



Hanns Sachs Library Newsletter Spring 2022

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*So dawn goes down to day.
Nothing gold can stay.*

~ Robert Frost

Little did Sanford Gifford or I know when we chose Olga Umansky, from a number of applicants for the job of BPSI Librarian, what a treasure we had found. Olga has been the face and voice –really the beating heart - of our library for the past fifteen years. She has put the Hanns Sachs Library and Archives on a national and international footing. Our archives and her advice are now sought by many around the world. Colleagues and academic scholars knew when they came to Olga they would be greeted with a smile, with good humor, and with a boundless willingness to help. Knowing little about psychoanalysis when she started, Olga fast became more knowledgeable about the history of psychoanalysis than many of us. Her profiles of past members are small gems. She designed and produced our Library Newsletter, and helped guide and produce library publications: *Greta Bibring: A Culinary Biography* and *Beyond the Binary: Essays on Gender* (in press). The latter work is dedicated to her. She contributed a scholarly article on the Wolf Man to American Imago and helped other members in their contributions to that issue. She was also an invaluable member of the History and Archives Committee of the American, helping to plan their programs. Olga was busy with more mundane but essential library work as well: ordering books and journals (many of which she read) for members, making syllabi available to Candidates, selling Standard Editions, receiving and cataloguing books, acknowledging donations, stocking the book sale shelves, ordering supplies, heading the monthly Library Committee meetings, and

Stephanie Cavanaugh

**Member Services
Administrative
Associate**

Niramon (Nikki) Yan

answering thousands of questions about where to find what. She did all this and more with stunning grace. There will not be another like her.

Olga is moving on to “fresh woods and a pastures new.” She will be a librarian at a law firm where she will learn another branch of library science, where she will have librarian colleagues with whom to work, and where she will earn, no doubt, better pay! Who can blame her for wanting to continue to grow in her field? She has a questing mind – one that we all have benefitted from enormously. Though she is no longer our librarian, we know she will always be our friend.

~ *Dan Jacobs, MD, Director of the Library*

In the Library

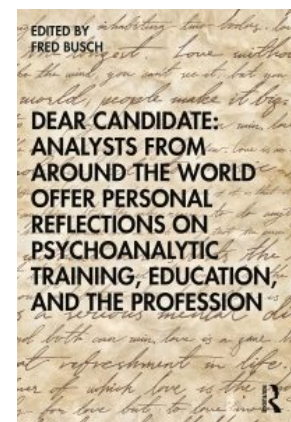
The library recently acquired new books about aging, child grief, trauma, epistemological psychoanalysis, and the first analytic hour. [Click here](#) to see the list of recent additions to the catalog and request your library loan by email. Please see if you have library books on loan ready to be returned. Either mail them to the library or drop them off in the Return Bin located on the shelves at the entrance to the library on your next visit to BPSI. Recent publications by BPSI authors are featured on the [Recent Work](#) blog and publicized on BPSI's [Facebook](#), [LinkedIn](#), [Twitter](#), and [Instagram](#) pages. We maintain [Who is Reading Us?](#) blog featuring a compilation of reviews of books that have been recently published by our members. Check out the [Library Corner](#) of the BPSI Blog for recently posted film and book reviews. If you have a publication in press or your recent work has been reviewed, please share your news with our library!



Meet the Author Series

- Meet **Fred Busch, PhD**, to discuss [***Dear Candidate: Analysts from around the World Offer Personal Reflections on Psychoanalytic Training, Education, and the Profession***](#) on **May 3, 2022 at 7:30-9:00 PM EST** with Rita Teusch, PhD, Candidates, and the online audience.

[**REGISTER HERE**](#). Use a special promo code **SS225** to order this and another recent book by Fred Busch directly from Routledge with the 25% discount.



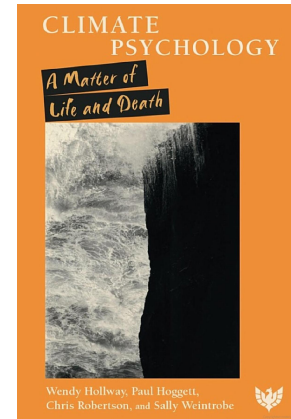
- Meet **Sherry Turkle, PhD** on **Oct 3, 2022** to discuss her new book [***The Empathy Diaries: A Memoir***](#).

- