahler received in the love letter written for his wife’s eyes, was a way of informing him about her infidelity in a “brutal and cruel manner” (p.841). Yet even after it was discovered she could not give up her illicit affair with Gropius. She went on to have passionate affairs with Kokoschka, and Zemlinsky, and also second and third marriages to Walter Gropius and Franz Werfel which La Grange says, “proves what a tigress she indeed was” (p.844).

Mahler was 41 years old when he first met Alma, who was 18 years old in 1901. Now, at this point, reading Gropius’s letter, he became aware that he might lose her after what he thought were eight years of happy marriage. Essentially he came apart, an example of what Kohut described as fragmentation of the self after a profound narcissistic injury, and this is what precipitated his need to consult Sigmund Freud. He was desperately afraid of losing Alma, says La Grange, because for him it meant losing his future (this seems rather vague to me). There are of course a number of publications in the psychoanalytic literature about Mahler; see for example Feder (2004 listed above). Alma added to the misery of Mahler by insisting that the whole matter of her adultery was his fault since he was not a sufficiently attentive husband and was too busy with his conducting and composing, which justified her behavior. La Grange explains that Alma’s sexuality was only one means of exercising power over the men who she set about to conquer, but, as is typical in this sort of personality disorder, these conquests brought her little satisfaction and she could not be regarded as a liberated woman. He offers us a detailed description of her life, character, and background, in which she chose creative men for husbands and lovers; she collected “trophies” of these various conquests. La Grange complains that although “so many psychoanalysts have pored over the case of Gustav Mahler, and have explored his marital relationship, very few have made a study of Alma. She was clearly an exceptional woman, indeed one of the most interesting and remarkable figures of her time” (p.864). At the same time she was quite mentally unstable and had a continual need to inspire admiration and devotion—as is typical of narcissistic and hysterical personality disorders, which La Grange explicates on pages 868-870. There follows in the book a detailed discussion of the symptoms of Alma’s personality disorder.

Other sections in the book discuss Mahler’s relationship with Toscanini, Bruno Walter, Bruckner, and many others. We are given complete background and biographical information on each of them. As I see it, the betrayal by his wife was the second blow that Mahler had to suffer, the first being the death of his daughter in 1907. (This is covered in the third volume of the biography).

For us perhaps the most interesting aspect of the book is the detailed exegesis of Mahler’s four hour talk with Freud. Every known detail of this is given by La Grange. There is even a picture (illustration No.56) of the Rapenburg in Leiden, Netherlands, the location of Mahler’s walk with Freud. (This book contains 80 interesting illustrations.) Mahler traveled all the way to northern Europe to consult Freud even though three years earlier he had made unflattering remarks about him. He probably heard later that Freud had treated Bruno Walter for an attack of cramp in his right arm, “a problem that had for some time prevented him [Walter] from conducting. Freud had guessed that the pain was of psychosomatic origin and had advised the young conductor to undertake a long journey to Sicily, whence he had returned to Vienna fully cured” (p.884). Mahler of course felt a deep need to discuss his sudden traumatic marital experience with somebody but it was a feature of his character that he did not share his suffering with his intimates (it is questionable whether he had any). He did not have a soul in whom he could confide; “alone, cruelly alone, he had to face the most terrible catastrophe he had ever experienced!” (p.884).

Freud was 54 years old at the time and was working on his paper “Three Contributions to the Psychology of Love,” which, as La Grange says, dealt with certain men who had an oedipal need for love objects that were mother surrogates. This search, as Freud pointed out, was “bound to lead to endless difficulties of the sort that Mahler encountered” (p.885). Mahler, now 50 years old, made three different appointments with Freud and then cancelled them. Freud thought this was a symptom of a neurosis but actually Mahler had been gravely ill for a few days with tonsillitis, which reminds us to beware of facile interpretations, a bad habit of Freud and many early psychoanalysts. At any rate, the talk took place in Leiden in the afternoon of August 26, 1910 and it lasted four hours. La Grange explains that the best source of information about it is a hitherto unknown text by Marie Bonaparte written during her analysis with Freud fourteen years later. He goes on, as is his custom, into a digression about the life of Marie Bonaparte. Freud, as one might expect, told Mahler...
Radical Hope: Ethics in the Face of Cultural Devastation
By Jonathan Lear
Reviewed by Marianne Horney Eckardt, M.D.

I took on the task of reviewing this book by Jonathan Lear, the philosopher-psychoanalyst, as I had been deeply impressed by the clear, jargon-free, insightful reasoning of his previous book, Open-Minded, which largely focuses on the limiting orthodoxy of psychoanalysis. This book, equally clearly reasoned, does not concern psychoanalysis. It is an anthropological philosophical inquiry into the psychological and ethical issues encountered by a tribe’s challenge to survive complete cultural devastation and then reconstitute itself. The tale is about the Crow Indians and their wise last chief, Plenty Coups. The ethical dilemmas discussed transcend the happenings in the Crow tribe. They encompass the human vulnerability when encountering cultural decline and loss of meaning and emphasize the importance of finding hope for an, as yet, unknown future. While not psychoanalytic, the book has much relevance to our therapeutic efforts to help people gain meaningful lives.

