



AMERICAN COLLEGE OF PSYCHOANALYSTS

NEWSLETTER

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PRESIDENT'S NOTE by Elise Snyder, M.D.

I am both honored and delighted to be the President of the American College of Psychoanalysts. Ours is now, and has long been, an extraordinary organization, honoring colleagues who have made exceptional contributions to medical psychoanalysis. Our past and present membership rosters read like, indeed they are, an honor role of the history of American psychoanalysis and psychiatry. When we first organized, to speak of an interface between psychiatry and psychoanalysis was almost unnecessary since the overlap between the two disciplines was almost complete. Those were the glory days of twentieth century psychiatry. At that time, of the top ten percent of the graduating classes of Harvard and Columbia medical schools, ninety percent became psychiatrists. Of the people in my residency year, eleven of the twelve became psychoanalysts.

Thanks to our program committee, led by Dr. David Edelstein and to his predecessors, our extraordinary programs—this year Dr. Gerald Edelman spoke with us (we visited his laboratory in La Jolla), and previous meetings featured equally prestigious speakers whose exciting and cutting edge topics demonstrate the enormous contributions medical psychoanalysis and those associated with it have made. Particularly, as some experts in the new discipline of neuroscience have embraced psychoanalytic ideas, our interests and work are once again in the forefront of scientific interest. And many of our members are in the forefront of those arenas of research. Another important function our organization serves is to bring us together each year in an atmosphere of warm collegiality. We see our old friends, catch up both with their professional lives and personal lives and make new friends.

So, why do I, and others, feel that we are in a kind of crisis? Times have changed. Other medical disciplines also attract the best and the brightest. Among those who chose psychiatry, psychoanalysis, is no longer “the only game in town.”

Attendance at Meetings

Despite accepting new members each year (the number of new members slightly exceeds the number of colleagues we lose to death), the number of people who attend our meetings is constant or indeed falling. Several members have suggested reasons for this. Besides members lost to death, others are lost (at least in terms of attendance at meetings) to various disabilities and other commitments. New members are delighted to be nominated for and elected to ACOPSA, attend the first meeting where they receive their certificates but they then fail to attend future meetings. Why is this? Our dues are not high. We have a cap of 250 on membership, but only a very small percentage of our members attend our meetings. Is it that we are meeting with the APA and not APSAA? (In the past, the APA and APSAA met together so there was no need to choose. One could attend the APA, APSAA and ACOPSA meetings for the price on one airfare and the hassle of one flight). Now people who regularly attend just one or the other must make a choice and one more meeting a year may seem just one too many. The Board discussed this topic this year: whether it would be better to meet with the APA or with APSAA and decided that at least for the next year to meet with the APA. Now we need the input of our membership on this question. Jerry Blackman, our new Secretary General, will be surveying members on this question.

An Aging Organization

This issue might be easily solved if our expedition to find the fountain of youth is successful, but until they return with the good news, it behooves us to look at this issue. ACOPSA, like psychoanalysis per se, other analytic groups, is an aging organization. We have been in existence for a long while and one does not need to be a scientist to know that, with time, people

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age. Further, in our seeking to honor people who have made major contributions to the field of medical psychoanalysis either as researchers, administrators or teachers, it seems clear that such people are of necessity old or at least older rather than younger. We should also note that people are graduating from analytic institutes at later and later ages. In my opinion, we could attract younger members,

I believe that we need to seek out and nominate many younger people, those who may not be at the peak (or past the peak) of their work as teachers, researchers and administrators. We need people who will be the future leaders in our field and we need to encourage, nurture and mentor them. These would be Regular Members—what granting organizations refer to as mid-career people.

We have begun to work on part of this problem by accepting Affiliate Members, people who are still in their analytic training and have been nominated by our members. At each city where we meet, we have been inviting Candidates and Psychiatric Residents to our meetings. I do not personally think having too many people registering for meetings is a real danger of losing that intimate collegiality. One possibility might be to invite more candidates attending APA meetings and local candidates and residents in the city where we are meeting.

Our organization is mandated to be an honorary organization— one that honors people who have made great contributions to our field. While this is laudable, I think it may account for why people attend the meeting where they are honored and then vanish. I think we need to offer more than an honor. For example, we could offer a service function to help attract people to psychoanalysis and also to foster the medical identifications of those young physicians who might become analysts. Having

a larger number of people attending our meetings might indeed diminish some of the collegiality, which is so important to us, but this loss might be smaller than the gain in helping to insure the future of psychoanalysis and medical psychoanalysis in particular.

One move toward increasing the youthfulness of our organization has been the appointment of two of our newest members to the Board: Dr. Jerome (Jerry) Blackman and Dr. Margaret (Maggie) Hamilton.

Organization and Communications

Our new Executive Secretary, Frances Roton, has proved to be an absolute jewel, arranging our meetings and making everyone's life much easier and the work of the Officers, Committee Chairs and Board proceed gracefully and rapidly. I have asked each Committee Chair to suggest a Co-Chair, preferably one of our younger members and preferably some one who is not on the board. We need to consider placing an advertisement in the APA and APSAA programs or putting a notice on their list serves. The Board will meet in January to discuss these issues and we welcome suggestions from the membership. The members of the board of Regents have been using email very successfully to discuss a variety of topics, but the Website has been less satisfactory to address this issue two new members have been appointed to the Website Committee. It is my hope that the Website will become easier to navigate, and that many of the buttons and menus when pushed that now lead nowhere will lead to interesting and easily reachable information both for our members and for others. We hope to liven it up, make it a place that our members go for information and discussion. It needs to be linked to as many other appropriate websites as possible. There are many psychoanalytic organizations which

might be interested in linking to us and that we could be linked to.

Task Force

I have saved for last a discussion of the Task Force. Members of ACOPSA have begun to meet with members of the American Academy of Psychoanalysis. For those of you who do not know a lot about the Academy, here is their website address <http://aapsa.org/> Many of their members are also members of the College and vice versa. The Task Force is co-chaired by David Edelstein and Joe Silvio. Other members include David Forrest, M.D., Elise Snyder, M.D., Cesar Alfonso, M.D., Harriet Wolfe, M.D., and Phil Lebovitz, M.D., Academy Representatives are: Doug Ingram, M.D., Sherri Katz-Bearnot, M.D., Jerry Perman, M.D., and Joan Tolchin. Many of these people are officers of both organizations. The Academy also has problems with attendance. The Task force is considering such options as joint registration, joint panels, and discussion groups, social events—a wine and cheese or a dinner, reduced fees for attendance at each others meetings, and even the possibility (sometime in the future) of a merger of our two organizations had been raised. This is a major topic. All members of the College should participate in it. Perhaps we can set up a place on the Website where members can air their ideas and opinions.

