

Clio's Psyche™

Examining the 'Why' of History

Volume 1, Number 1

June, 1994

WELCOME TO CLIO'S PSYCHE

It is good to inaugurate *Clio's Psyche* which I hope will become a meaningful part of your membership in the Psychohistory Forum or association with psychohistory. Our goals are:

- ◆ To stimulate psychohistorical thought and research projects.
- ◆ To provide a place for the publication of brief psychohistorical articles.
- ◆ To communicate with Forum members.
- ◆ To assist the networking of colleagues especially within ongoing Forum research groups.
- ◆ To communicate within the psycho-historical community and to the larger

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group of people interested in exploring the paradigm of psychology and history.

We hope you will read this publication with interest and enjoyment and be moved to want to write for it. Articles will reflect the wide spectrum of interests of our members. Unless otherwise stated, submissions should be 300 words or less. The editors reserve the right to edit materials to fit the style of the publication and the space available.

In each issue we plan to have a number of key components including: a profile of a psychohistorian, reports of research and of ongoing research groups, short articles of interest, a feature on the teaching of psycho-history, notes on our members' activities and letters to the editor.

Producing a publication is expensive. The donation of a considerable amount of time, as well as some ancillary expenses, by Bob Lentz of Toronto and me, does not negate the fact that publication represents a large single item of Forum expenditures. Consequently, we are charging an \$18-a-year subscription fee for the four quarterly issues we plan to send out. For Forum members subscription is included, but we ask you to consider rejoining this year as a Contributing Member to help to defray our greater expenses.

A good reason for subscribing is the need to have as many psychohistorical publications as possible. We need this as both authors and readers. We hope you will subscribe directly or indirectly by joining the Forum. Please see the enclosed Information Card for details.



Paul H. Elovitz, Editor

VIEWPOINTS: RICHARD MILHOUS NIXON'S FINAL RESURRECTION

Twenty years of hard work resulted in the public resurrection of the tarnished reputation of Richard Nixon at his funeral on April 27, 1994. Incredible hard work, success, guilt (often accompanied by paranoid fears), self defeat and resurrection were always among the patterns of the life of our thirty-seventh President. Since his Watergate humiliation Nixon had written book after book, each amazingly unrevealing, but each a step towards achieving his final goal.

Henry Lawton, who wrote his master's thesis on Richard Nixon and the potential for fascism in America, first alerted me to the element of resurrection in the life of this boy from Yorba Linda and Whittier, California. When he spoke about it, shortly after Watergate, it had the quality of the return of the seemingly dead monster in a horror movie. Though I never shared Henry's fears, his recognition of the centrality of resurrection in Nixon's thinking stayed with me.

Nixon's current resurrection is based on the campaign to prove his place in history. He worked tirelessly writing books, struggling to regain the respect he had destroyed with Watergate. His perseverance won him the grudging respect of many former critics.

Nixon's life is over, yet the patterns of it warrant more research. Psychohistorians have been writing about him since Flora Rheta Schreiber, one of our members who died in 1988, did her excellent interviews with his mother. Perhaps, we finally are ready to read a balanced psychohistorical account of Richard Milhous Nixon.

QUESTIONS ABOUT BARUCH GOLDSTEIN'S PATH TO THE HEBRON MASSACRE

On February 25, 1994, a Jewish settler from Hebron walked into the Cave of the Patriarchs Mosque and killed twenty nine worshipers and wounded ninety others before being hit by a fire extinguisher, knocked down and killed by the unarmed surviving worshipers.

Why did Dr. Baruch Goldstein commit this crime? What were his personal and

ideological reasons? Why did this doctor, sworn to preserve and restore life, destroy it? Did he intend to commit suicide in the process?