Plenty Coups, in his old age, told the story of his tribe to Frank B. Lindeman, a trapper and friend of the Crows, who then wrote a book, Plenty Coups, Chief of the Crows. Plenty Coups gives a marvelous account of the life of the Crows when they were still hunting buffalos and fighting other Indian tribes. But his account ends once the Crows were confined to a reservation and had to adapt to an agricultural way of life. Plenty Coups told Lindeman, “When the buffalo went away the hearts of my people fell to the ground, and they could not lift them up again. After this nothing happened. There was little singing anywhere. Besides…you know that part of my life as well as I do. You saw what happened to us when the buffalo went away” (p. 2). Lear starts his inquiry with the question, “What did Plenty Coups mean when he said, ‘After this nothing happened?’” In fact, Plenty Coups continued to be very active on behalf of his tribe. He made several trips to Washington, D.C., to effect favorable legislation. He encouraged young Crows to acquire white education and to be open to their religion. Lear delves into the deeper meanings of that remark. Everything that had given meaning and identity to the Crow culture had come to an end. The Crows had been a nomadic hunter and warrior tribe. The activity of war, the accomplishments and triumphs, penetrated every aspect of Crow life. Counting coups referred to many brave acts, like stealing a horse tied to a lodge in an enemy camp or striking an enemy with his coup stick before harming him. Women derived honors from the deeds of their husbands. The Sun Dance was a prayer for revenge. If a young warrior counted coups he would be allowed to marry, otherwise he had to wait until he was twenty-five years old. Every aspect of their culture gave meaning to what was considered good, brave, courageous, shameful, or worth telling about. This, Lear believes, was what Plenty Coup meant by saying after this nothing happened. Lear hopes that, in time, a new Crow cultural identity may arise, possibly inspired by a creative poet.

Lear asks, What gave the Crow culture the flexibility to make such a radical transition? Throughout their long spiritual tradition God spoke to them through dream visions. Dreams gave guidance often in enigmatic form. These needed the interpretation by the wise elders of the tribe. The elders encouraged young members to fast, go out to a remote spot, and bring back their dream visions. Plenty Coups, when nine years old, was sent off to a mountain top. The first night, he had no dream. He cut off a tip of a finger to appeal to the “pity” of God to send a vision. He brought back a dream that suggested to the elders that the tribe’s way of life as

his diagnosis was a strong mutterbindung (mother fixation) which seems to have calmed Mahler, “although he refused categorically to admit to any mother fixation. He shunned notions of this kind” (p.899) as Alma Mahler wrote and I believe this was true.

Nevertheless, Mahler came away from the talk with Freud in a much better mood and of course Freud attributed it to the effect of his interpretation, but actually Freud played the same role with Mahler as he did with Bruno Walter. He predicted the future, as Feder is quoted (p.903) and reassured Mahler that Alma would not leave him. An uncanny man, Freud was right again because Alma did not leave him. Why this was so is a matter of psychoanalytic biographical controversy. La Grange leans heavily on Feder’s and other psychoanalysts’ work in this section. Their point is that Mahler was in a terrible panic because he was afraid his wife Alma, who had become a mother figure, would leave him. Somehow, this made her more beautiful and attractive than ever and caused him to shower her with obedience to her every whim from that time on. How this affected his creative work is an interesting question. La Grange also presents a Kleinian psychoanalyst’s explanation to interpret the process of disintegration that was sparked in Mahler’s personality by Alma’s infidelity and reproaches. He also presents other psychoanalytic explanations that will be of interest to our readers.

The matter is not settled, for many psychoanalysts who have studied this crisis have argued that the disintegration (fragmentation) of Mahler’s personality at this point eventually led to his death. There follows a great deal of psychoanalytic speculation quoted by La Grange regarding the entire matter, too lengthy to quote here. At any rate, Freud made the error of thinking Mahler would abandon his composing when he became a dutiful and attentive husband. Actually, “during the worst moments of the crisis he had completed the Tenth Symphony in sketch form” (p.921). Alma’s conclusion was that Freud was an idiot. But there is no reproaches. He also presents other psychoanalytic explanations of Mahler’s personality at this point eventually led to his death. There follows a great deal of psychoanalytic speculation quoted by La Grange regarding the entire matter, too lengthy to quote here. At any rate, Freud made the error of thinking Mahler would abandon his composing when he became a dutiful and attentive husband. Actually, “during the worst moments of the crisis he had completed the Tenth Symphony in sketch form” (p.921). Alma’s conclusion was that Freud was an idiot. But there is no doubt that he did calm Mahler down and enabled him to re integrate himself. La Grange concludes, “It is sad to contemplate a great artist like Gustav Mahler, a man of strong character and a leader of men, in so defenseless a position. He shows himself as entirely submissive to this tigress of a dominating wife” (p.937). These are strong words, but we must remember they are based on every surviving scrap of information LaGrange could examine and report on, a work of distinguished scholarship. Unfortunately Alma is not available to render a defence, which I am sure would be highly voluble, rhetorical, and self-serving – but now I am caught up in LaGrange’s obvious dislike of her.

But La Grange reminds us that Mahler’s mental condition at the time he contracted subacute bacterial endocarditis was excellent and vigorous. This makes it hard to maintain the myth that his depression and unhappiness were somehow rumbling underneath and led to his contracting a lethal illness, which many authors have insisted upon. LaGrange outlines the controversy regarding this matter in detail. Characteristically, Mahler died during a tremendous thunderstorm on the evening of May 18th, 1911; “half an hour later the storm was over” (p.1271).