I think that the future and vitality of the College depends on greater interest and activity on the part of its members. I welcome suggestions, comments, ideas, the formation of new committees and initiatives.

Please contact me at: elise.snyder@yale.edu or by phone at 212-533-0310.

EDITORIAL NOTE

David Dean Brockman, M.D.

This issue is devoted to reports of the May meeting and a book review of an important new book on Spirituality. This book is predominately written by British authors and will complement the Chicago Institute's book on the same subject that will be reviewed in the Spring Newsletter as well as Norman Doidge's new book on the brain. It is interesting and very courageous

for psychoanalysts to consider religious as a topic worthy in view of the very negative views of religion in the psychoanalytic literature. It is very clear that the intellectual climate of the College meetings and the individual work of the members is of high caliber. What the College members and particularly the program committee under the capable leadership of David Edelstein

intends to do is expose the members to a broad array of subject matter not usually found at other meetings. We are a vital influence in the arena of psychoanalytic dialogue and we wish to remain in the forefront of that effort. This issue of the Newsletter is an example of that dialogue.

BOOK REVIEWS

PSYCHOANALYSIS AND RELIGION in the 21st CENTURY Competitors or Collaborators?

Edited by David M. Black, M.D.

NY: Routledge Taylor & Francis, 2006

Reviewed by David Dean Brockman, M. D.

This multi-authored book is a new and much-needed contribution to the study of religion from a psychoanalytic perspective. Dr. Black is steeped in philosophy and eastern religions as well as in psychoanalysis, having graduated from the Institute for Psychoanalysis in London, England. He reminds the reader in his Introduction that Immanuel Kant argued for and against the concepts of God, freedom, and immortality. Then Freud and Charles Darwin eroded "the prestige of religion among educated people" (p. 1) even more. Then what Freud and Darwin didn't do to diminish religion Nietzsche added his licks, concluding the "God is dead." (p. 2) and later added the concept of superman that the Nazis exploited for their own anti-Semitic and anti-Slav purposes. Freud's efforts to understand the roles of sexuality, narcissism, and mourning dealt with a dual drive theory and combined it with guilt inducing self-destructiveness. Black claims Freud was really a Stoic (like Virgil) rather than a pessimist that he is often accused of being. Religion, Freud repeatedly claimed, is illusion derived from a childish need for a powerful father that engenders man's longing for an omnipotent God. Thus institutionalized religions sup-

ply a universal need to console man's fears of death. Black, furthermore, points out Freud's, and his many followers, failure to comprehend that not all religious adherents are motivated by pathological unconscious conflicts.

Next, Black addresses the question of why should we be scientifically interested in the relationship between psychoanalysis and religion. First, is the question: what do myths (in the Winnicottian sense) and mysticism (in Bion's "O" sense) have to offer? or the dichotomies of free will versus determinism, mind and body, and fundamentalism versus total disbelief. (p. 5) First, the answer is that psychoanalysis explores unconscious phantasy. Second, the Kleinian-Winnicottian object relations theory postulates an "irreducibly moral universe" (p. 6). Third, to get beyond a purely "subjective basis for values." For example, Erik Erikson's study of Luther and Gandhi revealed the presence and use of the concept of "basic trust" that he thought to be at the root of religious belief. Fromm recalled Polanyi's question (1958): why did the liberal populations of western Europe passively submit to the rise of brutal Nazi and Communist oppression. Fromm's (1942, p. 18) answer

was that western culture was so tired and resigned by the overwhelming repetitious tirades of the brutal Nazi henchmen. Others like John Paul II and some western political thinkers might argue that the real answer was the erosion of moral and cultural values by the secularization of Western Europe. Fromm and Horney, like many other prominent analytic thinkers, turned to Buddhism, which is, by the way, not a real religion but more of a philosophical system. The British analysts Donald Winnicott and Wilfred Bion whose ideas were derived from Melanie Klein led the scientific revolution against Freud's nihilism. Winnicott's ideas of the transitional object created by the infant "out of a phantasy; and illusionary playfulness lead to adult creativity in art, religion, and scientific activities (p.10)". Bion, on the other hand, viewed the "unknowable ultimate reality as a symbol 'O'." This symbol is the point at which the axes of two forms of reality on a graph intersect and this unknowable is like "the real truth" of an analytic experience. To this reviewer, this unknowable is more of a mystical, and mysterious experience

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that Loewald (1978) in America referred to in the 1970's and 1980's concerning the Freud-Romaine dialogue about "oceanic feelings", dreams, and profound emotional mystical experiences. Ana-Marie Rizzuto in her 1979 book "The Birth of the Living God" posited the concept of a God representation or "the illusionary transitional object" that children create and later added to in adults especially when contemplating death. Meissner went even further to claim that no science including psychoanalysis could offer a satisfactory explanation of the supernatural or "a transcendent set of beliefs. Several contributors to this volume do believe that psychoanalysis offers something important to the study of the nature of religious experiences.

This volume is divided into four parts: Part One addresses Religious Truth; Part Two, Religious Stories; Part Three The Nature of Religious Experiences vis a vis Psychoanalytic Knowledge; Part Four deals with Psychoanalysis as it Relates to a Specific Religion.

Part One

The first chapter is "Beyond Illusion: Psychoanalysis and the Question of Religious Truth": by Rachel B. Blass. She heads the clinical psychology program at Hebrew University and is steeped in psychoanalytic theory from conceptual, epistemological, and ethical points of view. She observes that since the mid 1980's there is a surge of interest in the positive healthy aspects of religious experience although this so-called rapprochement can be misleading since many analysts still believe, like Freud, that religion is an illusion. Dr. Blass suggests however, that a fruitful dialogue is still possible because of the works of Oskar Pfister, Zilboorg, Erikson, Fromm, Loewald and more recently that of Rizzuto, Eigen, Spezzano, Garguito, Symington, Jones, Meissner, and Smith and Handelman. In these works Blass refers to enhancement of such issues in the personality of believers as trust and intimacy. Furthermore she suggests Freud did not really grasp the meaning of illusion, which is more properly understood as inferred in terms of "transitional space and phenomena" (p. 27). A mature personality can be considered not just from an Oedipal model but also from a religious transformation model. Furthermore, Freud did not have access to modern scientific discoveries of

subatomic particles of matter that are also inferred from indirect observations indirectly just as religious experiences of God are inferred. She also thinks that Freud really desired dialogue with believers about his thesis in Moses and Monotheism where he speculated about the origins of Judaism. The essence of her interpretation is the believer recognizes religious truth since it resonates with pre historical and preverbal truth that is buried in the childhood mind of humanity. The strength of Blass' interpretation of Freud's views is not "harmonious co-existence", but more so on the differences that we can learn more from what is truth and especially Freud's search for "truth."