Was his primary intention to destroy the Israeli-PLO peace talks? Did he intend to assure a cycle of revenge between Jew and Arab? Could this act have some of its roots in troubled black-white relations in Brooklyn, New York, as suggested by the *New York Times*? Had he given up his childhood ambition of winning fame through medical science (he dreamed of a Nobel Prize) in favor of winning fame/notoriety as a martyr for the West Bank settlers in its place? I constantly have to remind myself that one man's martyr is another man's terrorist.

Why did Goldstein move to Hebron of all places? How could he have moved his family to an area where five year old Arab children would try to spit on them as a matter of course? Was the Brooklyn native seeking to join in death the relatives he never met who were killed in the Hebron massacres of 1929? Did he consciously seek martyrdom? How do we reconcile the thirteen year old Benjamin Goldstein's assertion that Jews do not believe in war with the violent actions of the man in his thirties? If it was part of a reaction formation that broke down, why?

My class, "War, Peace, and Conflict Resolution", discussed these issues immediately after the gruesome event and one of my students decided to research the issue and give a paper on it at the June 9, 1994, student panel of the International Psychohistorical Association Convention in New York City. As a Jew and a psychohistorian I hope my student and various psychohistorians will provide answers to these questions.

Clio's Psyche

Vol. 1, No. 1

June, 1994

Published Quarterly by The Psychohistory Forum

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Subscription: free to members of The
Psychohistory Forum, \$18 yearly to non-members

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HOW SCHINDLER'S LIST MAY REFLECT OUR STRUGGLE WITH THE DOMINANCE OF CAPITALISM

Henry Lawton, Research Associate

Steven Spielberg's *Schindler's List* is a moving Holocaust story whose creator understands the unconscious impulses of Americans as reflected in his direction of four of the all-time top-ten top-grossing pictures. This ability to profoundly tap into our shared emotions and fantasies makes his work important for psychohistorians. The film has awesome power and is beyond anything Spielberg has previously attempted, which is why it won so many Academy Awards. In it a womanizing Nazi war profiteer used his ill-gained fortune to bribe officials to keep his work force of 1100 Jews intact and alive. The film raises profound moral, ethical and psychological issues. It is better at raising questions than providing answers, which in the end is left to the viewer and reviewer. For example, it provides no clear cut explanation why Schindler saved these Jews. What were his motivations? As a psychohistorian strongly interested in the group fantasy implications of film, I ask why a major film on the Holocaust at this time? Why a Holocaust film at all? What in our culture mandates such concern?

Schindler's List may use the Holocaust as a back drop on which to enact a different story. In contemporary America capitalists and the corporation wield incredible power. In my opinion, there are similarities between our modern work place and the uncertain atmosphere of the Holocaust. Like the camp inmate, today's worker has lost control and is at the mercy of take-over experts and corporate executives too ready to down-size their "operation" in search of profit without regard for the interests of their employees. Schindler went to great lengths to keep his workers alive and justified it as good business. It also allowed him a feeling of grandiose superiority over the Nazis. He recruits Jewish slave labor because they will accept exploitation in hopes of staying alive. Protesting their exploitation would have meant instant death.

Along with its power as a Holocaust film, *Schindler's List* may also be a fantasy of apology for the current capitalist social order. Schindler enslaved Jews to keep them alive. This film may be a fantasy of the new capitalist millennium to come. Can we only be

safe through slavery and unquestioning obedience to our employers? Spielberg depicts the Holocaust via a series of powerful and moving vignettes that are shown but not discussed. Among them are shots of a Nazi soldier by a pile of burning bodies, the camp commandant casually shooting prisoners from his porch, and the young girl at Auschwitz watching the glowing chimney spew forth black smoke and ash and knowing what it meant. Much of this Schindler watches in a voyeuristic fashion.

The problem of the world shown in this film and its emotional connection to our own world today, though depicted as fantasy, may be all too real. In this sense *Schindler's List* may truly be a film for our time.