This volume, along with the other volumes of La Grange’s biography, constitutes an education in itself. It is an extremely good book and it set me thinking why, although in my middle years I was a great fan of Mahler and his music, I have shifted my allegiance to his contemporary, Anton Bruckner, in my waning years.
buffalo hunters would come to an end. Instead of buffalos there were spotted animals similar to buffalos but different. The dream also pictured a great storm that would knock down all the trees but one.... A voice spoke to Plenty Coups: “In that tree is the lodge of the Chicadee. He is least in strength but strong of mind among his kind. He is willing to work for wisdom. The Chicadee person is a good listener. Nothing escapes his ears, which he has sharpened by constant use.... But in all his listening he tends to his own business. He never intrudes, never speaks in strange company, and yet never misses a chance to learn from others.... Develop your body, but do not neglect your mind, Plenty Coup. It is the mind that leads men to power, not strength of body” (p. 70). As this dream is told when Plenty Coup was an old man, it has probably gone through many revisions. The wise men offered the interpretation that the white men will take their country, and that their spotted buffalos will cover the plain. Plenty Coup was told to think for himself, to listen, and to learn how to avoid disaster. The tribes who have fought the white men have all been wiped out. By listening as the Chicadee listens, the Crows may escape this fate and keep some of their land.

When Plenty Coups had this dream, the tribe was as yet hunting buffalos. But the white men were already encroaching on their territory. The Sioux Indians, their enemies, were harassing them, and epidemics of disease were decimating their numbers. So the dream responded to existing tribal anxiety. When Plenty Coups became the tribal chief, the Chicadee wisdom guided him. He lead the tribe to co-operate with the white men, to help them fight the Sioux, and to encourage education in white schools.

The dream helped the tribal elders and Plenty Coup to face the reality of the approaching end of their way of life and their concepts of what they considered a good life. Their divine guidance assured them that they would survive, but still they could not know or imagine their future. They could only hope that beyond survival, there would be another, as yet, not conceivable, good life. This Lear calls “Radical Hope.” He wants us to understand how incredibly difficult such hope is, even though it may be the wisest under the circumstances. The transition was not always smooth, rebellious incidences occurred out of some confusion due to the fact that once-sanctioned acts were now viewed as criminal. Lear stresses again that the point is not to establish that Plenty Coups manifested such hope, but to establish what we might legitimately hope for at a time when the sense of purpose and meaning of the culture we live in has collapsed. He writes that we can learn from Plenty Coups about ourselves. Sitting Bull, the Sioux tribal chief, decided on a different course. He fought his own land and culture, was killed, and the tribe lost their land.

In two engaging chapters, Lear contemplates aspects of courage and hope as well as virtue and imagination. He thinks of courage as the capacity for living well with the risks that inevitably attend human existence. A courageous person faces risks with dignity and with good judgment. Dreams are a creative imaginative response to reality. The development of Plenty Coups’ wise courage can be traced back to his younger years. Almost a year before the dream about the leaving of the buffalos, he had another important dream. His beloved older brother had just been killed in a battle with the Sioux. This dream, too, tells of fierce malign winds and old warriors who consider him too young. He is consoled by the Dwarf-chief, the head of the Little People, who assures Plenty Coups that the Little People will give him life-long protection. He is told that he will be a chief and already possesses the power to become great if he will use it, to sharpen and cultivate his senses, that he has a will and this too he should learn to use. The dreams have a divine sanction and thus the power to become an internalized ideal to follow. This ideal of listening, learning, and using one’s inner natural powers also became a tribal ideal taught to the younger generation.

This delightful book is about the need for a particular wise courage when facing cultural decline and potential devastation. It believes that potentially we have resources within us, if we use them. The most important aspect of the book is Lear’s clear precise philosophic reasoning that interweaves the main tales. This aspect cannot be conveyed in a review, it needs to be read.

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**Hurry Down Sunshine** by Michael Greenberg
Reviewed by Abby Altman, M.D.

In this chronicle of his 15 year old daughter’s first manic episode, Michael Greenberg presents a thoughtful rendering of his experience of mental illness. He hikes through terrain which eventually becomes familiar by dint of loss to all of our species: denial, anger, bargaining, depression, and acceptance.

The book is at least as much about him as it is about his daughter. The reader learns that he is a writer, has a brother suffering from schizophrenia, is divorced from the mother of his daughter, was a favorite son incurring the resentment of his brother, lives with his second wife, suffers plenty of fear and self-doubt, and is heroic in his tireless, generous energies.

He visits his daughter and his brother ceaselessly, and though he tolerates plenty of abuse from both, he is not a doormat. He is mindful of the need for limits and self-care. There are lots of ancillary, sometimes incongruous details thrown in which attest to his wide fund of knowledge.

He walks a tightrope simultaneously close to and yet distanced from the happenings he describes. This seemingly calculated walk eventually takes its toll on him evidenced by an explosion at his wife and witnessed by his daughter who, the next day, lords it over him. But his ability to step back and witness what is happening allows him to appreciate his daughter’s insanity as “the sense of being in the presence of a rare force of nature, like a great blizzard or flood: destructive, but in its way astounding, too.” His descriptions of her are so detailed they give the impression that time must have slowed down for him to register so careful an account of Sally’s actions and appearance: “there’s something oddly kinetic about her presence, though she’s standing still, staring at me, her fists clenched at her side.” The descriptions reveal his love both for her and for his craft.

Psychiatrists are described as having a “vague air of futility that I would come to recognize in many psychiatrists who have been at it for a while.” The role of antipsychotics is acknowledged: “Sally was taken off Zyprexa, the powerful neuroleptic that, despite several undesirable side effects, had helped keep her out of the hospital for more than five years. Psychosis jumped to life in her with renewed force, as if it had been lying in wait.”

A stark contrast is evoked between the controlled author/father and his utterly out of control daughter. The daughter’s real name is used at her request. The utmost transparency seems to be a sought-after objective which I think is largely achieved.

This is a highly personalized, heartbreaking account which captures a particular psychotic experience. It is told courageously, matter-of-factly, and meticulously respectful of detail. It won’t necessarily be to every reader’s taste depending in part on the reader’s level of comfort with the high level self-exposure. Perhaps by the very act of nearing so closely his subject, the author created for himself a therapeutic distance.
New Member Profiles - Accepted

The membership committee is pleased to welcome the following who are new members to the Academy.

Psychiatric Associates

Riaz Ahmed, M.D. Briarwood, NY
Dr. R. Ahmed is a PGY-4 at Metropolitan Hospital. He was an Intern and then Medical Officer from 2001 – 2003 at Shifa International Hospital of Baharia University in Islamabad, Pakistan. He obtained ECFMG certification in 2003. He has a Bachelor of Science degree from the Polytechnic University in New York, and he graduated from medical school in March 1993 from the University of Santiago in Santo Domingo.

Dr. Ahmed worked as a Research Assistant from 2003 – 2005 at Hillside Hospital, assisting Dr. Arthur Rifkin in collecting data for a retrospective study of patients with MR on Clozaril.

Faith Aimua, M.D. Bronx, NY
Dr. F. Aimua has a medical degree from the University of Benin in Nigeria 2002. In 2004 and 2005 she worked in Dublin at St. Michael’s Hospital, where she served mostly in their ICU-Cardiac departments. She was also a Research Assistant with Dr. Barbara Koppel, Professor of Neurology at Metropolitan Hospital, on a research study titled, “Effects of Dopamine Agonists on Impulsive Behavior”. Presently she’s a PGY-3 in Psychiatry at New York Medical College.

Ann Alayeva, M.D. Brooklyn, NY
Dr. A. Alayeva is a PGY-3 at Metropolitan Medical Center. She received her medical degree from Samarkand State Medical Institute in Uzbekistan in 1989. She also did a Pediatric Residency and received training in Neurology at the same institution. She studied EEG interpretation as well as biofeedback in Leningrad. She worked on the same techniques in Toronto in 2002, and studied NCV and EEG at Cadwell, Staten Island and at the Larry Head Institute of Ann Arbor in 2004. She has published on topics such as Facial Neuropathy, CNS reaction to acute viral infections and Mytonia Congenita.

Edidiye Arbov, M.D. Rego Park, NY
Dr. E. Arbov will finish his Psychiatric Residency at Metropolitan Hospital in 2010. He obtained his medical degree at Samarkand State Medical Institute in Uzbekistan in 1992, and then worked in their anesthesiology department. In 2004 and 2005 he had transitional year of Residency as a PGY-1 at Maimones Medical Center in New York. He obtained his ECFMG in 2004. He also attends the psychodynamic course at Metropolitan Hospital and is involved in psychodynamic psychiatry.

Dipali Das, M.D. New York, NY
Dr. D. Das is a PGY-2 at Metropolitan Hospital Medical Center. She obtained her medical degree from Mymensingh Medical College in Bangladesh in 1989. She worked for years for various institutions in Bangladesh as a medical officer and a general practitioner, with additional experience in OB/GYN.

From 2005 to 2007 she did volunteer work at the VA Medical Center of Wright State University in Ohio, in both the psychiatry and nephrology departments. She obtained her ECFMG certificate in June 2005.

Laura Kent, M.D. New York, NY
Dr. L. Kent is a 3rd year Resident in psychiatry at the PI of Columbia University and obtained a Bachelor’s Degree at Duke University. She received her medical degree at Albert Einstein School of Medicine. She also finished a Residency in Internal Medicine at Columbia Presbyterian.

She has written on ECT and Cardiomyopathy in the Green Journal, and in 2006 she presented on the topic of Thyroid Cancer at the annual meeting of the American College of Gastroenterology in Orlando.

Anneline Kingsley, M.D. Bronx, NY
Dr. A. Kingsley is a PGY-2 Psychiatric Resident at Metropolitan Hospital. She received her medical training at the Catholic University in Santo Domingo, where she also had a clinical internship which she finished in May 2000. The following year she was a Residential Counselor for the Long Island Health Injury Association, supervising home care of post-accident patients with neurological disorders. In 2004 and 2005 she was a Staff Associate Research Physician for Columbia University, and in 2007 she worked for the New York Presbyterian Health Plan as a Utilization Management Coordinator. She received an ECFMG certificate in 2008.

Michael Lance, M.D. Kirkland, WA
Dr. M. Lance is presently working part-time at Fairfax Hospital in Kirkland, Washington in the in-patient ward, treating primarily adults. He is establishing a private practice in Bellevue, Washington. During his Residency at George Washington University School of Medicine, he had the opportunity to be trained by Dr. Carolyn Robinowitz, and as a medical student one of his mentors was Dr. Jerry Weiner. He received several academic scholarships, including the Tauber Scholarship at George Washington University, where he also served as one of the Chief Residents during his final year of residency.

Karimi Mailutha, M.D., M.P.H. New York, NY
Dr. K. Mailutha is a PGY-4 at the NSPI at Columbia University. She has had a short but intense career in clinical and research activities. In 1995 she spent a semester working on her senior project at a Navajo reservation in Arizona, concentrating on medicinal plants. From 1995 to 1998 she was at the Goddard Institute for Space Studies, doing work on climate and plants. In 1997 she studied genetics, physiology and chemistry for 3 months at Yale University as part of a minority medical education program. She did work on Vitamin A for a year at Columbia University, and in 2000 as an Americorps Fellow, she organized a workshop on substance abuse, violence prevention and nutrition.

