

Los Angeles Psychoanalytic
Society/Institute



BULLETIN

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THE LOS ANGELES PSYCHOANALYTIC SOCIETY and INSTITUTE

cordially invites you to attend

THE EIGHTIETH BIRTHDAY CELEBRATION

of

ERNST LEWY, M.D.

at which his paper

"HISTORICAL CHARISMATIC LEADERS and MYTHICAL HEROES"

will be presented

Program Participants
Gerald Aronson, M.D.
David Brunswick, Ph.D.
Robert Dorn, M.D.
Edwin Kleinman, M.D.
Maimon Leavitt, M.D.
Peter Loewenberg, Ph.D.
Morton Shane, M.D.

Thursday
April 20, 1972
eight p.m.
Los Angeles Psychoanalytic Society
344 North Bedford Drive
Beverly Hills, California

Editor: Sumner L. Shapiro, M.D.
 Staff: William Flynn, M.D.
 Bernard Hellinger, M.D.
 Albert Kandelin, M.D.
 George Leventhal, M.D.
 Ronald Mintz, M.D.

EDITORIAL

The Summer Issue of the Bulletin is dedicated to the eightieth birthday celebration of Dr. Ernst Lewy. Dr. Kandelin's contribution in the Historical Section and Dr. Brunswick's introduction to Dr. Lewy's April Lecture, summarized in the Report of Scientific Meetings, highlight largely the factual data in his long and accomplished career, but it falls to your Editor to flesh out their scaffold of the man with a personal anecdote; in showing our Dean Emeritus so patently fallible of judgment it may prove a collector's item of rarer Lewiana.

Once a week, with clock-like regularity I used to brave the traffic and construction of Wilshire Blvd. to hear psychoanalytic technique from the master. His appearance, bearing, and style always called to mind the phrase, "a dapper and elegant gentleman;" but one rainy windswept day I entered his study to find my elderly supervisor with bleary eyes sitting glumly before a humidifier, a huge muffler wrapped around his neck.

I knew that the infamous smog was once again in his sinuses, and wondering if he wanted to work with me that day naively asked his

pleasure, with which he smiled balefully and said, "We'll work; its bearable, and to answer your question I'll quote you my old Father who used to say with a sigh, 'I'm better today than I'll be a year from now,' so let's get on with it!"

It was the only time I've known him to be wrong. Dr. Lewy today, to me, to us, seems to improve with the years—and hat's off to him.



LETTERS TO THE EDITOR

Los Angeles Psychoanalytic Inst.
 344 N. Bedford Dr.
 Beverly Hills, California

Dear Sirs:

As Medical Editor of Trans-International Press Service I am interested in receiving press-release correspondence or advance notice of events in community mental health, state-wide out-patient care, in-roads in psychiatric research, and other progressive programs in the mental health field.

I would be pleased to receive press releases issued by you regarding civic matters and community affairs relating to your field.

Those releases that appear to fit our needs will be followed up with

personal interviews. In sending your releases to us please include a phone number and a contact for our staff to follow up if necessary.

I am looking forward to receiving information from you.

Sincerely yours,
 P. Joseph Lisa
 Medical Editor

Dear Sumner:

You might want to consider the following for a subsequent issue of the Bulletin:

Baker Street Irregular Ron Mintz advises that the edition of Sherlock Holmes referred to on the front page of the last issue of the Bulletin is obsolete. He suggests that those wishing to delve further into the quotation we offered (from *The Adventure of the Cardboard Box*) or into other Holmsonian adventures should consult *The Annotated Sherlock Holmes*, 2 vols., edited by William S. Baring-Gould, Clarkson N. Potter, Inc., New York, 1967; or better still, contact him regarding membership in The Non-Canonical Calabashes of Los Angeles.

Ronald S. Mintz, M.D.

Dear Sumner:

The enclosed might be amusing to your readers.

If you consider it too facetious for a dignified publication then I suggest that you omit it.

ECOLOGY AND BIOLOGY

*Mary had a little lamb
 Its fleas were white as snow
 And everywhere that Mary went
 The fleas were sure to go.*

*Both Mary and her lamb, you know,
 Had quantities of libido
 The management of which, it's said,
 Brought Mary and her lamb to bed.*

*But this is not all bad, by damn,
Because it is but Nature's sport
In causing Mary and her lamb
To reproduce, or else abort.*

*Now Mary and her lamb as well
Get angry oft as a reaction.
In fact they both get mad as hell
Which guarantees their satisfaction.*

*It also keeps in homeostasis
Both Mary and her lamb so dear.
The lambie's fleas have the same
basis,
They operate without much fear.*

*So Mary, lambie and the fleas
All constitute one grand ecology.
No one of them can even sneeze
Without upsetting their biology.*

*The lesson that must never fool us,
Instinctual drives can never rule us.
If we obstruct our homeostasis
Accumulated drives erase us.*

Maurice Walsh, M.D.

Previous editors of the Bulletin regularly chronicled activities of our Society members. With the change of format instituted by the present staff such news items have been discouraged. Undaunted (or unacquainted?), our readers continue to respond to the request for material with personal, recent accomplishments. Yielding to their pressure and wistful over the implications thereof we report that:

1. The Southern California Psychoanalytic Society held its annual Tennis Tournament at the Spring Meeting on April 15, 1972 at Indian Wells, Calif. First place trophy was won by the only entries of the Los Angeles Psychoanalytic Society/Institute—Drs. Richard Edelman and Samuel J. Sperling.

2. Rita Spies, M.D. became a member of the Ethics Committee

of SCPS, affiliated with the Reiss-Davis Teacher Consultation Research Project, and a member of the Executive Committee of the San Fernando Valley Planned Parenthood Association.

3. Lawrence J. Friedman, M.D., published a paper: "Art versus Violence", Spring 1971 issue of *Art in Society*, by the University of Wisconsin, and "How Much Pleasure? How Much Pain?", December 1971, Barlo Press; Lectured on "Psychoanalytic Concepts of Artistic Creations" UCLA Theater Arts Dept. May 1971. On October 23 and 24, 1971, participated in a weekend UCLA Workshop on "Violent Death, Homicide, Suicide and The Mind of Man;" presented a paper, "The Insanity Defense and the Psychiatrist in Court," and moderated a panel on "Violence In The Future." In the spring of this year, at the Centennial Exhibit of the L.A. County Medical Art Society received a bronze medal for the drawing "Hybiscus."

4. On May 2, 1971 at their Annual Meeting which was held in Washington, D.C., the American Society for Adolescent Psychiatry presented Dr. Rudolf Edstein with the William A. Schonfeld Distinguished Service Award; his new book entitled: *The Challenge: Despair and Hope in the Conquest of Inner Space*, was published by Brunner/Mazel, Inc., New York.



HISTORY SECTION

To contribute a piece about Ernst Lewy is a privilege and pleasure. Many share this high regard, and hold him in esteem for a long and distinguished psychoanalytic career marked by contributions, principally in the formation of analytic organization and teaching.

Dr. Lewy has lived in Los Angeles since 1945. A decade after migration from Germany, he arrived here via New Jersey, New York, and Topeka where he spent six productive and successful years with the Menningers between 1938 and 1944. He differed in this way from Simmel who chose to come to Los Angeles directly, in spite of a warm invitation from Karl Menninger to sojourn in Kansas.

Settling here must have fulfilled earlier yearnings for California. Such can be shown in a quote from the prominent physician Aaron J. Rosanoff's communication to him which reads, "*Replying to your letter of the 13th inst., I would state that Los Angeles would, in my opinion, be a very good field for a person with such splendid training and experience as you have had. We, of course, have a group of neurologists and psychiatrists in this city, but this is a large and growing city, and I am sure there would be room for one more.....Should you decide to come to Los Angeles with a view to establishing yourself here, please be sure to get in touch with me upon your arrival.*"

The Rosanoff letter refers significantly to neurologists and psychiatrists since Ernst himself has referred to his career's development in terms of having "beaten my way" to analysis. Such was in contrast to the manner in which younger gen-

erations found the field well-established, conveniently at hand, and mostly in good repute.

His first professor of psychiatry was Kraepelin, great for his contributions at the end of the spectrum far from analysis. Later, Ernst read some early works of Rank and Adler, but it was not until after World War I military service that he moved to Berlin where in the early 20's he commenced studies at the then recently established Berlin Psychoanalytic Institute. At the time, Abraham, Sachs, and Boehm were the training analysts. With the latter he commenced his personal analysis. Others he knew there included Simmel, Fenichel, Deri, Alexander, and Bernfeld, each destined for later California migrations, and preëminence.

In Topeka Dr. Lewy was appointed to training analyst; he was active in organizing the teaching and scientific program of the newly-chartered Society and Institute, for two years serving as President of the former, then Director of the latter. Comparable eminence and honors followed in Los Angeles, where again he met problems of organizing in conjunction with our chartering in 1946. This undertaking was complicated by the death of Fenichel in the same year and that of Simmel in the following. Their loss undoubtedly contributed to the 1950 split which Ernst tried to avoid by promoting what was called the "London Plan," whereby rival factions maintained their own training programs but in a common Institute.

About his childhood Ernst has a felicitous regard: quoting from a recorded 1963 interview, "We were a small family, I was an only child. I feel I was fortunate in having a family background which was condu-

cive to development of scientific, literary, and cultural interests which not only started me on independent reading very early, but also because my father was a man who was up at the farthest scientific frontier with his interests, and occasionally gave me some inspiration and directed my interest toward such things. He had a Ph.D in chemistry and worked as a chemist and had wide intellectual interests in other fields too. He always kept his scientific interests going, so when Einstein's Relativity Theory was new, he was already preoccupied with it and followed it more closely than I was ever able to do because he was much better in mathematics than I ever was."

Another quote from the same interview: "I have always felt that having studied medicine has never yet helped anybody to be a good analyst....I feel that a certain minimum of psychiatric experience is necessary and should be acquired by non-medical people who want to become analysts. I am somewhat in sympathy with the idea that Kubie has expressed of the medical psychologists. I don't think it is necessary to have a three year psychiatric residency. I think that one year that is used well to accumulate clinical experience is sufficient. Beyond this I don't feel that medical knowledge and medical studies add anything to becoming a good psychoanalyst. There is even a certain danger of thinking too much in analogies in terms of clinical entities like physical sicknesses if one tries to apply this to psychiatric concepts. I think that is misleading.

"The present generation meets with the concept of psychoanalysis but in an entirely different way. It is already there; it is part of the curriculum almost, and to some unfortunately it just presents itself as an-

other branch of medicine, of therapy, of technique in psychiatry, which certainly is a very inadequate way of looking at it; and it doesn't require any personal, emotional independence of thinking to arrive at the study of psychoanalysis nowadays which it did at that time. You had to swim against the stream as it were.

"This reminds me of the way I perhaps not stumbled but beat my way to psychoanalysis, and that also is connected with the difference in attitude between the different generations, of analysts of my generation and analysts of the present young generation to whom the whole field and problem of psychoanalysis has meant such different things and has presented itself in such different ways. In my time each one had to find individually his own way to psychoanalysis out of dissatisfaction with psychiatry as it was taught at that time, even if psychiatry at that time really made great strides ahead under Kraepelin and Bleuler."

CLINICAL VIGNETTES

From the department of wistful vignettes —

Asked if he ever had visitors, the wheelchair-ridden centenarian shook his head sadly. "That's too bad" came the reply, "don't you have children?"

"Oh yes," he responded, "but they're far too old to get around much any more!"

When an Ms. miscarries does she blame it on a blighted ovum—or sperm?

And from the department of parapaxes —

The theatre marquee advertising:
The Go Between
Clare's Knees

REPORTS OF SCIENTIFIC MEETINGS

A DELUSIONAL SYSTEM AS A DEFENSE AGAINST THE REEMERGENCE OF A CATASTROPHIC SITUATION

Speaker: Dr. Hanna Segal
Date: January 11, 1972
Reporter: William R. Flynn, M.D.

The author describes her analysis of a man during his late 40's and early 50's. The work presented unusual technical difficulties because of a megalomaniac delusional system designed to prevent the recurrence of a psychic catastrophe undergone in infancy. The delusion was maintained through a system of complicated obsessional defense operations which constituted a formidable resistance.

An extraordinary amount of psychopathology characterized the patient's family but, the specific psychic trauma related to abrupt weaning in early infancy, Father's death shortly thereafter, and Mother's subsequent depression and abandonment of him.

The delusion involved a mission in life to convert all people to Christianity. In keeping with it, the patient considered himself a phenomenal strategist, his attitude toward and relationship with others characterized by extreme arrogance almost entirely devoid of guilt.

During the early years of treatment he sustained the delusion through the use of "operations," rendering analysis nearly impossible. For example, one major "operation," called "mentalism," consisted of obsessively recalling in perfect detail every important conversation and event. Early in the analysis each completed hour was subjected to

this operation making the "post-analysis" of much greater significance than the session itself. Several years were necessary for him to understand that such "operations" were specifically anti-analysis, rather than the reverse. Thus, omnipotently, he almost completely controlled his environment through the delusion and the operations that sustained it.

He vigorously fought Dr. Segal's efforts, which threatened to disturb his "inside the womb" existence; however, the fantasy of intrauterine omnipotence eventually changed to one of omnipotent control of his idealized feces.

His relationship with Dr. Segal was one of intense dependence, utterly denied. He behaved as though he totally controlled her, accomplishing such by acting out and projective identification. Feeling extremely persecuted, he sensed every interpretation as an attack, and through his projections into the analyst it made it evident that the disaster he feared was associated with his own murderous impulses.

After about five years some strengthening of the positive transference with a considerable diminution in his need for the fantasy of omnipotent control emerged with representations of an intact infantile ego alongside the delusional, megalomaniac one. Commensurately, the theme of separation became available in the transference with heterosexual interests appearing for the first time. A turning point came through a crucial piece of acting out prior to a brief separation around the therapist's vacation. His dreams had shown a murderous anticipatory reaction, although consciously he denied any strong feeling about it.

The murder was cannibalistic.

The acting out that followed was essentially a projection of his own murderous impulses into a male sex partner who obliged by becoming psychotic, and literally nearly killed him. The sequence was a reproduction of the infantile weaning and desertion this time reexperienced in the transference, except that not only had he projected his murderous self into the other man, but in doing so had also endangered the life of a third party who stood for the mother-analyst.

A quote from Dr. Segal's paper at this point serves to summarize:

I think that this sequence of events throws some light on his psychopathology. His megalomaniac delusion and the complex obsessional system needed to maintain it defend him against a recurrence of an early catastrophic situation—the abrupt weaning and the subsequent loss of both his parents... These events must have given rise to murderous and cannibalistic fantasies and a conviction that he had murdered both his parents.. He obviously feels that if he clings to the breast it will disintegrate and he will disintegrate with it. For him, getting in touch with any human feelings of love or dependence is linked with the expectation of a catastrophic ending. I do not wish to imply that the abrupt weaning and separation from his parents were the unique cause of his pathology—there were features in his early breast relation which made him particularly unable to cope with the trauma, but the catastrophe and the fear of its repetition became the nodal point of his psychopathology... However, this megalomaniac obsessional system itself becomes in fact a chronic catastrophe. It is the existence of the system that prevented him from making contact with such aspects of his mother as were available to him and to renewing any real contact with her after her return.

Dr. Segal reports that the patient, still in analysis, is considerably bet-

ter in that the delusional defense system is less rigid while the danger or murder or suicide has appreciably decreased, which process the patient describes as becoming "humanized."



DELUSION AND ARTISTIC CREATIVITY

SOME REFLECTIONS ON READING WILLIAM GOLDING'S *THE SPIRE*

Speaker: Dr. Hanna Segal
Date: January 13, 1972
Reporter: William R. Flynn, M.D.

Dr. Segal disclaimed any intention to present a work of literary criticism or attempt to analyze Golding through his book. Her purpose was to present thoughts on the origin and nature of the artistic endeavor, stimulated by reading it.

The story is the struggle of Jocelin, Dean of the Cathedral, to build a 400-foot spire. He has been told such can't be done, but believing he was chosen by God for this task, is sure it can.

Roger Mason, a powerful builder, and the only man who can help, first doubtful, later opposed the project. Rachel is his wife. Pangall, long-time servant of the cathedral, is old and impotent. His marriage to Goody, a beautiful young girl, is sterile, as is that of Mason and Rachel, because she always laughs at the crucial moment.

Jocelin initially is exultant and euphoric. He conceives of the spire on the cathedral as a man lying on his back with a huge erect phallus. From the beginning, the impotent Pangall accuses him of ruining and

defacing the cathedral built by Pangall's forefathers. Mason opposes the building of the tower because, he claims, the cathedral foundation will not support it, but Jocelin ignores his complaints and objections while noticing that Mason can be influenced through his interest in Goody.

Construction starts; when a pit is dug for the cathedral foundation, and filled with the bodies of the dead, the foundation collapses, whereupon Pangall disappears, and Roger Mason begs to be released from the job. Jocelin, more than ever convinced of the virtue of his mission, reasons that if the cathedral had no foundation it would confirm a miracle at work, so construction proceeds amid confusion.

Roger and Goody consummate an affair while Jocelin, consumed with jealousy, is tormented by the memory of what was unearthed in the pit and by his erotic fantasies and desire for Goody. She thereupon conceives by Roger, but eventually dies in childbirth. Jocelin, attacked by feelings of guilt, to justify such sacrifice, becomes even more determined to finish the spire, whereas, Roger, dejected after Goody's death, works dispiritedly. Ultimately the project, the process of building, the surrounding community and countryside, all deteriorate as Jocelin falls into disrepute with the church superiors.

A last blow to Jocelin's spirit comes when he learns that not divine inspiration but political chicanery chose him to build the spire. He collapses physically and mentally, and is cared for by an old man of extraordinary humility. Extremely remorseful, realizing and confessing his sins of ambition and arrogance, he sees that his conceit was that the spire represented his own prayer

personally driven to heaven. The old man, horrified by such lack of humility tells him, "They never taught you to pray."

The cathedral is Jocelin, his penis the spire. It may be seen as meant to reach heaven-Mother and/or God himself, representing his potency and omnipotence. The building symbolizes himself with an omnipotence which requires the destruction of his parents. They are represented by the two sterile couples: Pangall and Goody, Roger and Rachel. Their impotence and sterility as couples, reflect the fantasy of parental sexuality.

Jocelin needs Roger's help because he must create an internal representation of a potent father in order to build his own potency. Such he accomplishes by drawing Roger and Goody together, controlling extreme jealousy by projective identification, i.e., by putting his own male feelings into Roger while using him to possess Goody, into whom he has put his own feminine feelings. The death of Goody and her baby in childbirth served to revoke the parents' sexuality when the spire is built.

Jocelin needs the spire—delusion that the parents never had potency or creativity to implement his wish to be the only sex partner of both. Since the cathedral existed before Jocelin, it represents both his mother's body and his father's potency. It is destroyed and sacrificed in the building of the spire, which represents a fantasy usurping of mother's body and father's sexual powers.

Because of guilt and reality, both psychic and objective, the spire cannot survive, being predicated upon the delusion that there was no sex between the parents. That idea cannot be sustained upon learning that

his commission to build came not from God but an arrangement by his aunt and her lover, the king, both of whom he despises for their sexuality.

Jocelin's inability to pray, never having been taught, represents lack of a reasonable, non-delusional relation to his internal parents.

Dr. Segal believes that the book was intended to illustrate problems of true and false faith: Jocelin's being the false, that of the elderly, humble man, the true. It helps to show what delusion and artistic creativity have in common as well as the differences between them. One root of artistic creation is destructiveness; it has a way of working through the depressive position. An infant hates as well as loves his parents, attacking them in fantasy, out of jealousy and envy. Because of omnipotence he imagines them destroyed and introjects them as such. Yet, he mourns them and longs to repair the damage. The artist wants and needs to create or recreate the world as a symbolic means of restoring his internal parents, in a manner very close to the psychotic delusion formation. The difference is that the latter is not restoring lost internal objects but the self.

Jocelin is relating to the spire, considering it and the cathedral to be himself, well illustrating this difference between the artist and the psychotic. The artist ultimately seeking the internal psychic truth, is able to test reality. He can allow his artistic product separateness when it is complete, then move on to something else. Considering artists narcissistic is a misconception, yet they must be constantly tempted by omnipotent narcissism as illustrated by Golding's creation of Jocelin in the book.

Discussion: James S. Grotstein, M.D.

Dr. Grotstein was in general agreement with Dr. Segal's formulations. As Melanie Klein had in her day, he emphasized the importance of the sense of guilt to the development of a permanent sense of ego identity and integration via the depressive position, attempting to demonstrate by Golding's book: Jocelin had destroyed his object representations and his relationships with them. He projected aspects of his own painful self-awareness into them so that those parts of himself were hidden in those damaged or destroyed introjects. The lost parts of his ego could only be restored or recovered by reparation which, in turn, requires the acknowledgement and acceptance of guilt. Such ego "reclamation" during the depressive position is analagous to the work of analysis and artistic creativity. The work of art may be seen as a creative embellishment and resurrection of the apparently "dead" object as it is externalized.

Discussion: John A. Lindon, M.D.

Dr. Lindon praised the paper; he focused on the question: Why does the artist continue to create? He disagreed with Dr. Segal that the author intended Mason and Goody to serve as Jocelin's potent parents. Rather, it was more Jocelin's delusional omnipotence, striving to control Roger through Goody. He believed, too, that the destruction of Goody and her baby was an expression of Jocelin's ferocious envy of his parents, whom he could not tolerate as good objects. In general, he focused more on Jocelin's pathologic envy than did Dr. Segal, and disputed the idea that artistic creativity is primarily restoration. To

him it is necessary for the artist to do more than restore the object; he must improve it.

Dr. Lindon believes that all authors, perhaps all artists too, are restless and unhappy in spite of success and adulation. They are driven, in the case of writers, to write more and more. The truly creative author is engaged in an ego-dystonic occupation as he attempts to work through his own conscious conflicts. In producing a piece of work he is aware, unconsciously, that he has destroyed an internal object in order to do so. Such provokes more guilt and drives to create again.

Discussion: Ralph Greenson, M.D.

Dr. Greenson referred to the writings of Freud and Kris, saying it is important to consider man's maternal urges in being creative: "In males, this signifies having found some means of coping with their feminine components, some type of resolution of their bisexuality. Women become more artistically creative when they have finished or renounced having babies.

Creativity is not only restorative, but is also an attempt at idealizing, personifying and immortalizing the self. In addition, it has an aggressive component; it is presumptuous. One dares to assert, 'I can.'

Creative acts are not totally or in the main sublimations. They may be partially so, but artists, in the act of creating, are full of overt sexual and aggressive excitement; at least it has been so in my clinical experience. There is also an air of infatuation with one's creation in the creative process. In a sense the artist feels united with his idealized object.

Inspiration is also related to creativity. It contains an element of having taken in, inspired something divine and wondrous, which results in a new, better, grander, creation—a kind of giving birth. Creativity is a regression more or less in the service of the ego. It is always regressive but not necessarily pathological.”



THE SUICIDES OF HEMINGWAY
AND MISHIMA
A STUDY OF THE NARCISSISTIC
ÉGO IDEAL

Speaker: Philip Weissman, M.D.
Date: February 17, 1972

Certain available data, mainly concerning two eminent writers, Ernest Hemingway and Yukio Mishima, who committed suicide, will serve as the basis of this investigation. Evidence will be given to consider that their unusual success and recognition as creative writers, deserving of the Nobel Award, made them unconsciously more vulnerable to the temptation and enactment of suicide. The dynamics and unconscious mechanisms involved in enhancing their suicidal vulnerability will be considered. These factors include the reactivation of the archaic ego ideal with a pathological ego regression in which destructive aggression against one's self, exhibitionistic tendencies, and narcissistic orientation are intensified.

Discussion: Samuel Futterman, M.D.

In Dr. Weissman's paper the key factor is that Mishima and Heming-

way felt themselves omnipotent and obsessional. When these defenses broke down they became anxiety-ridden to the point of suicide. Mishima's suicide was both cultural and ritualistic. Hari-Kiri in Japan constitutes a social obligation. In Hemingway's, the so-called archaic ego ideal of himself was totally shattered after electric shock treatments just prior to his death produced memory defects. One of his last acts was to telephone his first wife thinking she was his present one, although many years earlier the marriage had ended.

In suicide we always find aggression. Some psychoanalytic authors feel that it can be explained without assuming the existence of a death drive. The reason is that aggression can be regarded as an activity through which the organism must free itself from frustrating tensions, and surmount the obstacles between it and the attainment of life instinct goals. Aggression may also be turned inward, in a lack of self-possession, excessive superego severity, depressive states, and self-destructive tendencies.

I assume that Mishima's aggression first was against the Nobel Prize Committee, his wife, and Oriental mores. He was never awarded the Nobel Prize, although the Japanese contender who won it that particular year made a press statement that Mishima was a true genius, more deserving of the award than himself.

Hemingway won the award in 1954, and never again was able to write anything of special quality. He did a few articles for Life magazine on "Bullfighting" and his relationships with the "Matadors," however, from a creative standpoint, his psychic energy was depleted.

Neither author realized that the Nobel Prize could possibly be the "Death Knoll" to future productivity, as in Hemingway's career. Mishima, after losing out, tried to sublimate his drives into other channels such as political activism, with a group of young men whom he headed. His suicide in medieval Japanese style was in reality academic. He exactly described his ultimate act of Hari-Kiri two years earlier in his short story, "Patriotism." Moreover, his description of love-making therein illustrates the nape of the neck as the most prominent pleasure area of the body. The final part of Hara-Kiri involved his compatriot's cutting off his head. Also by coincidence, in that story the wife takes her own life by cutting her ascending aortic artery (just as the matador kills in the bullring).

The maintenance of a photographer was also common to both Mishima and Hemingway. The latter had several personal ones including a man with a personality similar to Hemingway's, that is, like a twenty-four hour clock. The last thing they would do was always the most important, while "overview" or long-term-view was neither part of himself nor of this particular photographer.

Both writers had a certain narcissistic charisma which needed constant feeding. I know that Hemingway found such in Spain and Cuba, although for Mishima, it may have been anti-feeding, i.e., having around him essentially political cliques which were actually energized by his charismatic personality.

Charisma is very complex—Dr. Weissman has written a great deal and is particularly knowledgeable in the field of artistic creativity. He has noted along with others that there is more than one way of ex-

plaining the creative person in relationship to objects. As he describes it, "the artist's love affair with the world," implies more libidinal cathexis attached to a potential collective object than to a personal one. We owe thanks to Dr. Weissman for bringing forward a most stimulating paper.

The Bulletin regrets that the discussion of Robert Litman M.D. is unavailable for reproduction.



ORIGINAL SIN: "I DIDN'T MEAN TO HURT YOU, MOTHER"—A BASIC FANTASY EPITOMIZED BY A MALE HOMOSEXUAL

Speaker: Irving Berent, M.D.
Date: March 16, 1972
Reporter: William R. Flynn, M.D.

The premise of this paper is that certain males assume that their own births have caused such terrible pain in their mothers that they must, by way of reparation, avoid doing such damage to her or to any other woman again. There can be therefore, no sexual intercourse with one.

Dr. Berent's patient revealed this unconscious attitude initially through a slip of the tongue, which revealed a link in his mind between the birth of his sister and his own circumcision. He had apparently been a witness at the birth of his sister, at least to the extent of seeing the afterbirth. Dr. Berent was able to interpret the long, coiled, bloody umbilical cord as his mother's penis, separated from her.

The patient, in his late 30's, father of two children, came to treat-

ment to try to stop increasing homosexual behavior, with its frequent jeopardy of arrest.

His mother worked; hence, he was raised by her mother and sisters during the day. His curiously vague description implied he had never known her very well. Circumcised at about age 12, he had the dressings changed by his grandmother. She died about the time he finished college, at which juncture he found himself depressed, then had his first homosexual experiences. Very shortly thereafter he married, the inverted sexual behavior becoming quiescent until his children were born. When treatment began he and his wife were having sex relations only several times a year.

Dr. Berent's hypothesis was based on and supported by material from the many dreams that occurred during a two-month period following the mentioned slip of the tongue. They appeared to demonstrate unrelenting attempts to quell fears that he had caused damage through childbirth.

From these data and the patient's associations, Dr. Berent's speculations were that the patient:

1) married a woman who had already borne a child so that he would not be "first."

2) feared that his penis was too small, yet really feared it was too big. Through such fantasy he could deny its damaging a woman (perhaps other effeminate traits of homosexuals similarly are really child-like caricatures, which represent a denial of potential to damage women).

3) unconsciously equated male homosexuals with women...to which end his homosexual affairs served the purpose of reassuring him that women would consider sex with him pleasurable, not painful, as was

apparent particularly in the form taken by the affairs.

Dr. Berent quoted Grete Bibring and Phyllis Greenacre on the subject of birth trauma. He believes the original sin fantasy may be ubiquitous but, fortunately, most people had parents who helped put it into perspective. He believes that "original sin" may deserve a place alongside castration anxiety in the genesis of perversion.

Discussion: Leon Wallace, M.D.

Dr. Wallace disagreed emphatically with the theoretical position of the paper, pointing out two rather generally accepted psychoanalytical "rules of evidence" for the application of clinical material to reconstruction. The first is whether it is an accurate, correct statement regarding childhood experience. The second is whether the material that is used for reconstruction participates to a significant extent in the patient's psychopathology, especially as that psychopathology is manifested in the transference neurosis. These rules apply to dream material as well as any other.

The patient's confirmation of the content of a reconstructive interpretation does not necessarily stamp it as correct. Only the evidence of change or at least the emergence of new material can reasonably assure us of the correctness of interpretations. He pointed out that Dr. Berent did not record this kind of information in the paper.

He also raised the issue of a more specific description of the affect state produced by the birth trauma in the patient. Whether it is conceived of as retaliatory fear, guilt, or separation anxiety depends on an

accurate genetic understanding of the case.

He pointed out that the pervert and the homosexual differ in that the latter abandons the opposite sex as a love object, while the pervert makes certain adjustments to permit a relationship. The homosexual is intensely ambivalent toward the mother, hence the terrible separation anxiety and the fusion fantasies. The homosexual wishes for a regressive narcissistic union with the mother along with a conflicting wish for independence and growth. This conflict is necessarily mobilized in the analytic transference. Such patients tend to submit to the analyst's interpretations as a way of fusing with him. Such submission also serves to defend against the extreme hostility which threatens all their tenuous object relations.

Discussion: Richard Alexander, M.D.

In his opinion, the paper presented little or no evidence to substantiate the author's position that the psychopathology resulted from the fantasy of having injured his mother through his birth. He felt that Dr. Berent unduly slanted the patient's dreams and associations to support his theory. He particularly cited the author's interpretations, in several instances, of dreams as reversals, with the effect that they corroborated the hypothesis. He also felt that Dr. Berent should have dwelt much longer on the transference in the clinical material.

His opinion was that the patient's pathology was particularly produced by confusion of psychosexual stages and of erotogenic zones leading to intense envy toward both parents, militating against a solid identification with his father or a stable tie with his mother.

HISTORICAL CHARISMATIC LEADERS AND MYTHICAL HEROES

Speaker: Ernst Lewy, M.D.
Date: April 20, 1972
Reporter: Bernard Hellinger, M.D.

Introductory Remarks by Dr. David Brunswick

It seems to me not unfitting that I have been asked to give these brief introductory remarks for this birthday celebration of Dr. Ernst Lewy. We are close friends, and know each other rather well. We have been companions in arms in most of the past history and many of the crises of our Institute and Society and have seen eye to eye on many things.

On the other hand it is not at all easy to present such an introduction for Ernst's birthday celebration because *he* did that for me at *my* 70th and 75th birthday parties, and did so well, wittily, and affectionately, even though in his praise a great deal was exaggerated, and indeed mythical... but as you shall hear, *he* knows more than I about us charismatic leaders.

Of Ernst Lewy I shall state only truths already well recognized by those who have known him from the very beginnings of our Institute. In character he is kind, strong, resolute, and upright.

When Dr. Ernst Simmel, its chief and original founder, fell ill in the second year of its existence, Dr. Lewy became his principal aide and support in directing training activities. Ernst loyally and with sympathy gave his help, and when Dr. Simmel no longer could attend to matters, it was Dr. Lewy who was

elected his successor as Chairman and Dean.

In this manner he became the respected leader of the Los Angeles Institute during its formative years, and contributed greatly to its foundations. Three years later *he* thus had to preside over the famous "split," although he strove mightily to prevent that inevitable event by proposing a so-called "London Plan," or division into two autonomous yet related groups under a single roof. Such he preferred since it afforded opportunity for development together with reciprocating relationships and influences.

His leadership as Dean for many subsequent years fostered growth of the organization into a solid and sensitive body which favored continuing maturation by able successors.

Brief outline of Dr. Lewy's earlier career shows how fitting and fortunate to have had him as the early long-time leader of our Institute and Training School.

Curiosity and adventurousness accounted for his studying medicine at both Heidelberg and Munich University Medical Schools, where his first teacher (1912/13) was Emil Kraepelin.

These qualities brought him to the United States, then several locations in this country. Hitler and his supporters no doubt were also partly responsible as in many similar instances of Germany's loss and America's gain.

His analytic training was at the Berlin Psychoanalytic Institute from 1923 on. There he progressed easily and slowly, in a thorough and broad way, taking many courses and seminars from such luminaries as Boehm, Sachs, Simmel, Harnik, Abraham, Deutsch, Fenichel, Alexander, and Rado, among others. He

started treatment of several analytic patients in the Berlin Institute clinic, but there was inadequate time for him formally to finish his training or to enjoy membership in the Berlin Society. It was disbanded and destroyed by the coming of the Nazis. Ernest Jones, however, during the time of emigration, saw to it that Dr. Lewy became a direct member of the International Psychoanalytic Association in 1936.

During his time in Berlin, New York City, and Kansas, Dr. Lewy was active in general psychiatry. He worked both at psychiatric hospitals and privately.

Coming to the United States in the mid-thirties, he settled first in New York City but interrupted his stay with a psychiatric residency at the Aurore Institute, a private sanitarium near Morristown, New Jersey, then returned to New York for analytic and psychiatric practice.

The end of the 1930's saw Ernst at work in the Menninger Clinic in Topeka, Kansas, following which the calendar outline of his career comprises: 1941 appointed Training Analyst of the Topeka Institute for Psychoanalysis; 1941 Fellow of the Board on Professional Standards of the American Psychoanalytic Association; 1942 Director of Psychoanalytic Education, Menninger Clinic, Topeka; 1942 to 1944 President, Topeka Psychoanalytic Society; 1944 Director Topeka Institute for Psychoanalysis; about 1944 Fellow, American Psychiatric Association, and Diplomate in Neurology and Psychiatry, American Board of Neurology and Psychiatry; 1945 Training Analyst, Los Angeles Psychoanalytic Institute; 1947 to 1955 Chairman of the Education Committee and Dean of the Institute, Los Angeles Psychoanalytic Society and also to 1953 Director of the In-

stitute (other than the training school). In 1963 Dr. Lewy was officially given the honorary title of Dean Emeritus of the Los Angeles Psychoanalytic Institute with a commemorative plaque, marking a truly distinguished career.

This fascinating paper was the outgrowth of a multidisciplinary study group originated by Dr. Robert Dorn including psychoanalysts, historians, and political scientists.

Dr. Lewy's observations were crystalized around the idea suggested by Otto Rank in his *Myth of the Birth of the Hero*. There is a typical pattern including, with variations: expulsion, humiliation, exile, a period of ordeal or hardening, and then the return of the exiled, as hero, with eventual victory, the Oedipal myth being one example of same.

The lives of historical charismatic political and religious leaders often followed this format. Cited as examples were Gandhi, Hitler, Malcolm X, the Zulu King Shaka, Frederick the Great, and Theodor Herzl.

Lewy noted that the crucial events in the lives of these men symbolize the essence of the Oedipal conflict and constitute conditions which prepare the hero for his later task. They also symbolize death and rebirth. One need understand the archetypal symbols and their eternal essence despite disguise and variation.

Gandhi was precipitated into a severe reintensification of the Oedipal conflict at age 16 when his father died unexpectedly. Indulging in "carnal lust" with his young wife and leaving his ill father in somebody else's care, Gandhi suffered very intense guilt feelings, even to

the point of ideas of suicide in relation to smoking. He "exiled himself" to England to become a barrister, but because this plan was disapproved of by his caste (declared an "outcaste") at age 18, repeatedly he failed. Unable to overcome a phobia of public speaking despite its obvious importance to his profession, he then instituted the régime of hardship.. or "ordeal".. of refusing to eat meat. Again exiled from his "motherland," when he accepted a position in South Africa, he received very insulting and degrading treatment from an English official, yet had to "pocket the insult."

"This shock changed the course of my life."

Hitler had to survive repeated humiliation and thwarting from school including a failure to be accepted to study art.

Malcolm X was in a loose sense "expelled from his family" when first, father was murdered by whites, and later, mother who became psychotic, was committed. A decisive blow struck when a well-meaning teacher told him that "wanting to become a lawyer was no realistic goal for a nigger." Then he "began to change inside"... in coming to grips with this humiliation. After learning to use prison reading facilities, with the influence of an older man, he underwent a profoundly transforming experience through the intervention of two of his brothers who had joined Elijah Mohammad's Black Muslims. Said transformation had all the marks of an unconscious death and rebirth experience from which he emerged a changed man.

Shaka was a dynamic military leader, called the "Black Napoleon." He was born the illegitimate child of a chief, and with his mother was exiled from the father's tribe. They found a land of refuge where even-

tually Shaka became a brave warrior, then finally the chief of an empire.

Frederick the Great had many conflicts with his well-meaning but tyrannical father. After humiliation had become unbearable through physical assaults and public insults, he tried to flee the country but was caught and jailed as a common deserter and conspirator. Being forced to witness the execution of his intimate friend broke his spirit momentarily. He had an hallucinatory episode which Lewy interprets as a symbolic death and rebirth experience through identification with the slain friend. Through submission to and partial identification with his father he underwent a process of transformation that changed him from an effeminate playboy to a figure of greatness.

Theodor Herzl was taught to be humiliated through his experience in antisemitic Vienna and living in Paris during the Dreyfus affair when a fellow Jew was ignominiously and unjustly humiliated. Lewy speculated that Herzl, agonizingly, must have identified with the victim, and that this experience was a strong dynamic factor in his leading the masses of Jews out of their age-old oppression and humiliation into a land of promise.

The ordeal, the exile, the exposure, the destitution, the humiliation, the "per aspera ad astra" aspect, all are the important patterns sketched. Dr. Lewy noted a twofold significance to his observations: The first refers to an understanding of what makes a leader/hero and the second to our understanding of myth in general. He attempts to disregard the ego-equipment of the leader, the traits and talents that are indispensable for success, including a strong belief in himself and his

mission, a strong resilience, and a special talent to communicate his ideas and motivations to the masses.

The particular emphasis is on how the leader manages to find his individual solution to his Oedipal involvements, how he finds his way out of his emotional tie to his mother, both in earlier childhood and later during adolescent reactivation of the conflicts, and how he finds his way into his personal and social identity. Referring to Kris, the author noted that like the artist, the leader is able to project his involvement and solution of these problems on to the multitude he interacts with, and to stir up the same problems and emotions in the masses, of his followers.

All this vibrates in and is communicated by the myths. With respect to the Oedipal conflict, the myth glorifies the hero as a rebellious son who escapes the filicidal wishes of the father and does not submit to him. All the father can do is to remove him temporarily through expulsion. After victorious return, the son-hero "rescues" the mother, and becomes champion of the rebellion of the brother-sons. Characteristically, the hero not only achieves "rank and honor" (O. Rank), but also takes revenge—real or symbolic—on his father, surpassing him with some extraordinary achievement. It is necessary for the future leader to go through the described ordeal and adversities to get hardened for his future task.

Lewy feels that such experience may have a similar function in more primitive puberty rites which, largely abandoned, one still needed in a dimly conscious way. One need find a way, originally institutionalized, to get away from the bond to the mother, to die and be reborn as a man, to submit in some form to

the father, yet at the same time, by way of a partial identification with the good father, to achieve the ability to be a grown man, and even to be victorious over him. Such experience is the maturing of the ego.

Lewy noted that religious charismatic leaders regularly go through a period of "retreat into the desert" as part of the struggle to detach from the mother. The process often takes the form of an experience of transformation, or sometimes that of a quasi-religious revelation and conversion: Malcolm X hallucinated Mr. Wallace M. Fard as "God in person." He had inspired Elijah Mohammed. Afterwards Malcolm became Elijah Mohammed's most effective aid.

This experience may be an acutely dramatic, shaking one, or a more prolonged process as with Gandhi. The theme of ordeal and adversity that runs through the lives of heroes could be called a "curse," the power of which the hero must break before he can fulfill his mission. This idea Lewy gained from analytic work with patients suffering "Schickelneuroses," ... a term Erickson used in his work on Gandhi. The dream-revelation experience of the shaman is seen as a primitive forerunner.

Lewy stated that in highlighting one particular aspect of the birth of the hero he shows that "those minds whose imaginative power created the myth possess...deep intuitive knowledge of those experiences that go into and are essential in the making of the leader/hero and have woven this knowledge into the fabric of the myth." This dimension to the meaning and interpretation of myths suggest that logical thinking and the creation of them relate to a form of knowledge (or wisdom) of human nature, perhaps on a spe-

cial layer of consciousness which makes much use of symbolism and primary process mechanisms.

Discussion: Dr. Peter Loewenberg

Dr. Loewenberg, who had the advantage of having worked with Dr. Lewy in the interdepartmental study group for an extended period, noted his admiration for this creative paper.

He cited as the central axis of Dr. Lewys' "ideal type" of leader-hero, the "transformation" phase. This experience of "repeated humiliations, shock, shame, rage, and exasperation constitute" a symbolic death and rebirth. Required are a "submission to and partial identification with (the) father and" to get away from the bond to the mother; to die and to be reborn as a man, to submit in some form to the father, yet at the same time by way of a partial identification with the good father, to achieve the ability to be a grown man, and even to be victorious over him.

"The test of a hypothesis is: does it lead to new data or new hitherto unperceived facets and relationships in old data," Loewenberg stated. "The Lewy model meets the test." He noted that his examples could be extended to include such figures as Karl Marx (destitute exile in London), Albert Einstein (school failure), Charles DeGaulle (resistance movement leader from abroad), Franklin Roosevelt (struggling polio victim), as well as V.I. Lenin, Mohammed Ali Junnah, Kurt Schumacher, Willie Brandt, and John F. Kennedy... all of whom had to surmount a prolonged period of depressive isolation, attack, defeat, and loneliness on the model of the original heroes Moses and Oedipus,

before they emerged triumphant. The people's need for such a leader is the key to the myth.

Loewenberg demonstrated this thesis with Sigmund Freud as the mythic culture hero whom we as analysts need. He struggled through adversity to eventual triumph. Memory of his singular achievement comforts us in our adversity.

The discussant noted that Lewy has identified one of the important conjunctures between psychoanalysis and other structural theories of the mind. In contrast to behaviorists who talk only of external behavior, structural linguists (Chomsky) deal with innate properties of the mind that condition the deep grammar of language, and structural anthropologists (Levi-Strauss) find universals from which they infer the nature of mental organization. Loewenberg felt that we may anticipate psychoanalysts' working with other structuralists to build a combined theory of mental functioning.

Discussion: Gerald Aronson, M.D.

Dr. Aronson, after a compelling poetic introduction of almost mythic proportion itself, noted, "All men suffer narcissistic humiliation, hurt pride, mortification, or wounding of self-esteem. All men then go into an exile of place or spirit, self-imposed or forced, to lick their wounds, plot revenge, or dream dreams of grandeur. Destitution of sorts, disappointment, and adversity dog their footsteps. Promises are made, vows vowed; sacrifices, purifications and omnipotent beckonings mark their psychic landscape. More humiliation occurs as gesture, signal, and sacrifice fail. Omnipotence turns sour. Such is the common human trajectory whose waystations Lewy has mapped for us.

"Where does the road fork—this way to charisma, other ways to more usual forms of being human?"

To answer, Aronson would investigate the following:

1) the erotization of humiliation and the object relationships undergirding that affect along with identification with the aggressor.

2) the refusal or inability to make use of usual methods of dealing with humiliation; the breaking off of fragile object-ties and the refusal to form new ones.

3) the yearning for exile and personalization of deprivation.

4) the extraordinary tight linkage between the symbolic meanings of purification/self-sacrifice and their concrete actualities.

5) the tolerance of regression in the service of the ego.

6) the identification with traumatized and oppressed masses and motherland.

7) the illusion of omnipotent control over oneself, one's rescued victims, and one's enemies.

8) the love affair, not with the world, as in Greenacre's artist, but with the world's troubles and one's ideal world.

9) the keeping separate and alive the humiliated, negative identity as an ever-ready source of fuel. Charisma wilts if not constantly replenished by the world's troubles, the sufferings of one's group, the machinations of the enemy, or, most powerfully, the perpetual pressure of one's negative identity, the turn-tail whose ineptness or lack of purity started the whole sequence. It is the relentless shadow of the sequestered, unintegrated, negative identity that presages and foreshadows death. As Nietzsche said, "It is not the strength, but the duration of great sentiments that makes great men."

Aronson noted the cautionary and prescriptive aspects of myths. He stated, "[they] can be therapeutic to the degree that they come into contact with despair and nascent omnipotence, with humiliation and failed expectations. Myths describe segments of the human course. They sometimes rescue those who might not otherwise be able to rescue themselves from humiliation and defeat. In the midst of despair, myths are commands: 'Remember the culture hero. See what happened to him.' To the future leader the myth says not only, 'this too shall pass,' but that the exile and humiliation are necessary and signs of virtue....The myth describes (and this is what Lewy emphasizes) what actually happens in the leader's life. Describing accurately, it prepares the leader for his leadership and for his followers. Correspondingly, the myth, or its later revisions and distortions in the form of history, prepare the followers for their leader and their follower roles. Remember the culture hero, he shall return—Christ, Quetzalcoatl, or General MacArthur.

"The hero and the masses assist one another in a three-tiered charismatic transaction: (1) the leader accentuates the mass's sense of being in a desperate predicament, (2) he perceives what changes are possible and communicates a salvationist program with immense reassurance, (3) the leaders and the masses force each other to act or provide the illusion of acting in an attempt to overcome and transcend the situation."

Aronson noted that reading Dr. Lewy's paper helped him to understand Nietzsche's statement: "A nation is a detour of nature to arrive at six or seven great men." He felt this was a statement of the interde-

pendence of actor and audience, Jacob and the Angel, charismatic leader and the restive masses.

THE EMERGENCE OF NEW THEMES: A CONTRIBUTION TO THE PSYCHOANALYTIC THEORY OF THERAPY

Speaker: Joseph Weiss, M.D.
Date: May 18, 1972
Reporter: Bernard Hellinger, M.D.

This paper attempts to shed light on a central question in the theory of therapy: How does a patient in analysis become able to bring forth previously warded-off mental contents? The author's answer emphasizes the predominant role of the ego in the process. Kris (1956) similarly assigned to the ego a central role in the recovery of memory.

The idea that the ego regulates the bringing forth of warded-off mental contents helps account for the observation that the neurotic patient is not ordinarily overwhelmed by their emergence, for the ego ordinarily brings them forth only when it is safe to do so.

Attempts to explain this emergence as depending primarily on a thrust to the surface were developed from pre-ego psychology models of the mental apparatus, but these models fail to make clear why the process is not traumatic to the patient since they do not explain the ego's regulatory role in it.

This paper parallels "Inhibitions, Symptoms and Anxiety (Freud, 1926)" in theorizing that ordinarily adult anxiety is not produced by damming up of instinct, but rather

as signal anxiety produced by the ego.

The concept of a powerful ego that plays a predominant role in bringing warded-off contents to consciousness implies an ego that controls certain of its unconscious defenses. That ego must be able to lift those defenses previously used to keep the contents unconscious.