Chapter 2 "Render unto Caesar what is Caesar's" by M. Fakhry Davids asks the question "Is there a realm of God in the mind? His contribution follows the object relations approach. He cites some clinical observations that he believes confirm Freud's view of childhood illusionary object relations experiences relived in adulthood recollected in the transference. One such clinical vignette describes the infant's rage derived from separation and loss experiences.

Dr. Black asserts in Chapter 3 "The Case for a Contemplative Position" "transcendence is the key to the difference between religion and scientific thought" (p. 64). It is in the first 18 months that serious derailments can occur due to failures in the caretaker dyad. A Winnicottian false self or M. Klein's depressive position may occur, but it is within these precious affectively and lovingly charged interactions of tension discharge in feeding and care taking that can go well or awry. They correspond to Freud's "permanent traces" in the primeval mind that he claims are the source of religious experiences. These early childhood experiences of rapture, joy, and love are what Black is pointing to. Likewise Loewald's aesthetic and mystical religious experiences of timeless "eternity" are possibly understandable as the undifferentiated primary and secondary processes of the unconscious. Conversions and spiritual experiences could be understood as derivatives of these early childhood experiences. This reviewer would say these early childhood experiences provide the religious person merely with the internal potential capacity for spiritual experience but that capacity is only half the story.

The next section deals with "different layers" of consciousness: M. Klein's depressive and paranoid schizoid positions and what Black calls the "contemplative" as defined by the "experience of being alive in the world and thought about without the need for immediate action" (p.75). This originates in those periods of tranquility with the mother in the preverbal period - a "contentless togetherness" - that appears to be similar to the "Buddhist mindfulness meditation" (Vipassana) (p. 75) and exists in a form of consciousness that doesn't require any action that is emotionally and physiologically beneficial for both mother and child.

Part Two

"Religious Stories That Tell Psychological Truths."

Chapter 4: "Emancipation from the Superego. A clinical study of the Book of Job." As stimulated by Archibald Leish's verse drama JB, Ronald Britton reviews M. Klein's theory of superego development. Introjection of a loving benevolent mother and father are necessary for survival to mitigate a self-destructive sadistic superego. The book of Job is analyzed by a postmodern method in that Job is seen as ego and God superego. Britten reports a resume of an analysis he conducted that shows a modification of a sadistic superego. He quotes F. Alexander (where superego was, there shall ego be) unfortunately without giving him credit.

David Millar's Chapter 5 treats the Christmas story as a myth from Biblical Old Testament prophecies and New Testament fulfillments and confuses the theological term of virgin birth. He analyzes Dickens' Christmas Carol. Scrooge has been traumatized by early losses of mother and sister that in part were remedied by his former boss' wife's kindness. The Ghost of Christmas Past is equated with the primitive superego reminding Scrooge of his past mistakes in life. The ghost of Christmas present is the more benign superego based on good parents. The Christmas yet to come Ghost brings hope for redemption of Scrooge's alienation and rage at life and humanity in general.

Part Three

"The Nature and Psychological Functions of Religious Experiences."

Michael Parsons "Ways of Transforming"

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mations” (Chapter 6) is a very interesting and thoughtful piece. He takes on the very difficult task of reconciling religion and psychoanalysis since there are multiple views on this subject. He asks: “Are the two disciplines collaborators or competitors”? He then quotes scripture: Psalm 142: 6-7; Jeremiah 31: 31-33; Mathew 23: 27; and Ist Corinthians 15: 27 to show that psychoanalysis and religion are devoted to a similar cause: namely, to effect a change within a person. He offers a current psychoanalytic view of religious experience and to show the reader through quotations from the Koran and Sufism that there is a mysterious return of man to some inner meaningful reality similar to but different from the result of psychoanalytic therapy. Sufism or the Islamic “The Path of Return” (a “returning of the dead body to an external deity who created and operates the material world” (p.124). Another form of transformation is from the Kabalistic tradition of Jewish Spirituality. In the Christian tradition a person is in “a state of readiness for some kind of developmental movement” (p.125). That an object is necessary for this developmental process is essential be it mother, analyst, or a spiritual object. A person has to “call this object into existence”; that is to say, into existence that will be meaningful” (p. 125) for the person. He compares the religious transformation of giving up sinful ways, or a person in the analytic experience of becoming more honest and truthful with oneself and removing pathological relationships and ego dystonic patterns of behavior. In a similar vein, the religious person is as sincere with himself as the analysand is authentic.

Jeffrey Rubin’s fine Chapter 7 considers “Psychoanalysis and Spirituality” beginning with a personal account of a spiritual experience of time and space collapsing into a marvelous calmness, fearlessness accompanying a heightened attentiveness, focus, and clarity (p.134). “It was as if he was standing removed from himself and acutely observing himself sink the winning basket in a school basketball tournament. In five seconds he was transformed” ... “a defining moment in my life” (134). “The vice-like grip of ambition, victory, competitiveness, and succeeding at all costs - the divinities I worshiped”... “was loosened” (p. 134). Rubin proceeds to “reflect” on the possible connections between

spirituality and psychoanalysis. These two disciplines could really benefit from an honest, sincere dialogue without romanticizing either one. Following Wittgenstein, Rubin collected his several patients’ use of the word spirituality. One felt unity with the universe; another deep sustaining values guiding his life with a “higher meaning and purpose than self-aggrandizement” and a “more balanced and tolerant attitude toward life” (p.135). Third, a more uncomplicated, authentic, humble, self-loving, aloneness sense of self. Finally, a path of life that fosters these emotions and way of life. He describes a sacred sense of self and the universe, an expansion of the self to union with others, nature, the universe and a deeper meaning to life. The reviewer has confirmed and noted these very same observations in an unpublished manuscript. Psychoanalysts in the past have emphasized the pathological while turning a blind eye to the positive, enlivening, and healthy developmental features of spiritual experiences. Rubin cites Freud’s negative and atheistic views of religion as an illusion and for personal reasons as well such as his problematic relationship with his mother whom Freud over idealized and claimed there was no ambivalence in the relationship. Rubin does not fail to elaborate on some pathological defensive, maladaptive uses of religious spirituality particularly in his clinical experience with Buddhists and Yoga users as over-idealizing a spiritual teacher or masochistically surrendering to a guru. Rubin urges a rapprochement between atheistic psychoanalysis and religion that includes mutual respect of the boundaries of both disciplines. Spirituality is rarely a topic in his clinical practice and only when the patient brings it up and it definitely influences his theoretical and clinical practice. Rubin admits spirituality adds another dimension to his personal life with more hope and a more optimistic view of man’s potential and especially his creativity. Furthermore, spirituality challenges ego centrism and materialism in a different way than psychoanalysis. Rubin thinks his “deep attentiveness non-judgementalism and serenity” (p. 148) contributes to the healing process. He wishes psychoanalysts were more open to the positive effects of religion on people’s personalities and lives. He suggests that there might just be a “sacred unconscious” (p. 149).