She received her B.S. in 1999 from Columbia In 2001 she was in Kenya, as part of a project for family planning and child care, and in 2003 was an Intern for the World Health Organization. She attended John Hopkins School for Public Health during 2004-05 and attended Harvard Medical School 2000-2005.

She’s received numerous awards from the American Psychiatric Association, John Hopkins University, Columbia University, as well as other institutions.

Abdul Nadeem, M.D. Bradenton, FL
Dr. A. Nadeem is presently a staff psychiatrist at Sarasota...
Memorial Hospital in Florida. Prior to that, from 2000 to early this year he worked for another medical center in Bradenton, Florida where he served in different departments, such as partial hospital, C & L, and the psychiatric emergency room.

He was a Resident in Psychiatry at Cornell University in White Plains from 1995 to 1998, and was an Intern in Internal Medicine at New York Medical College in 1993 and 1994. He attended medical school in Karachi, Pakistan and has been a Clinical Assistant Professor in Psychiatry at Florida State University.

Paul O’Keefe, D.O. Brooklyn, NY
Dr. P. O’Keefe is a board-certified psychiatrist who presently is a Unit Chief of a 16 bed child and adolescent acute care unit at St. Vincent’s Hospital, which he’s directed since July 2008. Prior to that he worked at Kings County Hospital in a similar department, where he acted as a child and adolescent psychiatric consultant for the ER. He was also part of the hospital’s multidisciplinary team for crisis stabilization.

He received his B.S. at Fordham University and became a doctor in Osteopathy in 2000, after receiving his degree from the University of New England College of Osteopathic Medicine. His general training was at St. Vincent’s Hospital, and he had a child psychiatry residency at the Yale Study Center. He has also worked at Lenox Hill Hospital and held other positions in different services in New York City.

James Park, M.D. Fayetteville, AR
Dr. J. Park received a Bachelor Degree with Magna Cum Laude in Chemistry from the University of Arkansas in Little Rock, and obtained a Medical Degree in 2005 from the same institution. He also finished his Residency in Psychiatry at the University of Arkansas. Presently he’s a Psychiatric Fellow at the University of Texas Southeastern School of Medicine in South Australia. He moved to the U.S. in 1997 and completed his Residency in Psychiatry at the Good Samaritan Regional Medical Center in Texas.

As an undergraduate student, he was awarded Outstanding Junior Pre-Medical Chemistry Major. He has done volunteer work, caring for mentally retarded and autistic adults. In 2001 he published a paper titled, “Comparing Reactivity of Different Quinone Methides.”

Syed Quadri, M.D. El Paso, TX
Dr. S. Quadri is presently is a PGY-2 in Psychiatry at the Department of Neuropsychiatry at the El Paso Psychiatric Center in Texas. He obtained a Bachelor of Medicine in Bangalore, India, which is equivalent to a MD degree. After receiving that degree he had a rotating internship in general surgery and managed the emergency room at Moosi General Hospital in Hyderabad, India. Among his research accomplishments, he studied the socio-economic influence on treatment of Tuberculosis in urban India, and while at the Roskamp Institute in Tampa, Florida he researched cytokine profiling in Alzheimer’s Disease. More recently in Texas he investigated Clozapine Induced Agranulocytosis and other work in patients with seizure disorders. He is interested in Dynamic Psychiatry and has strong recommendations from Dr. David Forrest to be a Psychiatric Associate in our organization.

Jeffrey Strawn, M.D. Crestview Hills, KY
Dr. J. Strawn is presently a child psychiatrist at the Cincinnati Children’s Hospital in Ohio. He completed his Residency at the University of Cincinnati where he also attended medical school. He has teaching and clinical experience, and has been a part of numerous research projects on psychopharmacology.

He has published on various topics, including Neuroleptic Malignant Syndrome, overdose of the new generation major tranquilizers, the treatment of Generalized Anxiety Disorder with atypical anxiolytics, the treatment of nightmares related to PTSD, and other biological correlates of different psychopathological states. He’s a member of numerous professional societies including the AMA, APA, The Anxiety Disorder Association of America and the Society For Neuroscience. He has also been a part of many committees for the University of Cincinnati.

Zachary Torry, M.D. New York, NY
Dr. Z. Torry is a PGY-3 at St. Vincent’s Hospital in NYC, who attended the University of Texas at Austin, where he obtained a degree in Psychology with a minor in Biology in 1998. At that time he worked on the effects of MK-801 and ethanol exposure on the function of the hippocampal NMDA receptor.

In 1997-1998 he was a Therapist-Intern for autistic children and later he volunteered for 4 months at the Harris County Psychiatric Center in Texas.

He received his medical degree in May 2006 from St. George School of Medicine. The following year he was a Fellow in Psychoanalysis at the NYU Psychoanalytic Institute, and since then he has become interested in Dynamic Psychiatry while working at St. Vincent’s Hospital.

Lei Wei, M.D. Lawrence, KS
Dr. L. Wei has a B.S. in Business Administration from the University of Kansas and a Doctorate in Osteopathic Medicine from the Kansas City University of Medicine, where he also has been a Resident in Psychiatry from 2005 – 2009, and now is Chief Resident. He has a Fellowship in Geriatric Psychiatry that starts July 2009 at Stanford University.

He’s a member of the APA, the American Academy of Geriatric Psychiatry and the American Osteopathic Association. He has done community work as a care person for people with traumatic brain injuries.