The ego's control of its defenses is regulated by certain judgments that it makes unconsciously concerning whether particular impulses are threatening or safe to express.

A special instance of such ego control was described by Freud (1926) with reference to repression. He pointed out that whenever the ego judges a particular impulse threatening, it produces an anxiety signal which sets repression in motion. Such judgment may be unconscious, with the person's developing signal anxiety without becoming aware of the threat.

Correspondingly, the ego is able to lift certain of its defenses when it unconsciously perceives it safe to do so. These ideas are consistent with observations of Sandler (1960), and Sandler and Joffe (1969), who pointed out that it is not enough to speak of signal anxiety. Rather, "we have to include signals of anticipated satisfaction, safety, pain, and possibly others." They have also shown that of whatever an individual becomes conscious, or whatever he finally does, are regulated by his need to maintain a feeling of safety.

The ego's relationship to the warded-off contents is regulated in part by its striving for mastery over them. In therapy, accordingly, it's primary motive in bringing them to the surface is not to satisfy them but to master them; in Freud's (1937) words, "to subdue certain uncontrolled parts of the id." The

ego, it would seem, is always ready to exploit an opportunity to master a content over which it had once failed, and brings forth such a content whenever it judges it safe.

To illustrate how the role of the ego in therapy is insufficiently recognized, the author presents a brief critique of two familiar concepts: 1) the idea that transference frustration of a warded-off impulse may play a major role in bringing it to the surface, and 2) current ideas of how defense analysis works.

1. The frustration theory is based on a pre-ego psychology model, which explains the coming forth of a warded-off content without explicit reference to the ego. To investigate further a paradigmatic situation is considered.

A patient was struggling with an unconscious sexual interest in the analyst who remained neutral despite a number of seductive attempts. After one such, the patient stopped being seductive, became conscious of his sexual interest in the analyst, and began to discuss it.

According to the frustration theory, the strong unconscious interest in the analyst found expression in the seductive behavior. The sexual interest was frustrated by the analyst's neutrality, so it became more intensified in its thrust to the surface and thus rose to consciousness. This theory is incorrect in an essential point. The idea that the intensification of the impulse caused it to come forth is inconsistent with ego psychology. Intensification of a warded-off impulse makes it more of a threat, and the ego is then apt to strengthen its defenses and keep it unconscious.

Considered from the viewpoint of the ego's role in bringing forth warded-off contents, the author says, the patient wished to bring his

homosexual impulse to the surface not primarily to satisfy it, but to master it. He wished to bring it forth and not satisfy it in his relationship to the analyst. The patient set out to be unconsciously seductive to test the analyst. The latter's neutrality assured him that it was safe to experience the sexual interest, hence the lifting of defenses and permission to come forth.

The analyst's neutrality does frustrate the patient, but more essentially, creates conditions that make it safe for the patient to bring warded-off impulses to consciousness.

2. Current views of defense analysis do not make it clear how the successful analysis of a defense may enable the patient to bring forth a previously warded-off mental content.

The author presents a theory which shows how defense analysis strengthens the ego in relation to warded-off content so that it becomes safer for the ego to bring it to the surface. The essential change brought about is in the relationship of the defense to the rest of the ego. The unconscious defenses, as Freud (1937) pointed out, are "segregated within the ego, so that they do not necessarily function in harmony with the rest of the ego." Before analysis "the rest of the ego" exercises only a crude control of its defenses. To lift them is unsafe for such risks being overwhelmed by a content that may be uncontrollable.

In successful analysis, unconscious defenses first are rendered conscious, then brought under the control of the rest of the ego, changing from a segregated structure to an "ego-syntonic control mechanism (Freud, 1937)" that is integrated into the rest of the ego (Weiss, 1967). The ego's acquisition of the control mechanism provides

it with a capacity to regulate the contents previously warded-off by the defense as it becomes safe to bring them into consciousness.

A patient's ego may be strengthened relative to a previously warded-off content which surfaces as a result of a change in the patient's (1) external circumstances, (2) relationship to the analyst, or some other important person, (3) control of some other warded-off content.

As examples: 1. A person receiving good news may begin to weep, or after finding a secure refuge, to feel anxious. The external change makes it safe to bring forth an affect that previously was unconscious and perceived as threatening.

The phenomenon of crying at the happy ending (Weiss, 1952) may serve as a paradigm of such a process; a person who has warded-off sadness by repression, isolation, or suppression, brings it forth at a happy moment when it is safe to do so, the cause of the sadness having been removed by an external change.

Similarly, a person who wards off fear of injury in connection with a dangerous accident may permit himself to experience it when he is again safe and secure.

2. A change in the patient's relationship to the analyst may enable him to bring forth warded-off content. He may come to rely on the analyst to protect him from a threat posed by the warded-off content so that it becomes safe for him to lift his defenses and to bring it to the surface.

3. A patient makes an inner structural change; he gains control of a previously warded-off content. This change may make it safer for him to bring forth another warded-off content. For example, overcoming an internal prohibition against feeling happy, brought a fuller capacity

to feel happy and then a fuller capacity to feel sadness.

This helps to understand the continuity of the therapeutic process in terms of progressive strengthening and reorganizing of the ego, and to understand the sequence in which new themes emerge to consciousness during analysis.

Defense analysis is a special instance of the processes in which the ego's acquisition of control over one warded-off content may make it safer to bring forth another. The successful analysis of a defense brings it under the control of the rest of the ego, and thus makes the ego strong enough safely to bring forth the content previously warded-off by the defense.

A discussion of transference analysis develops these ideas further: A patient governed by unconscious transference cannot control his relationship to the analyst. For instance, a patient with an unconscious rivalry with the analyst based on a father transference, may fight the analyst when he does not wish, and be unable to fight when he does. Furthermore, a patient governed by an unconscious transference has a specific loss of memory, for a transference, in one of its aspects, is a defense against remembering. The transference of an impulse from a primary object to the analyst prevents the patient from bringing forth threatening memories connected with the primary object. The patient repeats rather than remembers.

Analysis may help him to gain control of his relationship to the analyst concurrent with which he may be more able to remember. As he brings forth memories about his relationship to his parents he may increasingly be able to distinguish between his parents and the analyst, so that it becomes safer for him to express and ultimately gain control of his feelings about him.

BOOK REVIEW

HOW MUCH PLEASURE? HOW MUCH PAIN?

by Lawrence J. Friedman, M.D.
Barlo Press, Van Nuys, 1971, 127 pp.

This is a beautifully written, thoroughly enjoyable book by a distinguished member of our Society. It is both a personal memoir and a sequel to his previous work: "Psychoanalysis: Uses and Abuses." He uses a trip to Europe with his wife and children in 1963 as the matrix for an essay on aggression and violence from the point of view of psychoanalysis. As he narrates the journey, through the art and culture of Central Europe, he interweaves reminiscences from his whole lifetime to illustrate the concept of ambivalence in the way that both love and hate, charity and violence, are utilized and expressed in art and literature.

His previous book was written for the non-analyst, to help him understand the concepts therein. This work, too, is designed particularly for the lay person insofar as its explanation of psychoanalytic concepts is concerned.

He tells of his childhood experiences, the violence and bigotry he suffered growing up in the Austro-Hungarian Empire around the time of World War I. That part of Europe was a cauldron of misguided nationalism, class hatred, and ruthless autocracy for generations. The Empire fell apart and all the hatred gushed forth following its defeat at the hands of the Allies. The only common cause among the national and ethnic groups was anti-Semitism. It proliferated through the 'teens and twenties and was systematically exploited in the thirties by Hitler.

The book is written in the form of letters; the idea grew from his series of seminars on ambivalence in 1963 for the benefit of a group of

actors who were attempting to stage a play based on Dostoevski's "Crime and Punishment."

Generally speaking, his psychoanalytic comments on love and hate have to do with the memories that were evoked as he traveled through his native land, which he left in 1935. For analysts, and for many other psychiatrists, the insights on human nature are common currency, but because of his reminiscences, the reading is fascinating, and for those of us who grew up in the rather peaceful, complacent United States of the 1930's and '40's he adds a dimension to the understanding of ambivalence. How many of us can imagine a bloody battle between two sections of the anatomy class in medical school based on the fact that one was predominantly liberal and Jewish and the other very nationalistic and anti-Semitic?

The author has lived, as have so many who came from Europe in the 1930's, with the fact of having left behind the majority of his extended family, most of whom were murdered by the Germans. He recalls the terrible experience of the first visit to Hungary following the War—the fantasy of long duration that if he ever went back, he would die.

They traveled to France, Switzerland, Austria, Israel, and then to Rome. He uses Michaelangelo's Pietà as the point of departure for a particular variety of ambivalence: the eternal vicissitudes of the relationship between man and woman. Following that, he concludes with a discussion of Freud and Shakespeare and a comparison of the treatment given historical figures by Shakespeare and George Bernard Shaw.

WILLIAM R. FLYNN, M.D.

THE THIEF

A telephone was ringing. The nearest extension far up the hill was behind a locked door. It rang a third, fourth, and fifth time, then stopped abruptly on a lingering echo.

"Dammit! Dammit!" Bruno cried, throwing his pitchfork to the ground. Anna had told him, "Bruno, the yuccas by the pool. You take them out! I'll call later to see..." and Bruno, with few excuses since retirement, was complying, resentfully.

Americanization had made Anna leader—her wishes, his commands, so, when it rang anew, poised beside it, he sprang for the defenseless instrument, but was completely unbalanced by the curt message,

"Bruno, it's me, Anna. You come. I've been arrested!"

That morning his wife had gone to town to visit Karen, her oldest girlfriend. That was the one who first couldn't find a husband, then for ten years tried to get a child, until—in fact that was it!—Bruno recalled that Anna had gone to console her about the miscarriage.

But "arrested!" That didn't make sense.

Brendon would take half an hour. It meant driving through the pass. Pulling off his sweaty shorts, he threw them into a corner of the bedroom. Reconsidering, with exaggerated delicacy, he retrieved and properly dropped them into the hamper as mock concession to Anna's meticulousness—a trait she retained from her work as a domestic ...about one hundred years before.

Grumbling, he rejected shaving, but dressed speedily, and within minutes heard the automatic fuel injectors of his huge Mercedes hum

reassuringly as a whisp of blue oil-saturated smoke puffed from its rear end.

* * *

At the station the duty officer, Sgt. Power, was a rugged handsome squared-away figure. Allowed only a "small moustache neatly trimmed" in the Marines, he was enjoying the more liberal Brendon Police Force policy which tolerated its flushing out to the thick pile against which he passed a long sharp yellow pencil. Using it like a baton, he conducted his booming bass voice in vigorous rendition.

"I'm personally sorry, Madam, but you're to be formally charged. There's nothing I can do. Shoplifting is a felony punishable by law. You've had the phone call allowed under it; your husband may contact your lawyer when he arrives. Meantime make yourself comfortable."

While, outwardly so, yet internally awry, Anna settled into a vigil, whimsically contrasting Bruno's passive aggression with the sergeant's active self-assertion. Rectitude personified, she sat geometrically, shoes parallel, legs perpendicular, knees two right angles, with her torso another to them, immobile, purse in lap. Inside her tranquil mannequin frenzied fantasies spun her out beyond the confines to Bruno, then Karen, and the events of that very morning.

* * *

She was aware that what she was about to do was crazy, but had absolutely no control. What drove her? Why were her protests so feeble, and how did she know that despite them the act was *fait accompli*? A predictive wisdom foretold that she would pull the big brass knob of the huge rococco door, walk straight in and unswervingly to Ladies' Wear, take the

white two-piece cotton blouse and skirt to the dressing room, stuff them in her purse and run!

Run as if she were a robot programmed to a script she knew by heart.

And why in her trance had she bothered to notice the elderly man, sitting, waiting, his white goatee resting on his fist and it upon his cane? He reminded her distressingly of a vague someone from the distant past.

Why so impressed that the room was musty despite air-conditioning, or that in the background musical tones kept summoning a sales-girl?

Why the alarm that the youngster who waited upon her so oddly resembled Karen—with the hairy mole at the angle of the lip, the tortoise shell glasses, and the stockings that made doughnuts just below her knee?

"Yes, the two-piece, may I try it on? No, not too small I don't think ...just right. Please, where is the dressing room? Thank you...close the door—ach, I'm perspiring!—this is crazy...purse open—in, in, so! Ha, done!—my goodness look at the bulge! So, done. Can I breathe?"

Then out of the dressing room saying, "No, I don't want it; yes it's in there on a hanger—thank you. Maybe I'll look more over there," while silently asking "was she looking at my bag? No matter. Walk fast—oh, is someone behind?—out of the door.

"What! You are the detective? Come with you back in? You like to examine my purse? I don't make any trouble. I'll come."

* * *

Anna's clean record, her lawyer's rhetoric, and the fact that she had cash, checks, and credit cards on her person, all convinced the authorities that more than swift justice she deserved psychiatric consultation.

Such were the circumstances of our meeting, yet, truth be told, at that first encounter, more than a thief, and certainly more than a patient, she seemed a soldier awaiting court-martial.

A youthful, proud, pert, well-trained, athletic, European mercenary, arms akimbo, feet eighteen inches apart, left hip thrust forward, and poised to tilt with anything or anyone.

Anomalously off-setting the military air, a little felt skull cap perched jauntily atop her dutch cut blond bangs. Both bangs and cap, especially the latter, with its saw-toothed edge, were clearly home-made.

"I'm to be your doctor," I offered, to which, moving like a gymnast, she leaned to shake my hand, defiantly, telegraphing her remark.

"So, I'm to be examined! Well, let's get on with it!"

I told Anna that my aim was to uncover emotional factors related to the shoplifting, that any help she could give me would facilitate the process, and that she should speak with complete freedom since I promised full confidentiality. Later, based upon what we learned I would make some recommendations after discussing them together.

"And are you recording my words now?" she snapped.

"Certainly not! Nor do I intend to. That would never win your trust or anyone else's. Believe me, I'm not a spy, policeman, judge, or executioner...just a physician...a psychiatrist" which words eased her some, but in what followed I could easily recognize how, in giddy alternation, I was being identified with just that parade of professionals—and least of all the last.

Anna said that she had done a "stupid, stupid thing," that she felt

contrition, and that she had never anticipated the enormous inconvenience.

She assured me she was not crazy and that she would "never do such a 'crime' again." It was puzzling some, since she could have paid, and would gladly do so now if the whole silly matter could be forgot.

The outfit itself was nothing—an ordinary two-piece white cotton blouse and skirt, "as plain as a napkin," neither expensive nor her style. She doubted that she ever even would have worn it if unapprehended—yet, there was some peculiar and indefinable magnetism about the clothes since she saw them several days earlier.

Her motive then? "Pure impulse," and "one I could not control no matter how hard I tried."

"Six years ago," she went on, "I came as a domestic to your country, like a lot of other girls. It was then I learned there's no pleasing people! They told me, 'no baby-sitting, just house work.' But Anna was the sitter before long, and the feeder, and the changer too...besides all the other work. I hated it. Naturally I looked to make my situation better. So, it made sense to marry Bruno... and I suppose I should say it out, it's a man I never loved...more a 'marriage of convenience.'

"You are wondering if I took things before? No! Never! And probably you don't believe, but it's true! When I did that with the suit it was...well, probably that I wanted to test Bruno...to shake him...maybe to change that stuffy old guy... and my living with him."

And as she poured out the subsequent narrative it did indeed meander through a lackluster life in a drab and loveless marriage. It had improved her station, but at an

awful expense. Their little son, the comfortable home, the handful of interests and scattering of acquaintances hardly compensated the boredom of days spent in the routine of cooking and shopping; indeed, it seemed she had leapt from the proverbial frying pan, changing her title of "maid" technically, but not in substance.

Anna's earlier times were richer: childhood images in Austria recollected a warm family life, brothers, a sister, a father whom she adored but held in awe. He was a professional man, proficient but austere, son of a professor, "Grössvater" with whom Anna went to live for several significant years in Berlin.

That period with the old man was restless and lonely, and responsible for her seeking a better future in the New World through an agency which placed girls in jobs with well-to-do families.

I quickly recognized Anna's superior intelligence and good education. A substantial personality integrity, not really hidden by her mechanical script-like recitation lay beneath a shield of armor thickest in the area of her time away from home. I was curious why she left and never returned. I wondered had anything traumatic happened, but unable to help her elaborate, ended our interview.

I told her of my feeling incomplete satisfaction because of her defensive attitude. In these circumstances it was understandable. She was not fully free to talk. I should like to mention that in my report while saying that I found nothing seriously wrong with her mind, yet, preferences would be for further examinations and possibly treatment if deeper issues were involved.

"And that will be your judgment?" she asked.

I nodded.

Anna stiffened. With a curl of her lip spit out that I could say whatever I pleased, thanked me perfunctorily and extended her hand. The other she slapped smartly to her side then spun and marched through the door to whatever rewards or punishments fate and the courts had in store.

I never expected to see or hear from her again, but I was wrong.

* * *

Three months intervened between that farewell and her telephone call. She wasted not a syllable nor a breath in detailing how she had "tried therapy" but between her and the social worker recommended by the probation department a "failure of *gemütlichkeit*" made treatment "not much good."

"I must talk with a man, number one, and a physician, number two. I told them so. May I see you?"

* * *

It was April 13, 1947, Vienna. Under a crazy quilt comforter Anna looked out on a gray, misty day. Fifteen years old! Fritz and Karen would come. There would be presents. Mother would sing, father too, then, as usual, from the green velvet-lined violin case he would produce his heirloom and lay it upon the massive mahogany table. She could still see him lather the air with wild, vigorous swings as he resined the bow.

Birthdays meant cakes. With war-time austerities one could still hope but tried to accept disappointment maturely.

For sure Father would toast her, slap her back fifteen times then once for luck, and Mother would hug her tearfully. After Fritz and Karen's gifts, and once supper was done, she was off to the railway station to Berlin where Grossvater would be waiting.

Who knew precisely why, for how long, what it would be like? Would she be homesick, lonely, afraid? What would she do those long daytime hours when he was at the university? Odd, it seemed almost a marriage their living together.

"How to describe him?—Oh, an absent-minded professor I guess, what you call the 'ivory tower type.' Proud old man. I can still see him with his little white goatee so neatly trimmed, and how he stood every morning before the mirror with the scissors at it."

Anna smiled distantly. She flattened her lips in mild pleasure. Inadvertently stroking her chin, dreamily she brought her legs up under it and for a moment, in reverence to his memory, was silent.

"Wistful?" I asked.

"Nein...oh, maybe," she fumbled, "but what was I saying? Nothing important I guess, yet I am somehow uncomfortable.... funny... my pulses are racing... is the heat in here, Doctor? No?... I'm just thinking of Grossvater...ah, yes! Ha, there is something only I don't want to talk about it...I suppose I ought... but I really don't want to.

"It's awkward. Oh damn it! Your silence! It draws a person out so! Yes I've thought of it several times, and I've hoped I'd forget, but it comes always back...even it was there when I spoke with the social worker. She was so busy writing my answers I kept my secret...but you... hey, why am I shouting? I'm sorry. Anyway, what I guess I'm supposed to tell you today there isn't time. Look at the clock! So, next week, O.K.?"

And Anna was right. We had no more chance that day. Whatever her confession it would have to keep.

She rose then, which was usual, but offered to shake hands—which was not. Moreover, in her "Good-bye," I heard a lilt I hadn't before... which probably accounted for my reminding her, significantly even if automatically, of our next appointment.