COMMUNISM: THE DREAM THAT FAILED

A Psychohistory Forum
Research Group

The rise and fall of European communism raises a host of questions. What did people want from communism? What was its wide appeal? What did Marx, Engels, Lenin, Trotsky and other brilliant leaders see in it? Why did millions of intellectuals and ordinary people vote for communism - sometimes with their feet, with their minds and even with their ballots? Is the dream of communism still alive?

The Communism: The Dream that Failed research group focuses on the appeals of communism and the causes of its failure. It looks to the motivations, personalities and psychodynamics of individuals and groups to get a better sense of the reasons why people supported and then rejected it.

The members of the research group are scholars and psychotherapists from a wide variety of disciplines, including history, psychology, and psychiatry, who have a commitment to understanding the relationship between conscious and unconscious motivation and political ideas and actions. The live most active members, Benjamin Brody, Ralph Colp, David Felix, Conalee Levine-Shneidman, and T. Lee Shneidman, have been joined at times by Paul Elovitz, Ted Goertzel, Isaiah Share and Chaim Shatan. Last November, Paul Elovitz gave a paper on the activities and disillusionment of an American communist in 1930. Within the group presently there is

a debate as to which research to pursue.

Research group coordinator J. Lee Shneidman of Adelphi University provided the following perceptions of the group's 1992-1993 research probing the early Marx.

ALIENATION IN MARX: VERGEGENSTÄNDLICHUNG, ENTFREMDUNG, AND VERÄUSSERUNG

J. Lee Shneidman
Research Associate

The original intent of the Group was to examine what American leftists found so attractive in Marx that they would deny the realities of the Stalinist regime and remain pro-Soviet. At our first meeting it became evident that the Group was more interested in understanding Marx and his psychodynamics than American denial patterns.

We determined to explore Marx's Jewish-ness and his understanding of alienation. We looked at Marx's family, their epoch, and mostly his early life until he entered university in Berlin. The last occurred after Marx took a year off in Stralau, a pleasant river-bank rural community. We examined a pair of letters, one from the father expressing concern for his son's health, and the reply in which Marx describes the time spent at Stralau, where Marx went swimming in the Spree River and sunbathed. We also read Marx's poetry written at Stralau. Various colleagues in Germany and the United States contributed significant information.

Marx's father, Herschel Halevi, came from a distinguished family of rabbis who lived in Trier in Western Germany after migrating from Northern Italy. The French Revolution and the subsequent French invasion and annexation of the region introduced French law, including the prohibition of religious discrimination. Herschel benefited from the removal of educational and professional restrictions. After training in secular schools, he entered the legal profession and took a minor civil service post.

With the collapse of Napoleon's empire, Trier was granted to the Kingdom of Prussia, whose reactionary sovereign slowly undid the anti-discriminatory policy of France. Because the King was determined to remove Jews from office and even bar them from the legal profession, Herschel converted to Lutheran-ism. He took the name Heinrich Marx.

In converting, Heinrich identified with the Prussian Lutheran ruling elite and alienated from himself the power to determine his religion. He alienated himself and his family from both his Halevi relatives and the Jewish community of Trier.

Initially neither Heinrich's wife, Henrietta, nor their children were baptized. Heinrich and Henrietta continued to have more children. Then in 1824, all eight Marx children were baptized. After this Henrietta bore no more. She remained the Jewish wife-mother for several years before she converted. In 1833 Karl was confirmed.

After Heinrich died Karl depended upon his mother for financial support. But she refused to give him all the money he wanted.

By this point, the group had formed some tentative premises:

First: In crucial instances we must go to the German original.

Second: We must understand the context of Marx. An example is the famous "Religion is the opiate of the people." Although today opium signifies stupor, in Marx's days opium meant aspirin - the pain killer. Religion does offer pleasure and hope - it was not only a narcotic.

Third: The concept of alienation is central to Marx's theory. Marx used three different German words for the English word "alienation": *Vergegenständlichung*, reification, or the making of a human process into an objective thing or projecting a human power onto God or the State; *Entfremdung* estrangement from other individuals; and *Veräusserung* separation from property. (German scholars informed us that Freud used only *Entfremdung*.)