Jonathan Zuess, M.D. Phoenix, AZ
Dr. J. Zuess is an Australian born and educated psychiatrist who attended the University of Adelaide School of Medicine in South Australia. He moved the U.S. in 1997 and completed his Residency in Psychiatry at the Good Samaritan Regional Medical Center in Phoenix.

From 2002 to 2004 he was the Editor of the “Complementary Health Practice Review” in which he wrote about such topics as alternative medicine, herbal remedies and nutritional supplements. He was a Visiting Assistant Professor of Human Health Studies at Arizona State University East from 2002 to 2004, as well as Adjunct Professor of Psychiatry through the University of Arizona in Phoenix. He’s presently in private practice.

Psychiatric Members

Douglas Feltman, M.D. Coral Gables, FL
Dr. D. Feltman was supervised by Dr. Joan Tolchin for 3 years while a Psychiatric Resident and Fellow in Child and Adolescent Psychiatry at the Payne Whitney Clinic of Cornell University Medical College on his long term psychotherapy patients. He was said to have “truly collaborated with (her) during the supervisory process. He was forthright, open to ideas, and a gifted psychotherapist. He is a physician of the highest integrity and standards of professionalism.”
He received his BA in Chemistry at Duke University as Summa Cum Laude and his MD at the University of North Carolina at Chapel Hill. He is a distinguished fellow of the APA, a member of the AACAP, and currently a Voluntary Associate Professor of Psychiatry and Pediatrics at the University of Miami School of Medicine.

Serge Goffinet, M.D. Brussels, Belgium

Dr. S. Goffinet is an experienced psychiatrist and psychoanalyst who is a member of many psychoanalytic and psychiatric societies in Belgium and internationally. He has published on various topics, from the biological basis of psychiatric disease, to Lacanian psychoanalytic theories and techniques. Additional subjects include trauma, dissociative states and family therapy, directly related to his past work as Chief of Service of a crisis intervention unit for adolescents and patients with trauma and dissociative states. Some of his interests have led him to write on issues as diverse as Satanism, plastic surgery, Ganser's Syndrome, anxiolytic medications and cerebral glucose metabolism in patients treated with ECT.

He graduated from the University of Louvain in Belgium and has board-certification in child and adolescent psychiatry. He's presently Professor of Psychiatry at the Catholic University of Louvain in Belgium. He has a baccalaureate in philosophy from the same institution where he also obtained his medical degree.

Gail Greenspan, M.D. Philadelphia, PA

Dr. G. Greenspan received a Bachelor's in Science "With Distinction" from Pennsylvania State University. She obtained her medical degree from Jefferson Medical College, part of Penn State, and received her psychoanalytic training at the Philadelphia Psychoanalytic Institute. She is presently in private practice in Philadelphia. From 1995 – 2003 she was the Psychiatric Director of the Women's Therapy Network. Additionally at that time she was a staff psychiatrist at the Hall-Mercer Community Mental Health Center, working with the mentally ill homeless population. Dr. Greenspan's academic positions include as a current Clinical Assistant Professor at Jefferson Medical College, where she has also acted as Assistant Director, General Psychiatric Unit and Medical Director of their evening program. She is a member of various organizations, including the American Psychoanalytic Association, The Psychoanalytic Center of Philadelphia and the Association of Women Psychiatrists. Some of her publications include, “Psychological Aspects of High-Risk Pregnancy”, “Emergency Treatment of the Rape Victim”, and “Sexual Disorders”.

Corina Lazar, M.D. West Bloomfield, MI

Dr. C. Lazar is presently in private practice in Farmington Hills, Michigan, doing clinical evaluations and holistic treatment for adolescent and adult patients, and is also the Medical Director for “Access Christian Counseling” in Southfield, Michigan. She obtained her medical degree from the Institute of Medicine in Timisoara, Romania. She completed both her Psychiatric Residency and a Fellowship in Emergency Psychiatry at Wayne State University, where she was honored for her work. Dr. Eugene Rubin, a member of AAPDP supervised her during her training. Dr. Lazar was in psychodynamic psychotherapy at Wayne State Psychoanalytic Institute, completing more than 100 hours of individual therapy, and has at least 100 hours of supervision with 2 different psychiatrists. She's board-certified by the American Association of Psychiatric Medicine and the American Board of Holistic Medicine. Dr. Rubin highly recommends her to our organization.

Maria Pease, M.D. San Francisco, CA

I'm pleased to sponsor Dr. M. Pease for membership for the AAPDP. She is presently an Assistant Clinical Professor and Attending Psychiatrist at the University of California at San Francisco. She is in private practice of child and adolescent psychiatry, as she is board-certified in these specialty areas, in addition to adult psychiatry. She has been interested in sports psychiatry ever since she was a swim coach and teacher at Stanford in Palo Alto. Previous to that she was a U.S. Olympic qualifier from 1976 to 1980. She's a graduate from Boston University, where as a medical student she was awarded an Excellence in Psychiatry Award.

She has given many presentations about issues such as child psychology, sports, attachment theories, PTSD, and women and Borderline Personality Disorder. As an undergraduate she did research in sports psychology and designed a survey to test student athletes on the Attribution Theory. As a medical student in 1990, she presented at the National Society of Internal Medicine on the topic, “Do Patients Want to Be Asked About Victimization and Do Doctors Ask?”