Chapter 8 “Reflections on the Phenomena of Adoration in Relationships both Human and Devine” by Francis Grier describes the 3-4 month old infant whose gaze (locked-in) into his mother’s eyes is viewed as a primary stage in developing a loving self-assurance in both mother and baby. Such self-affirming is critical for basic trust (Erikson), but if the caretaker does not have a whole self she is faced with an unloving self critical unhappy responder to the infant’s adoring gaze. Also, if the father is jealous of this two-some many a marriage has floundered. There is a danger of prolonging this narcissistic idealization and points out how it can be successfully resolved. He deplores the absence of a female element in the concept of adoration, but apparently he is unaware of the importance of the Virgin Mary in the Catholic faith.

Chapter 9: “Preverbal Experience and the Intuition of the Sacred” by K. Wright explores the roots of religious experience in terms of a preverbal self and the need for “containment by a containing object.” Dr. Wright reviews Freud’s patriarchal views and he claims only after Freud’s death have there been any rebellious theorizing about the role religion plays in human development. Theorists like Ferenczi, Balint, M.Klein, and Winnicott have added to our knowledge. Wright asserts that agape (love) not Eros is the primary source of religious experience. Agape is seen primarily as altruistic maternal love. Religions are artificially and loosely classified as revealed or natural. Revealed religions are “paternalistic” ones composed of rituals, rules and practices whereas “natural” religions are like the teachings of Socrates, Buddha, and some of Jesus’ sayings that are based on well-being and a preverbal self and are thus maternal. He views the paternalistic religions as more oedipal and primarily concerned with rights and wrongs versus the more emotionally sentient maternal experiences of chills up and down the spine, poetry readings (such as Rilke), musical works, sunrises, and charismatic public speeches. Bolas calls this experience “non-representational aesthetic moments” (1987) or “transformational” or “aesthetic moments” and “apparition-like” and are a reliving of early maternal-child experiences. What are transformed, according to Wright, are the child’s early experiences with the mother.

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Winnicott has suggested these events are transitional phenomena and are directly connected to Freud's views of culture formations and creativity. Here Wright's work echoes on Spitz's early work of child observation as well as Stern's attunement and Winnicott's facial mirroring.

Chapter 10: "Religion, the Guarantor of Civilization" by Neville Symington. He claims religion, art, and science are three disciplines derived from man's capacity to represent reality, that is a talent for symbolization. Religion enhances the capacity for representation and gives it lasting form. Tolstoy's definition of religion is quoted and Symington believes human psychology when based solely on instincts is of secondary value whereas he believes that a thorough study of consciousness may well reveal the true nature of natural religion.

Part Four

"Echoes Between Psychoanalysis and Specific Religious Tradition."

Chapter 11: "Psychoanalysis and Judaism" by Stephen Frosh. Jewishness is both a culture as well as a religion. Many Jewish analysts followed Freud in his antireligious views, but the distinction between cultural and religious influences in the development of psychoanalysis is really blurred because Jewish identity has been shaped by many generations of religious practices, ethical values, beliefs, and customs. In other words, there is a strong influence on the way the early psychoanalysts thought. Jerusalami refers to Ostow, Lutsky, and others in his claims that Jewish Kabbalistic mysticism and psychoanalysis bear some similarities. It is very interesting to think of ways in which religious experiences are comparable to the deepest going experiences of a successful analysis- a topic this reviewer has given some serious thought in

an unpublished manuscript.

Chapter 12: by Mark Epstein: "The Structure of Structure" compares the Winnicottian view of pathological structures of the self and the Buddhist concepts of "self as experience, self as representation, and self as system."(p.223)

While challenging and stimulating to consider these similarities, it is really also a hard sell as the previous chapter's claim of the similarities of psychoanalysis to Judaism and Jewish cultural thought patterns. Here though, consciousness cannot be fully explored nor does the self exist in the same sense as in psychoanalysis. In the meditative sense, the self is really empty and something is missing. Epstein uses Winnicottian concepts that closely resemble those of Buddhist psychology, especially that of unintegration – a state different from disintegration – but one in which a person can feel good about and not construct a false self over it.

Chapter 13: by Malcom Cunningham is "Indian philosophy of Vedanta." His plan is to "demonstrate the alliance between psychological understanding and spiritual experience to show that they not only converge upon the same goal, but also complement each other's development" (p. 234). A healthy psyche is necessary, he says for spiritual experience (a repeated theme in this volume) and in time provides resistance to psychological difficulties. For someone unfamiliar with Vedanta logic and philosophy it is difficult to follow, especially since Vedanta philosophy is not a religion. Moreover, the Vedanta use of self is unique, thus making it hard to translate that self into something psychoanalytic, but Dr. Cunningham's efforts are sincere and those who are familiar with Indian philosophy may find it felicitously useful particularly

when he successfully compares Vedanta concepts to the theories of Winnicott, M. Klein, and Bion.

The final Chapter is titled: "A Simple Question" by Rodney Bomford who is an Episcopal priest. He is steeped in philosophy and attempts to answer the question: Is There A God? This tour de force discussion has some psychoanalytic speculations thrown in. His differentiation of the mystical from the mythical is interesting, but doesn't clarify the question as much as it obfuscates it. It is disappointing that a man of the cloth refers to the stories about Christ's ministry as a myth. There are many similarities, he allows, between religious experience and psychoanalytic therapeutic experiences, but it would have made his chapter more agreeable if he had spelled out these similarities more fully.

Over all, the Editor set out on a very ambitious project to compare and contrast the similarities between the positive results of psychoanalysis and religious experience. Dr. Black and his co-authors have achieved some uneven or modest to very great success. I believe many psychoanalysts in Britain and throughout the world would enjoy reading this material and studying it in detail, since so many analysts of various stripes have ignored the truths of their patients who have sought healthy religious experience to enhance their lives without in the slightest diminishing the benefits of psychoanalytic therapy. It also goes without saying that Freud and his followers have succumbed to his own atheistic views without learning to be open to new ideas in the field. It is interesting to note that after his death Martha Freud resumed some of the rituals of the Jewish faith.