It was the political power of the Prussian king that forced Herschel Halevi's alienation (*Vergegenständlichung*) from his right to determine his own religion, career and name. Heinrich's conversion caused his alienation (*Entfremdung*) from his Halevi family. Later, Marx's mother Henrietta refused the alienation (*Veräusserung*) of her inheritance to Karl.

For Marx, capitalists own the means of production and dominate the state to ensure that authority will protect their economic position. The proletariat, as Herschel Halevi, to earn a living, alienate their rights to both the capitalists and the state, and become alienated from their families and product.

Marx promised that there will be a time in the not too distant future when there will be a period of surplus production and the capitalists will no longer be needed. The state will atrophy and the proletariat will take back the rights they alienated.

To put it simply: The world Marx promised was a world in which his father would not have had to convert to earn a living. He and his family would not have been alienated from the Halevi family and the Jewish community. And, since there will be more than enough to support all, Henrietta would not have been pressed to alienate her inheritance.

HOW DO YOU DEFINE PSYCHOHISTORY?

In *The Psychohistorian's Handbook* (New York: The Psychohistory Press, 1988), Henry Lawton defines psychohistory as "the interdisciplinary study of why man has acted as he has in history, prominently utilizing psychoanalytic principles (p. 5)." He adds that psychohistory "is essentially interpretive" rather than narrative.

I define psychohistory as an amalgam of psychology, history and related social sciences. It examines the "why" of history, especially the difference between stated intention and actual behavior. Psychobiography, childhood, group dynamics, mechanisms of psychic defense, dreams and creativity are primary areas of research.

How do *you* define psychohistory? What is your theoretical framework for psychohistory? How do you relate psychohistory to history and other disciplines? What psychohistorical methods of inquiry do you use? Let me give my answer to several of these questions.

I consider myself to be both an historian and a psychohistorian. Psychohistory enables me to probe more deeply into the past by providing psychological insights and tools that were not originally available to me as an historian. In most research I strive to avoid the use of theory until the later stages of research so as to be as open-minded as possible in examining the evidence. In writing, wherever possible I let the materials speak for themselves by quoting them directly.

I find that other disciplines are

increasingly open to the same concerns as psychohistorians. For example, the Western Civilization textbook I used in my first full-time teaching position in 1965 at Temple University ignored or barely mentioned childhood, family life, women, emotions, personality and sexuality. The book that my colleagues and I now use for the same course at Ramapo College covers all of these areas. The pioneering research of psychohistorians, women's and social historians has much to do with this change.

To me methods of inquiry are like lenses in a telescope that enable me to see more clearly. Thus, to the lenses of economics, sociology, anthropology, intellectual history and geopolitics that I was taught in college, I have added the special insights of psychology. I find it to be the most powerful lens of all. Socrates' dictum that one should first "know thyself" is a central method of inquiry. In the Forum's war research group I start by examining my own feelings towards war and encourage all involved to do the same.

I invite you to share with the other readers of *Clio's Psyche* your definition, theory, boundaries, and methods of psychohistory. We'll print your letters in future issues.

PSYCHOHISTORIAN DAVID BEISEL

Bob Lentz

David Beisel is truly a psychohistorian extraordinary: pioneer, teacher, researcher, writer, editor and executive. Born in 1938, Professor Beisel received his PhD in Modern European History from New York University in 1969. A founding member and the first convention chairperson- of the International Psychohistorical Association (IPA), he was twice IPA president, 1979-1980 and 1986-1988. He edited the *Journal of Psychohistory* 1978-1987, and continues to serve on the IPA Executive Board and as a Contributing Editor of the *Journal*. Dr. Beisel is a Research Associate of The Psychohistory Forum.

He is Professor of Social Sciences at Rockland Community College (SUNY) where he has taught for 23 years, teaching psychohistory for the last 17. He received SUNY's Chancellor's Award for Excellence in Teaching in 1987. Professor Beisel currently

teaches eight different classes including three Psychohistory I and one Psychohistory II sections.

Clio's Psyche is proud to feature Psychohistorian David Beisel. He ("DB") spoke with us ("CP") from his office at Rockland Community College.

CP: Professor Beisel, your book will be published next year?

DB: Yes. The title is *The Suicidal Embrace: Hitler, the Allies, and the Origins of World*

War II. I've immersed myself in the documents - the diplomatic documents, the media coverage of the time, diaries, letters, quotes of the major participants - and looked for fantasy language, for patterns in the fantasy language. What I've discovered is an underlying pattern of unconscious fantasy that is being acted out in the pathological family system - the family of nations notion, but for real. They're encouraging Hitler, as the out-of-control raging child, and vicariously experiencing their own aggression through him. That's one of the reasons that they don't restrain through military action, or build the grand coalition that Churchill calls for.

CP: How do you recall your term as editor of the *Journal of Psychohistory* from 1978-1987?

DB: It was one of the most difficult and rewarding parts of my life. It was a very tough job to do because you can't help but, in the name of helping people's scholarship and the field, ruffle feathers. I'm sorry to say that I lost friendships. I learned that you cannot push people too far to gain insight - it's counterproductive. Some people will stay at the level of cognitive psychology and not want to go into deeper, unconscious analyses, more regressive kinds of things. Some good papers never found their way into print because they were withdrawn. People got turned off from psychohistory because of that. That was something I learned that was a negative. But, overall, I'm proud of what I accomplished as editor.

CP: Any forthcoming articles in the *Journal*?

DB: I'm working on a lead article for the Summer 1994 issue right now: "In Search of Enemies, 1990-1994". Its theme is "peace has broken out all over and we're going crazy". The world - each national group - is looking for a place to put its aggression - desperately trying to find an enemy. And we express that in many ways, including rhetoric. Trying to establish a Fourth Reich somewhere - in the

Soviet Union or in contemporary united Germany. Trying to return to a World War II fantasy like the Axis (Germany-Japan) enemy or Bosnia being genocide and war crimes.

CP: In the *Journal*, Summer 1978, you wrote the landmark article "From History to Psychohistory: A Personal Journey." Where has your path brought you in the sixteen years since?

DB: I'd write a different article today. It was, I think, something that every psychohistorian has to do, convincing him or herself that the enterprise is worthwhile, and do-able. For the last ten years I have felt much more comfortable, much less defensive, about what we do. I think we should just try to do our work and not be pugnacious, argumentative or defensive in our writings. Simply put forward our findings on the basis of the best logic and the best psychology.

CP: You also discussed the "academic group-fantasy." What do you think of academia today.

DB: Well, I think that part of the way we're trying to find enemies is to divide up into those who oppose "political correctness" and those who favor multiculturalism. I would refer to David Rieff's article ["Multiculturalism's Silent Partner"] in the August, 1993, *Harper's*, that's where we are at the moment.

CP: You also mentioned "the split" in psychohistory between the Group for the Use of Psychohistory (GUPH) and its publication, *The Psychohistory Review*, and the IPA and the *Journal*. How do you see "the split" today?

DB: I don't think there is a split. That was a desperate time of identity - we were trying to credential ourselves, and validate ourselves. I'm friendly with the leaders of the "other group". I respect the work of Robert Jay Lifton, Peter Gay, Charles Strozier and Larry Friedman. I think we're all just engaged in the work of trying to push psychological understanding forward.

CP: How do you assess the field of teaching psychohistory today?

DB: It's hard to make a general assessment because people at various universities give courses in psychohistory and they don't always call them that. The courses that are transfer-red from here at Rockland College to where students have gone - Yale, Harvard, wherever - there's never been a problem with

transferring credit. I think psychohistory is fairly well-established.