Christopher Perry, M.D. Rockville, MD

Dr. C. Perry is an active Army Officer and a dynamic psychiatrist who’s involved in the day-to-day care of soldiers in Seoul, Korea. He’s a graduate of the U.S. Military Academy at West Point and received his Doctorate of Medicine at the Uniformed Services University of the Health Sciences in Bethesda, Maryland. He completed his Psychiatric Residency in the National Capital Area Military Psychiatry Program, where during his 3rd and 4th year he was supervised by Dr. Sheila Hafter Gray. She also supervised his significant research into the psychosomatic sequelae of trauma in Cambodian civilians, which later became an article published in our journal.

Dr. Perry is highly recommended by Dr. Hafter Gray.

Andrew Pickens, M.D. St. Louis, MO

Dr. A. Pickens is an experienced psychoanalyst and psychiatrist who was the Medical Director of the Department of Psychiatry at St. Mary’s Health Center in St. Louis, Missouri, from 1988 to 1998. Prior to that he was the Director of the Adolescent Program at the Community Psychiatric Center in Wichita, Kansas.

He has always been in private practice and for years he was a staff psychiatrist at the St. Louis Veteran’s Hospital. In the early 1970’s he practiced at the Medical Center for Federal Prisoners in Missouri. He obtained all his medical and psychiatric degrees from the St. Louis University School of Medicine.

In his article, “Chaos, Curve Balls and Physiology of Psychotherapy”, he talks about the successful treatment of a young woman with severe psychopathology.

One of his patients suffering from Borderline Personality Disorder wrote a book on the successful psychotherapy she had with Dr. Pickens, which was eventually reviewed by Dr. Peter Kramer.

Michael Seid M.D. San Jose, CA

Dr. M. Seid is a dynamic and dedicated psychiatrist who received his medical degree from NYU in 2001 and finished the Residency in Psychiatry at St. Vincent’s Hospital in 2005. Additionally he finished the 2 year certificate course in psycho-
dynamic psychotherapy at New York Medical College in 2004. Since then he has been working at the Good Samaritan/Mission Oaks Hospital in California. He’s board-certified (2008) and has a medical license in California. He’s a member of the APA, the American Diabetic Association and the Association For the Advancement of Philosophy and Psychiatry. He’s also an Associate Member of the American Psychoanalytic Association.

He has done research on medications for schizophrenia, nicotine deprivation, and soft neurological signs and thought disorders in schizophrenia.

Minerva Villafane-Garcia, M.D. Bonnaire, GA
Dr. M. Villafane-Garcia is an experienced psychiatrist who received her training in Puerto Rico, where she attended medical school and received psychiatric training at the University of Puerto Rico. She had a Fellowship in child psychiatry from July 1978 – June 1980. Dr. Villafane-Garcia has more than 100 hours of psychoanalytic therapy and over 40 hours of supervision for two psychoanalytic cases. She’s currently Assistant Professor in the Department of Psychiatry at Mercer University School of Medicine in Macon, Georgia. She worked as a child psychiatrist at the Robins Air Force base in Warner-Robins Georgia, where she presently lives and has a private practice. In the early 90’s she was part of the psychiatric medical staff at the Landstuhl Regional Medical Center in Germany, and was at the Martin Army Community Hospital in Fort Benning, Georgia. She has boards in adult psychiatry as well as child and adolescent psychiatry. Since 1982, she has belonged to the American Academy of Child and Adolescent Psychiatry.

Jane Wolfe, M.D. St. Louis, MO
Dr. J. Wolfe is an excellent teacher and experienced psychiatrist who is presently in private practice in St. Louis. She underwent her psychoanalytic training during 2002 – 2004 at the St. Louis Psychoanalytic Institute, part of the University of St. Louis. This institution doesn’t give formal documentation of courses completed, but rather CME’s. Dr. Wolfe has a Bachelor Degree in Mathematics and taught high school math in Portland, Oregon. She graduated from the St. Louis University School of Medicine where she also completed her Residency in Psychiatry. She researched and published on ophthalmology. From 1998 to 2000 she was a consulting psychiatrist at a community mental health center and a child care center, both in Illinois. Dr. Wolfe is a member of the American Psychoanalytic Association and the American Society of Psychoanalytic Physicians.

Psychoanalytic Fellows

Michael Aronoff, M.D. New York, NY
Dr. M. Aronoff is a graduate of Haverford College and the University of Pennsylvania School of Medicine. He was named “Distinguished Life Fellow” by the American Psychiatric Association in 2004 and listed in “Guide to America’s Top Psychiatrists” in the 2004-2005 edition. He is a member of the American College of Psychoanalysts and The Pacific Rim College of Psychiatrists. Dr. Aronoff is a well-versed speaker, as he has been presenting on topics such as Clinical Management of Pain, PTSD, Psychiatry/Psychology conflict, and Stress Management since 1969. Dr. Aronoff was a member of the Academy from 1986 to 2006 and is now reinstated as a member.

Arnold Richards, M.D. New York, NY
Dr. A. Richards is a graduate of The State University of New York Downstate, and finished his Residency in Psychiatry at the Winter VA in Topeka. He obtained his undergraduate degree from the University of Chicago in 1952. After being Chief Medical Officer and Psychiatrist in the military, he relocated to NYC where he continues as a practicing psychiatrist. He is a Clinical Professor of Psychiatry at the Mount Sinai School of Medicine, and has trained and supervised analysts at the New York Psychoanalytic Institute.

Dr. Richards is currently the Editor of the Journal of the American Psychoanalytic Association and is on their editorial board. He is also part of the Program Committees for both the American Psychoanalytic Association and the International Psychoanalytic Association. He has participated in many symposiums, mostly related to psychoanalysis psychotherapy and Freudian studies. He has a very long list of publications in different journals like the British Journal of Psychiatry, the Psychoanalytic Study of the Child, and the Journal of the American Psychoanalytic Association. He’s published in different encyclopedias such as the Encyclopedia Britannica, the Encyclopedia of Human Biology. In addition he has written many book reviews.