In Memorium

It is with sorrow, that we acknowledge the passing of members:

Victor Bernal, Morris Peltz, and Alan Rosenblatt

In Memoriam of Morton F. Reiser, M.D.

By Robert Michels, M.D., Walsh McDermott University, Professor of Medicine and Psychiatry, Weill Medical College of Cornell University

A pioneer in the new field of neuro-psychoanalysis, a seminal thinker in the study of the mind-body relationship, and an educator who brought attention to psychological and social factors as well as biology in training healthcare providers, Morton Francis ("Mort") Reiser, M.D., Albert E. Kent Professor Emeritus of Psychiatry at Yale University School of Medicine, died on June 21, 2007. He was 87.

Mort Reiser was one of the giants of 20th century psychiatry, psychosomatics and psychoanalysis. He will be sorely missed. A superb teacher and mentor, he built an outstanding Department of Psychiatry at Yale, led the American Psychoanalytic Association, and pioneered in the rapprochement of psychoanalysis and neuroscience.

An integrative thinker, Dr Reiser believed that humans were capable of understanding the brain and the mind (Kandel 2006). He sought to encourage collaborative research and break down barriers between fields of investigation. He explored the consilience of mind and body in studies at the molecular level and in brain imaging.

In early papers, Dr. Reiser probed the psychology and biology of consciousness, particularly altered states, comparing dream states, psychoses, seizures, and the cognitive effects of human cortical electrical stimulation. At the time, the available technology was insufficient

to answer his prescient questions about the mind-body relationship. Recent advances in neuroscience have shed light on that relationship through discoveries Dr. Reiser found exciting. As this line of investigation developed, he sought to bring psychoanalytic and cognitive neuroscience approaches together. In 2004, in collaboration with Robert G. Shulman, M.D., he published "A study of the contribution of neuro-imaging to explicating Freud's theory of Mind."

Throughout his career, Dr. Reiser believed that psychoanalysis provided the most precise instrument for observing the mind at work, and that understanding the content and structure of dreams, particularly dream imagery, could serve as a link to understanding the mutual influences of mental and physical states. He stressed the importance of affect (emotion) as an organizing principal in dreams and as a property of both mind and body. These convictions are reflected in his books, *Mind, Brain, Body: Toward a Convergence of Psychoanalysis and Neurobiology* (1984), and *Memory in Mind and Brain: What Dream Imagery Reveals* (1991).

Dr. Reiser was born in 1919 in Cincinnati, Ohio. An only child, his father was a businessman who came alone to the USA from Russia at age 12. His mother was a housewife.

Dr. Reiser's interest in the doctor-patient relationship, and the effect of

mental attitudes on illness, began in his childhood, when he witnessed the positive effect of a trusting relationship with the family doctor on his grandmother's experience of her last illness.

He graduated first in his medical school class at the University of Cincinnati. His early career was influenced by the pioneers of psychosomatic medicine, Drs. Eugene Ferris, George Engel, John Romano, and Milton Rosenbaum. As a young internist, working with Dr. Ferris, Dr Reiser studied the regulation of blood pressure by the autonomic nervous system and "stress hormones. He felt he needed to know more about psychology in order to understand the effects of stress on illness and as a consequence he decided to train in psychiatry and psychoanalysis as well as internal medicine. He extended the research to examine psychological factors influencing essential hypertension and other cardiovascular disorders. His interest in understanding the mind-body relationship and its importance in the health and illness, a search that began in childhood, had become his life's work.

Both in his own research and as editor of the journal, *Psychosomatic Medicine*, he advanced an approach to medical care that linked biological, psychological, and social dimensions of illness. Trained as an internist, psychiatrist, and psychoanalyst, he believed that the health care

Continued on page 8

provider must pay attention, not only to the biological aspects of disease, but also to the patient's life, the meaning of the illness to the patient, and the patient's relationship with the caretaker. His integrative approach is reflected in a textbook for medical students and primary care providers, *The Patient: Biological, Psychological and Social Dimensions of Medical Practice* (1980) co-authored with Hoyle Leigh M.D.

In 1950, Dr Reiser was elected to membership in the American Society for Clinical Investigation, a group that honors individuals who make important scientific contributions at a young age. In the same year he became a Fellow of the American Association for the Advancement of Science.

After serving in the Korean War as a U.S. Army Captain and Research Psychiatrist at Walter Reed Army Medical Center, he joined the faculty of the Albert Einstein School of Medicine. There, he became Professor and Director of Research, and later Chief, Psychiatry Division at Montefiore Medical Center, New York, N.Y.

During those years, Dr Reiser obtained training at the New York Psychoanalytic Institute and later joined their faculty. He subsequently served as Training and Supervising Analyst at the Western New England Institute for Psychoanalysis.

In 1969, Dr. Reiser was appointed the Charles B. G. Murphy Professor and Chairman of the Department of Psychiatry at the Yale School of Medicine and headed the department until 1986.

Eric Nester, M.D., Lou and Ellen McGinley Distinguished Chair in Psychiatric Research, Southwestern University Medical Center, observed: "I completed my residency in psychiatry at Yale during Dr. Reiser's last years as department

chair. He was an outstanding teacher of psychotherapy. At a time when different disciplines within psychiatry often were at each other's throats, Dr. Reiser led efforts nationally to integrate psychiatry's diverse dimensions, for example, his laudable efforts to bridge psychoanalysis with the neuroscience of psychiatry. In retrospect, as a current department chair, it is most impressive how Dr. Reiser presided over a flourishing yet very wide-ranging department where faculty and trainees worked extremely well together."

Dr. Reiser's administrative talents were highlighted by his roles as principal investigator of both the NIMH Mental Health Clinical Research Center and the NIMH Program Projects Program at Yale.

His impact on psychiatry was extended through his roles as President of the American Psychoanalytic Association, President of the American Association of Chairmen of Departments of Psychiatry, and President of the International College of Psychosomatic Medicine.

For his contributions, he received many honors and distinctions including the Seymour Vestermark Award of the American Psychiatric Association, William C. Menninger Award of the American College of Physicians, the Laughlin Leadership Award from the American College of Psychoanalysis.

An active scholar until the time of his death, he was co-leader with Elise Snyder M.D. of the Yale Faculty Seminar of Mind, Brain, Consciousness and Culture and co-leader of a twice yearly workshop on Psychoanalysis and Neuroscience at the American Psychoanalytic Association.