After she'd gone for several minutes I pondered that funny formality. Not until the late afternoon was its meaning fully clarified:

"I'm sorry to call when probably you are too busy to talk, so I shall... only just for a minute. When I was there today I forgot to tell you that I can't come in for a while. It's Bruno...er...ah...he feels the treatment takes too long, you see...and costs too much. He knows I'll never do it again, and so do I. You can be sure. So I thought we could stop for a while. Is it O.K.? I'll call you later for another appointment...really."

To all of which I scrupulously made no reply.

"Look, you can rest easy I won't do more shoplifts...so you needn't worry...will it be alright? I skip a few sessions, then call...in a month or so...you see Bruno wants to look up north at a business, but I get in touch before, O.K.?...are you there, Doctor?"

"Yes," I replied, "but listen, please. You are right that I am busy just now. Much as I might wish, I can't give you my best attention. I have your promise that discontinuing treatment calls for a discussion as we originally agreed. Remember?"

She did, and acquiesced to another appearance, reluctantly, hastening to assure us both that it would be our last.

The week sped by.

On Thursday, at 10:30, Anna's hour, my waiting room was empty. Leaving the door ajar to hear her approach, I returned to my desk.

shuffling through the endless paperwork I sealed, stamped, and stacked a bundle of envelopes in "outing," then, impatiently reached for an article on dreams.

For the first time Anna was late. Ten whole minutes so far. When fifteen, I knew something was wrong and reading pointless), so laying the article aside I gave my thoughts over to the lady and our situation.

"Yes," I mused, "something is up. She knows it and is struggling over what to do."

When twenty then twenty five minutes passed I became troubled and doubtful that I'd ever see or hear from the lady again...until, yes, clatter of heels, then a flushed and breathless face beaming beneath the familiar bangs and saw-toothed flat cap.

"I'm so sorry to be late...you'll never believe: *I got lost on the way* stupid, eh?...after all the times coming...so I tried a short cut and it got all tangled...so? I suppose you make something of that, eh? Well, it's true enough...anyway...it's been a very bad week for me...see, I do remember where our meeting ended and our phone call. You were right...it was the shame of it.

"But I've decided to tell you what I've been avoiding...it's better you hear it...O.K.? Only don't morose, promise?...so..."

"Do you remember how I went to Berlin to live with Grossvater. You were suspecting something about that eh, well, too bad you couldn't force it out of me then.

"He left me alone very much. Off to the library for some article he was writing, or the university. I would clean, sweep, do dishes, then one day, shopping, at the market I met Martin...tall, dignified, professional looking, twice my age for a young man—Himmel! Funny it never oc-

curred to me it could be a father image! Anyway, how it happened I couldn't say but gradually we sought each other out and it seemed impossible to resist.

"Skip details. I got pregnant. And what did I know of such things? Sure he was married. That felt part of the excitement.

"He was frightened too, worried sick, yet still solicitous and responsible. I had to trust him, and he said he would see it through however it had to be...so I tried not to worry just then.

"Hot baths! he told me. 'Sit in them.' I did, but, well, they didn't...and 'ride horseback'...which also didn't...I was pregnant good and no doubt...seventeen! And going to have a baby! Then what excitement there was turned pure fear.

"Of course, Martin, I'll keep it a secret...no, never...not to a living soul, absolutely! I promised, when he spoke of his doctor friend. And I asked over and over was he sure, sure, sure that everything would be alright...and I was reassured some, but when I heard that actual, awful word 'abortion,' then some kind of crying, shaking, hysterical attack came with guilty nightmares...worse because I could tell that Martin too, beneath the calm was more frightened than I.

"Isn't it silly? I had to be a support for him so that he could support me back!

"I told my Grandfather an easy lie. I would pass the weekend with Karen. He was so distracted he hardly heard!...and when Martin came I was waiting, my little handbag, stuffed with slippers and a toothbrush! How little idea I had.

"I remember climbing into his Mercedes. What caught my eye! A crack in the leather upholstery. It looked vulgar! I cranked the seat

way back for more room—like I was already nine months pregnant instead of three....and what a section we drove through—slums.

"Did you ever have an experience, 'A Happening,' and notice how crazy it is, little insignificant objects become details? We drove through areas I had never dreamt existed, dark, miserable. I saw bricks in buildings, bricks! Some seemed etched with tiny animal figures, little tiny baby animals.

"When we stopped at a traffic light I saw a house number, '#17,' an omen sure, my exact age! And I studied the haloes of street lamps as if they were misty angels...even I prayed at them...crazy!

"I suppose we grasp such foolish straws so not to think of something else more awful...like a condemned man on his way to the cyanide room studying the corridor walls or the warden's shoes.

"Who knows?"

Anna shifted her position. For the first time she lit a cigarette. Smoke curled out around her nostrils. For a second she stared at the wall, sucked deeply, then tried to push herself way back in the chair, gestures implying a reliving of that fateful day...and retroactively fortifying herself for it.

"It was dreary. The city was quiet. We got out at a shabby old store front. Four steps led to a huge door with a brass knocker run through the tongue of a gargoyle... Look what you notice!..."

"Martin spoke just the one word, high-pitched and nervous, 'Come,' and he knocked three times before the door opened. More knocks from my heart against my chest. I thought it would burst!

"Abortion! Mein Gott! What have I done? What am I doing here? What is going to happen?"

"I was so frightened I really thought to die, then 'Upstairs? Yes, of course I can walk,' and Martin puts a shaky hand under my elbow, trying to calm with comments about the construction of the building, its age, and how it will last another three hundred years.

"Whom is he fooling? I should care about that structure, its life? What about me, and mine...and its?"

"And then, there it all was...what somehow even my ignorance knew enough to predict. The light, the table, the green moth-eaten blinds, the instruments...and a musty, dusty smell like in a grave..."

"And I knew I should want to cry and scream, and I knew, and I knew, and I knew that HE, that damned big faceless monster no one would ask 'will you cry out?'"

"And I knew my honesty would say 'I think, sir...I may,' and that he, clucking, 'we mustn't,' would reach behind him...something *white* and *cotton*...and I felt, my god, if he tries to put that into my mouth, to stuff it in, it won't fit...but bit by bit he wedged it, so I would burst... and in...then a second piece! Oh no! 'Done in a minute!'—oooh, can I breathe?"

Anna fell silent, drained. A whole minute passed, then another. Goose bumps rose on her arms (and mine).

To my question whether she understood what she had just experienced she nodded, "Yes," muttering "How clear...my god, how simple!...oh how very, very simple, and how it all fits together!"

"But please give me just a minute more," glancing at the clock, "I don't think I ever told you how Karen was a key in the whole story."

"A key?"

"Yes."

"You know she is my friend for

a very long time. We came together to this country. Every Saturday we met to play cards, to kibbitz. Her I liked best in the whole group. She married a shoe salesman...from the Black Forest...a kind man...but they couldn't have a baby. Ten years they tried and then, all of a sudden, pregnant!

"I was as happy as she was...maybe more, but, well it wasn't to be. Just three months then she miscarried...for weeks she cried and would see no one, even me, until that Saturday of the shoplift, so I told Bruno I'd be gone until five but I'd call.

"It was a gray, chilly day. When I got to her home, uneasy somehow, I rang, but no one answered. I knocked, and I waited. It was a chance to reflect and I found myself in a 'flashback',—the steps, the door, the bricks in the building..... all had a familiar but a funny feelinglike it had all happened before.

"So, it was only to wait—then,—I think 'she can't be far; I'll do an errand—maybe window shop and come back in an hour. Why not?' It felt good to move away, somehow....."

"It was then that you went to Lubbock's?" I asked, excited.

"Ja—! I went then to Lubbock's, where it happened, the shoplifting."

"And Karen was three months pregnant; three months!" I said. "She lost her child, 'aborted'....and you were going to comfort her?"

"Just so," she replied.

And as I started to phrase a question pointing out the identical length of her pregnancy, Anna upstaged me with the reply, "Three months was also just as long as I had been.....and the two pieces of cotton—the suit, the towels...just to do—the bag—oh mein gott!"

With an unusual and precipitous clarity, the whole story fell into place—the pregnancy, her guilt over it, the abortion—those two cotton towels and the little satchel—short shrift by her grandfather — all triggered by a visit to the Karen of her childhood, following her abortion—even Anna's compulsion to rework the saga with a male doctor, rather than the female, non-medical social worker.

It locked and welded itself into a compact explanation that left no room for doubt that her "crime" had been an obligatory fugue-like charade over which she could have exerted virtually no permanent control.

Indeed, Anna saw along with me most insightfully how she had for half her life been like a latter day Canterville ghost doomed to reenact to its satisfaction a personal vignette which cast different characters, new scenes and settings, and a later date, but reworked "the basic plot."

She experienced enormous relief with near hysterical laughter and copious tears; when composed, she agreed to work through another couple of weeks to drive an extra silver spike through the phantom's ectoplasmic heart.

Only then was it fitting that she yield to her husband's pressures to move North in pursuit of a new business opportunity—despite my unspoken wish that we continue. So (whimsically savoring without comment that she and I had labored exactly nine months together to deliver her of the burden), I did discharge her from my care, a little unfulfilled, but content in the conviction that she would never need be such a thief again.

* * *

S.L.S.

The Bulletin will offer a cash prize of \$100 for the best original effort submitted in competition for the JACQUES BRIEN MEMORIAL AWARD.

Contributors must be Society Members or Clinical Associates; essays of 3000 words or less, double-spaced and in triplicate, need comply only with a psychoanalytic ori-

entation. Deadline: Winter Issue 1973.

Drs. Margaret Ruben and Ernst Lewy have graciously consented to judge contributions for the competition.

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(List to be continued
next issue)