CP: We hear that Psychohistory I is a very popular course.

DB: I have about 100 students in Psychohistory I every semester. The first part is introductory, looking at some of the ways the mind works, mainly in defense of the ego, and seeing defenses at work in history - examples of denial, regression and repression from individuals and groups. For example, Germany in 1918: the rationalization that they didn't lose the war, they were stabbed in the back. The second part is in-depth history of childhood, from ancient times to the present. The third part is psychobiography examples. There's a little bit on *Young Man Luther*, as a breakthrough work by Erikson in the Fifties. But mainly psychobiographies of Nixon, Carter, Reagan and now Clinton. The fourth part is group psychohistory. We look at small group, [W.R.] Bion, group think, and then large groups in fantasy theory. The fifth and last part tries to tie the second, third and fourth parts together through a two-to-three week look at Hitler's psychobiography, the history of childhood in Germany, and German fantasies to explain Nazism, World War II and the Holocaust.

CP: How do you see psychohistory developing over the next ten years?

DB: I'd like to see a lot of history of childhood work. We had hoped in the early days that there'd be much more. But it's proven to be extremely difficult for people to do - with their resistances, with so little reward in academic advancement for it.

The second thing I'd like to see is us publish in more mainstream places, such as the *New York Review of Books* Howard Stein, for example, had a piece on the op-ed page in the *New York Times* several years ago. I think a reason for Howard's success, besides his being brilliant and a genius, is that he didn't use the word "psychohistory". If we simply stay away from "psychology" and "psychohistory" and simply provide our analyses, I think we'll have a much better chance to publish in mainstream places.

And I'd like to see us do some documentary films to reach larger audiences. Public Television recently did a special on the U.S.'s reaction, or lack of reaction, to the Holocaust based on David S. Wyman's book, *The Abandonment of the Jews* which was

published in the mid-Eighties [1984]. People won't read the book, unless they're professional scholars who are interested in the Holocaust, but they will be watching PBS.

CP.: Finally, what advice would you give to a newcomer to psychohistory today?

DB: My advice would be to read every back issue of the *Journal* and immerse oneself in the sources and let the documents tell us what they have to say. If it contradicts what Freud said in 1899, so be it. We're really all historians trying to enlarge human understanding rather than dogmatic psychologists trying to advance a pseudoscience.

WHAT IS THE PSYCHOHISTORY FORUM?

The Psychohistory Forum holds regular seminars to further the progress, study and teaching of a psychosocial approach to knowledge. Our focus is on the relationship between the conscious and unconscious motivations of individuals and groups.

The members of the Forum are active scholars/therapists from a variety of disciplines who meet primarily to discuss work in progress.

The Forum sponsors ongoing research projects to aid in the development of psychohistorical knowledge and methodology. These include:

- ◆ Communism: The Dream that Failed
- ◆ Cocaine in Columbia
- ◆ Personality of Presidents and Presidential Candidates
- ◆ Psychodynamics of Immigration
- ◆ War, Peace and Conflict Resolution

If there is sufficient interest and there are individuals eager to take on administrative responsibility, we will start the following research groups: Apocalypse, Cults and Millennialism; Dreams and the Unconscious; and Teaching Psychohistory and Psychohistorically. The outcomes of this research are insightful and lively discussions, conference presentations and publications.

Workshops and lectures are offered to a wide audience of scholars, teachers, therapists and the general public to introduce them to the field as well as to methodologies and subjects of interest to both layperson and the psychohistorian. The Forum is a non-profit organization. Please see the enclosed Information Card.

"TEACHING PSYCHOHISTORY AND PSYCHOHISTORICALLY" WORKSHOP

Bob Lentz, Workshop Coordinator

Teaching is hard work and even outstanding instructors can not rest on their laurels. Students are quick to know about and react to boredom or complacency. Three ways to energize your classroom are to teach new materials, view old materials differently and engage the students in diverse manners.