Dr. Reiser's quest to understand the connections of mind, brain and body was

matched by his passions for fly fishing and opera. He was particularly proud of winning the prize for landing the biggest brook trout of the year at Kidney Pond Lodge at Baxter State Park Maine.

His interest in music had begun as a child in Cincinnati, Ohio where each summer he crawled under the fence to listen to the lions roaring in accompaniment to the arias sung at the Zoo Opera.

Upon his retirement from the practice of psychiatry, his psychiatric and musical interests converged in a series of papers and lectures about the relationship of opera, dreams, and neuroscience presented at academic meetings as well as at a program sponsored by the Pittsburgh Opera. At the time of his death, he was finishing a book about Wagner's music dramas that explores the origins of creativity and the relationship between emotion and memory, from the perspectives of music, psychoanalysis, and neurobiology, one such presentation on Wagner's opera was presented to a meeting accompanied by a video and audio of famous Wagner's arias.

He is survived by wife, Lynn Whisnant Reiser M.D., Clinical Professor of Psychiatry, Yale School of Medicine. She is a psychoanalytic scholar, educator and writer, as well as a children's picture book author and illustrator. He is also survived by his mother-in-law Susan Whisnant Carpenter PHD, brother-in-law and sister-in-law, John Ward Whisnant and Branka Whisnant and their daughters Alexandra Whisnant and Maia Whisnant; by his sister-in-law and brother-in-law, Susan Whisnant and Herbert Long, and their sons Ward Blair Long and John Preston Long; and by three children from a previous marriage, David Reiser, M.D., Barbara Reiser, M.D. and Linda Reiser.

Professional Honors:

Laughlin Leadership in Psychoanalysis Award, American College of Psychoanalysts for Achievement, Contributions, and International Leadership in the field of Psychoanalysis, 1994

American College of Psychoanalysts
Board of Regents
1997-2003

American Psychoanalytic Association
President
1982-1984

News and Notes . . .

David Dean Brockman, M.D.

Publications:

Gustav Klumpp (1856-1918) "Revolutionary Artist and Arrested Adolescent Development", 2007 Annals for Adolescent Psychiatry

Paul Dewald, M.D.

Retired from practice in 1999 but continuing to supervise candidates and teach an occasional class at the St. Louis Institute

David V. Forrest, M.D.

Publications:

Chapter, "Psychotherapy for Patients with Neuropsychiatric Disorders," In: The American Psychiatric Press Textbook of Neuropsychiatry and Clinical Sciences, 5th Edition, ed. By Yudofsky & Hales, 2007

"The Librarians," (Introspection), *Am. J. Psychiatry* 162:10:1820-22, 2005

Presentations:

"Alien Abduction: A Medical Hypothesis" at the May 2007 Academy Meeting and on Countdown with Keith Olbermann, MSNBC

Carol C. Nadelson, M.D.

Office of Minority Careers

Christian Arbelaez, M.D.

Brigham and Women's Hospital

Awards:

2006 Outstanding Psychiatrist Award for Lifetime Achievement for a significant role in developing current understanding of the psychology of women – Massachusetts Psychiatric Society

2006 Award as Pioneer in Psychoanalysis of Women, American Psychoanalytic Association

Presentations:

2006 "If Women Ruled the World: Gender Equity In Medicine and Global Health Policy," Harvard Medical School

2006 "The Woman Patient and the Woman Analyst: Then and Now: A Conversation with Malkah Notman and Carol Nadelson," American Psychoanalytic Association

2006 "A Model for Women's Career Development: An Office for Women's Careers," St. Hilda's College, Oxford, England

2006 "Gender Differences in Psychiatric and Substance," Psychiatry Review Conference, Vancouver, British Columbia, Canada

2006 "Reproductively Related Disorders," Psychiatry Review Conference, Vancouver, British Columbia, Canada

2006 "Eating Disorders," Psychiatry Review Conference, Vancouver, British Columbia, Canada

2006 "Abuse/Domestic Violence and PTSD," Psychiatry Review Conference, Vancouver, British Columbia, Canada

2006 "Managing Boundary Issues in Clinical Practice," Psychiatry Review Conference, Vancouver, British Columbia, Canada

2006 "Mood and Anxiety Disorders in Women," Psychiatry Review Conference, Vancouver, British Columbia, Canada

2006 "Women in Medicine: Where have we been? Where are we going?" Griffith University, Canberra, Australia

2006 "A Model for Women's Career Development," Griffith University, Canberra, Australia

2006 "Teaching and Practicing Professionalism," Griffith University, Canberra, Australia

2006 "An Office for Women's Careers," Griffith University, Canberra Australia

2006 "Women in Leadership" Griffith University, Canberra, Australia

2006 "Gender and Psychotherapy," Griffith University, Canberra, Australia

Continued on page 10

2006 "Gender Issues and How they Impact on Our Work and Personal Life – Finding the Balance," The Royal Australian and New Zealand College of Psychiatrists, Queensland Branch, Herston, New Zealand

2007 "Balancing Career and Family," University of Toronto

2007 "Career/Family Balance" Brigham and Women's Hospital

Irwin M. Marcus, M.D.

Honor: Family Service of Greater Metropolitan New Orleans as one of ten outstanding persons of New Orleans. October 2006

Malkah Notman, M.D.

Publications: "Mothers and Daughters as Adults," *Psychoanalytic Inquiry* Volume 26:1, 2006

Doctor Notman is recovering from spine surgery with unexpected complications

Perry Ottenberg, M.D.

Honors: Award from Department of Psychiatry University of Pennsylvania in Recognition of Educational and Departmental Services, 2006

Committee: Department of Psychiatry University Clinical Services

President: Viola W. Bernard Foundation for Psychosocial Health, New York City

Committee: Pennsylvania Academy of Fine Arts, Philadelphia, Pennsylvania Museum

Doctor Perry and June Ottenberg donated archives of five boxes of materials by Arthur B. Carles, (1882-1952) a major Philadelphia modernist, fauvist, and colorist painter to the Academy.

Gilbert J. Rose, M.D.

Spanish Edition of "Between Couch and Piano – Psychoanalysis, Music, Art, Neuroscience" (2006, Buenos Aires, Argentina: Grupo Editorial Lumen

Book Review: "A Curious Intimacy," in *Neuro-Psychoanalysis* 2006, 8:205-208

Article Published: "On Affect, Motion, and Nonverbal Art: A Case and a Theory",

Projections: The Journal for Movies and Mind, 2007, Volume 1, number 1, in press

Sally Severino, M.D.

Presentation: "Toward a World of Compassion: Learning to Live and Love Globally," Annual Metanexus Conference, Philadelphia, Pennsylvania, June 2007

Elise Snyder, M.D.