Honorary Members

Harold Eist, M.D. Bethesda, MD
Dr. H. Eist is past President of the American Psychiatric Association. He is the current President of the Washington Psychiatric Society. He is currently Clinical Professor of Psychiatry at George Washington University. Dr. Eist has published over 300 articles, commentaries, and book reviews. He completed his analytic training at the Washington Psychoanalytic Institute in 1976.

He completed Psychiatric Residency at the University of Minnesota. His accomplishments are too numerous to enumerate. He has been a crusader for patient’s rights and privacy as President of the American Psychiatric Association. He continues undaunted in advocacy for patient’s rights, access to healthcare, psychiatric healthcare, and private practice. Dr. Eist is in full time private practice of child adolescent and adult psychiatry and psychoanalysis in Bethesda, MD.

Glen O. Gabbard, M.D. Houston, TX
Dr. Gabbard graduated AOA from Rush Medical College in Chicago and then completed his residency at the Karl Menninger School of Psychiatry in Topeka, Kansas. He then served on the staff of the Menninger Clinic for 26 years, where he spent 5 years as Director of the Menninger Hospital and 7 years as the Bessie Walker Callaway Distinguished Professor of Psychoanalysis and Education in the Karl Menninger School of Psychiatry. He also served as Director of the Topeka Institute for Psychoanalysis from 1996-2001. He moved to Baylor College of Medicine in 2001, where he is now Brown Foundation Chair of Psychoanalysis and Professor of Psychiatry, as well as Director of the Baylor Psychiatry Clinic. Dr. Gabbard has authored or edited 20 books and over 250 papers. He has received many honors and awards, including the American Psychiatric Association Adolf Meyer Award in 2004 and that same organization’s Distinguished Service Award in 2002. In addition, he was the recipient of the Edward A. Strecker Award of the Institute of the Pennsylvania Hospital in 1994, which annually recognizes the outstanding psychiatrist in the country under the age of 50. In 2000 he was awarded the prestigious Sigourney Award for Outstanding Contributions to Psychoanalysis. He is
currently the Joint Editor-in-Chief of the International Journal of Psychoanalysis and Associate Editor of the American Journal of Psychiatry. He is a Training and Supervising Analyst at the Houston-Galveston Psychoanalytic Institute. Dr. Gabbard’s textbooks have been translated into Italian, Portuguese, Korean, Japanese, Danish, and Spanish. He lectures throughout Europe, South America, and Australia, as well as in the United States and Canada. (http://wwwbcm.edu/psychiatry/?PMID=1944)

Scientific Associates

Beatrice Beebe, Ph.D. Boston, MA

Dr. B Beebe is the renowned researcher and child psychologist who did important work on the study of mother-infant interactions. She holds prestigious appointments at Columbia University, where she’s teaching in the Psychiatric Department and the Psychoanalytic Institute. She did a memorable presentation at the last meeting of the AAPDP. She has received many honors and awards in the United States and Europe, with fellowships and grant support from foundations and private donors. Dr. Beebe has had a long, distinguished teaching career in institutions other than Columbia, like Yeshiva University, Adelphi University, New York University and at the National Psychiatric Institute. Her publishing credits include a very long list of articles (49), books (4) and chapters (17), some with other researchers and authors. Many of them have been translated into other languages.

Dilip Jeste, M.D. San Diego, CA

Nationally and internationally known and respected, Dr. Jeste is the Estelle and Edgar Levi Chair in Aging, Director of the Sam and Rose Stein Institute for Research on Aging, and Distinguished Professor of Psychiatry and Neurosciences, University of California, San Diego and VA San Diego Healthcare System. He is also the Director of the Advanced Center for Interventions and Services Research at UCSD focusing on psychosis in late-life, funded by the National Institute of Mental Health.

Dr. Jeste is the Principal Investigator on several research and training grants. He has published eight books and over 500 articles in peer-reviewed journals and books. He is the past President of the American Association for Geriatric Psychiatry, and the Founding President of the International College of Geriatric Psychoneuropharmacology. Dr. Jeste is a member of the Institute of Medicine of the National Academy of Sciences, and a member of the NIH Council of Councils. He is the Editor-in-Chief of the American Journal of Geriatric Psychiatry. Dr. Jeste has received numerous prestigious awards including: the MERIT Award of the NIMH, as well as the Jack Weinberg Memorial Award in Geriatric Psychiatry and the George Tarjan Award from the American Psychiatric Association. (http://jeste.ucsd.edu)

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• Psychoanalysis as applied to the current national or world political scene
• Reviews of books you have read or movies that have made a strong impression on you
• Personal experiences or changes in your life that have made a difference to your technique and practice of psychotherapy and psychoanalysis

• Suggestions for education in psychoanalysis and psychodynamic psychotherapy. How to encourage it and what and how to teach
• Your experiences in teaching and supervision that are worth sharing
• Crises or turning points in psychodynamic therapy that you have encountered and how you dealt with them

Freud said that we had an obligation to publish our clinical and theoretical work to continue to propel our field forward. This remains as true today as it has always been. Informal as well as more formal journal communications are part of that obligation. Exchange of ideas and suggestions on an informal level has an important effect on generating new directions and changes in our field. Please also encourage your colleagues to write for the Forum – send this appeal on to them.

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Please contact me if you have questions. Thank you.

Cordial best wishes,

Jerry Perman

Academy Forum Editor