We can help you learn and apply all three methods at our workshop, "Teaching Psychohistory and Psychohistorically" sponsored by The Psychohistory Forum and held at the International Psychohistorical Association's Seventeenth Annual Convention, **June 8-10, 1994, in New York City**. Paul H. Elovitz, Ph.D., who has taught for over thirty years at Temple, Rutgers, and Fairleigh Dickinson universities as well as at Ramapo College, will lead the workshop. Dr. Elovitz is the author of "Psychohistorical Teaching" and "The Holocaust in the Classroom." He is the recipient of Ramapo's alumni award for outstanding teaching, leadership and dedication.

We want you to bring your teaching problems and challenges, experiences and even course syllabi (to exchange). Professor Elovitz will introduce you to some principles and methods of teaching psychohistory, vitalizing other courses with psychohistorical insights and engaging students in unique ways. This is a genuine workshop devoted more to the practice and methods of teaching than the theory. If time allows Dr. Elovitz will provide materials on how he teaches the Holocaust using psychohistorical materials, survivors and video materials like *Schindler's List*

The Psychohistory Forum hopes this workshop will lead to teachers' increasing their networking, sharing of syllabi, forming a permanent teaching study group, and contributing to *Clio's Psyche*.

Please advise a colleague about the workshop. If you have any questions or an interest in sharing some of your own psychohistory teaching and research experiences at the workshop or through its resultant projects I'm happy to discuss them with you. Contact me at phone: (905) 737-8745 / fax: (905) 738-1462 / mail: 285 Emerald Isle Court, Richmond Hill Ontario L4E3 (\$.40 U.S. postage to Canada).

BULLETIN BOARD

OUR THANKS to Anna Lentz, Elena Peratikos and Pauline Staines for their assistance in producing this newsletter.

PSYCHOHISTORY FORUM MEETING: Our next regular Saturday meeting is on September 17 when **Ted Goertzel** (Rutgers), **Lloyd deMause** (*Journal of Psychohistory*) and **Bill Joseph** (Shearson Lehman) will discuss political cycles, fantasy analysis and the impact of these factors on the stock market. **NOTES ON MEMBERS:** The Forum's wine and cheese party last fall revealed a zest for food and conversation. Empathy and suffering was the original topic of **Joyce Berkman's** paper for our April 23rd meeting, but friendship and empathy were the order of the day when she was reunited with her childhood friend, **Vivian Rosenberg**. Quite independently of each other, they had been researching empathy at the University of Massachusetts (at Amherst) and at Drexel University. **Diane Gross** spent part of April using some of her considerable language skills in Russia. In the same month **Flora Hogman** is reported to have given a moving and brilliant talk on memory and the Holocaust in **Dave Beisel's** well-known psychohistory lecture program. **BOOKS:** Congratulations to **Alex Jasnow** who, after years of hard work, has published, *Freud and Cezanne: Psychotherapy as Modern Art* Al reports he is spending less time doing therapy in New Jersey and more doing art on Cape Cod. We hear that **Judith Kestenberg** is preparing to co-author another book. In order to spend more time writing, **Andrew Brink** has left the University of Toronto's fine Humanities and Psychoanalytic Thought Programme that he built.

CONFERENCES: We are now into the prime season for professional meetings with the International Psychohistorical Association (IPA) on June 8-10 in Manhattan and the International Society for Political Psychology (ISPP) on July 11-15 in Santiago de Compostela in Spain. **Paul Elovitz** and some other members expect to be at both. **MEMBERSHIP DEATHS:** We are saddened to have to pass on the news that **Carl Ryant**, an oral historian from the University of Kentucky in Louisville and longtime member-at-a-distance, died last December. Our condolences to his family. Last September's *Bulletin of the New Jersey Psychoanalytic Society* contained a moving tribute to **William Niederland** who did so much to establish our understanding of survivor's guilt and psychogeography.