Honor: Elected President, China American Psychoanalytic Alliance

Activities: Guest Lecturer for one month in China, 2006 and 2007 on developing psychoanalysis in China

Graeme J. Taylor, M.D.

Awards:

Mary S. Sigourney Award in Recognition of Distinguished Contributions to the Field of Psychoanalysis, December 2005

Presentations:

Symbolism and Symbolization in Psychosomatic Theory and Practice. Presented at the 51st Annual Meeting of the American Academy of Psychoanalysis and Dynamic Psychiatry, San Diego, May 18, 2007

Publications:

Beresnevaite, M., Taylor G.J., Bagby, R.M.: Assessing Alexithymia and Type A Behavior in Coronary Heart Disease Patients: A multi-method approach.

Psychotherapy and Psychosomatics, 76:186-192, 2007

Jerome A. Winer, M.D.

Publications:

Winer, J.A.: Editor, Anderson, JW and Danze, EA: Associate Editors **Psychoanalysis and Architecture**: The Annual of Psychoanalysis Volume 34, Mental Health Resources, 2006

Winer, J.A.: Editor, Anderson, JW: Associate Editor *Spirituality and Religion*: Psychoanalytic Perspectives: The Annual of Psychoanalysis Volume 34. Mental Health Resources, 2007

Kathryn Zerbe, M.D.

Awards:

2006 Psychiatry Residency Teaching Award, Oregon Health and Science University

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2007 Edith Sabshin Teaching Award, given by the American Psychoanalytic Association for teaching psychoanalytic concepts to students who are not candidates.

Publications:

Psychodynamic Management of Eating Disorders, Yager, J and Powers, P(Eds) *Clinical Manual of Eating Disorders* (307 –334) American Psychiatric Association Press, Washington, DC

Eating Disorders in the 21st Century: Identification, Management, and Prevention in Obstetrics and Gynecology
Best Practices in Research in Clinical Obstetrics and Gynecology, 21:2, 331-343

Panel Report: Psychotherapy and Psychoanalysis 50 Years Later
Journal of the American Psychoanalytic Association, 55:1, 229-238

2008 Annual Scientific Program

The College Program Committee, chaired by David Edelstein, M.D., and co-chaired by Ralph Beaumont, M.D., is pleased to inform you about our two plenary speakers for the upcoming May 3 meeting in Washington, Robert J. Ursano, M.D., and Vamik Volkan, M.D. The Program Committee is very pleased that both plenary speakers will be leading afternoon colloquia, which will allow fuller exploration and discussion of their areas of interest. This promises to be a highly stimulating program. More information on the program will be mailed in January.

Robert J. Ursano, M.D. is Professor of Psychiatry and Neuroscience and Chairman of the Department of Psychiatry at the Uniformed Services University of the Health Sciences. He is also the founding Director of the Center for the Study of Traumatic Stress which provides research, education and consultation on disasters and terrorism and has been involved in the study of nearly every disaster the nation has faced since 1987. Dr. Ursano is a member of the American College of Psychoanalysts and also serves as the Editor of Psychiatry. Dr. Ursano is noted for his integration of research knowledge across biological, psychological, and public health domains.

Dr. Ursano will present a plenary address and will also lead a colloquium. The title of his plenary address will be "PTSD and Trauma Related Disorders". Dr. Ursano will examine the role of precipitating events, including depressive

episodes, which are often underemphasized in dynamic models, in trauma related disorders. He will explain how a large number of disparate factors combine to create distress and how this understanding can help clinicians to reduce risk behaviors and to organize therapeutic approaches. He aims to widen our scope for examining reactions to trauma and in so doing to broaden our thinking regarding the range of intervention possibilities.

The title of Dr. Ursano's colloquium will be "What Does Trauma Teach Us: Understanding Brain and Mind and Informing Psychotherapy". Dr. Ursano will explore how PTSD risk is now understood to be universal and to extend beyond early developmental factors. All risk factors, both early developmental and of later origin, must be weighed in planning a psychotherapeutic approach. One particular risk factor of great interest is identification with others involved in disasters. There are several types of identification processes related to PTSD, and some of these may dramatically increase PTSD risk. These processes appear correlated to brain changes. Dr. Ursano will describe a model which can be viewed as an "autoimmune" psychiatric disorder. This model will explain trauma related disorders from multiple dimensions and will guide therapeutic methods.

[Some references to review prior to Dr. Ursano's presentations are: 1) Posttraumatic Stress Disorder and Identification in Disaster Workers, by Ursano, RJ et al,

Am J Psychiatry, 1999, v 156:353-359; 2) Acute Stress Disorder, Posttraumatic Stress Disorder, and Depression in Disaster or Rescue Workers, by Fullerton, CS, Ursano, RJ, and Wang, L, Am J Psychiatry 2004, v 161:1370-1376; 3) The Impact of Disasters and Their Aftermath on Mental Health, by Ursano, RJ et al, J Clin Psychiat, v 67:1, January 2006.]

Vamik Volkan, M.D., is Emeritus Professor of Psychiatry at the University of Virginia School of Medicine, the Senior Erik Erikson Scholar at the Erikson Institute of Education and Research at the Austen Riggs Center, and a member of the American College of Psychoanalysts. He is a founder and past president of the International Society of Political Psychology. In 2005, 2006 and 2007 Dr. Volkan was nominated for the Nobel Peace Prize for examining conflicts between opposing groups, carrying out projects in various trouble spots around the world, and developing psychopolitical theories from his fieldwork.

Dr. Volkan will present a plenary address and will also lead a colloquium. The title of his plenary address will be "Some Psychoanalytic Thoughts on Political and Religious Leaders". Dr. Volkan will discuss how, when leaders make political decisions under stressful conditions, or when the leader and/or the large group (i.e., national, ethnic) he or she leads is regressed, leaders may unconsciously equate their political or diplomatic circumstances with unresolved personal

Continued on page 12

conflicts and may be strongly influenced by unconscious fantasies. Dr. Volkan will demonstrate how, during certain critical moments, a single person's internal psychological organization can shape historic decisions with long-ranging consequences. Dr. Volkan's presentation will focus on political leaders with narcissistic personality organization who face threats to the grandiose self, and how such leaders may respond either reparatively or destructively. Dr. Volkan has had personal experience with leaders such as Jimmy Carter, Yasser Arafat, Estonia's former President Arnold Ruutel, Nigeria's present President Olusegun Obasanjo, Northern Cyprus's former President Rauf Denktas, and Archbishop Desmond Tutu.

Dr. Volkan's colloquium will be titled "When Enemies Meet". Since 1979

Dr. Volkan and his interdisciplinary team have brought influential representatives of "enemy" groups (Israelis-Arabs, Russians-Estonians, Croats-Serbs, Georgians-South Ossetians) together in unofficial diplomatic dialogues. He has seen how each society has its own "psychic reality" and often perceives the other side as an "evil force" and how this split increases the expectation of danger and reduces the ability to differentiate reality from fantasy. He has also seen how each society's "psychic reality" contains shared "memories" of decades- or centuries-old historical tragedies which can become rekindled, leading to a "time collapse" in which there is an exaggeration of fantasized danger. This fall Dr. Volkan and Lord John Alderdice (also a psychoanalyst) will conduct a "diagnostic

meeting" with influential representatives from the Western and Islamic worlds, with the aim of finding "entry points" for dialogue. Dr. Volkan will also discuss the results of this "diagnostic meeting" in the colloquium.

[Some references to review prior to Dr. Volkan's presentations are: 1) Volkan, Vamik D. 1997. *Bloodlines: From Ethnic Pride to Ethnic Terrorism*. New York: Farrar, Straus and Giroux; 2) Volkan, Vamik D. 2004. *Blind Trust: Large Groups and Their Leaders in Times of Crises and Terror*. Charlottesville, VA: Pitchstone Publishing; and 3) Volkan, Vamik D. 2006. *Killing in the Name of Identity: A Study of Bloody Conflicts*. Charlottesville, VA: Pitchstone Publishing.]

Make your calendar to attend the
Annual Meeting on Saturday, May 3, 2008
in Washington, DC
Hotel to be announced

Welcome New Members

Cesar Alfonso
Stephen Bernstein
Diane Fagelman Birk
Ralph Beaumont, III
Charles Fisher
Steven Flagel

Adam Goldyne
Eileen Gorry
Alexandra Murray Harrison
Gerald Kliman
Ubaldo Leli
Maria Longuemare

Jack Avery Miller
Eric Neutzel
Eric Plakun
Alvin Robbins
Joseph Silvio

SUMMARIES OF THE MAY 2007, SCIENTIFIC MEETING IN SAN DIEGO

By David R. Edelstein, M.D.
Program Chair

Dr. Gerald M. Edelman, a Nobel laureate, offered a brilliant plenary address, with a rich mixture of scientific insight, philosophic perspective, and new research directions. His talk was titled "From Brain Dynamics to Consciousness: How Matter Becomes Imagination". Dr. Edelman demonstrated that the computational model of mental functioning is not supported scientifically, that each conscious state is a unique neural production, and that each individual brain creates its own unique repertoire of conscious states. His research work with robots that learn demonstrated how each brain develops its own unique set of representational states reflecting unique neural activity patterns. Dr. Edelman has named this new understanding Neural Darwinism. Those in attendance were left in a state of awe by this eloquent tour de force from a leader in the vanguard of creative scientific insight.

Dr. Robert N. Emde, one of the most highly regarded child psychoanalysts, presented a fascinating plenary address titled "Some Frontiers in the Developmental Orientation for Psychoanalysis". Dr. Emde synthesized work that he has done over his career in expanding the understanding of the developmental orientation and how it can be viewed both from the standpoint of child psychoanalytic research and simultaneously from the standpoint of work with adult patients. Dr. Emde demonstrated this synthesis in areas such as attachment, affective regulation, and social fit. In the afternoon, Dr. Emde continued to present, in a more discussion focused format, his comprehensive elaboration of the child development orientation in a colloquium, titled "Updating the Developmental Ideas of Freud, Spitz, and Fraiberg". He provided many valuable insights into the evolution in developmental thinking, as

well as vivid personal recollections of his work with Dr. Rene Spitz.

Dr. Lynn Reiser led an unusual and highly stimulating colloquium, titled "Teaching and Learning Psychoanalytic Writing - Lessons from Children's Picture Books". Dr. Reiser brought with her and shared several of her own successful children's books and showed how she identified complex affective states in the interaction of parent and child and was able to focus on these states in her children's stories. She spoke of the need for writers at all levels, and with all subject matter, to engage themes central to their audiences. She wove together what she had gained by being both a writer and a psychoanalytic teacher and elaborated this eloquently through a description of her own journey to becoming a writer. A very active discussion ensued, with attendees sharing some of their own writing experiences.

SUMMARY OF DR. BROCKMAN'S COLLOQUIUM ON RELIGION AND SPIRITUALITY

This colloquium opened with a list of questions about the role religion has played in the past in psychoanalysis. In the past, there has been a negative attitude toward religion and spiritual experiences in psychoanalysis and religion was considered an off-limits topic. But now there is a lively and growing interest in the topic, since there are many clinical observations by psychoanalysts in the United States as well as Britain that demonstrate the positive psychological effects of

religious and spiritual experiences. These clinical observations are comparable to what is observed in a good therapeutic psychoanalytic treatment. David Forest raised a very interesting question about those as yet unexplained observations of UFO's and visitations by outer space creatures. Another question noted the pathological nature of some religious experiences, particularly those that seem to be a response to impending pathological regressions and mental disorganizations or a

reaction to some major life event such as death of a close family member. But the main emphasis of the discussion followed the positive constructive healthy aspects of religious and spiritual experiences. One of many such positive and constructive examples was described by W. H. Auden and can no longer be summarily dismissed as pathological. Another contribution was by Ed Draper on the role of transference.

2008 Awards Reception



Distinguished Citizen Award
Left to right: Dr. Martin Stein and Dr. Jerry Winer



Recipient of David Dean Brockman Award
Left to right: Dr. Robert Emde and Dr. Dean Brockman



2007 Lauglin Fellows
Left to right: Dr. Jason Bennett, Dr. Mingeol Kim,
Dr. Kendra Dobalian, and Dr. Charles Moreau



*Dr. Harriet Wolfe turning over
Presidential gavel to Dr. Elise Snyder*



Harriet Wolfe receives Past President Award



*Dr. David Edelstein
Opening the 2007 Scientific Meeting*



*Dr. Jerry Edelman speaking at the
San Diego Neuroscience Institute*



Dr. Lynne Reiser speaking, Children's Book Colloquium



Robot at the Neuroscience Institute



*Standing left to right: Ralph Wharton, Jerry Blackman, David Edelstein,
Jerry Winer, Fred Levin, Ed Draper, Dean Brockman, Phil Lebovitz
Seated: Elise Snyder, and Harriet Wolfe*

American College of Psychoanalysts
Board of Regents
May 2007

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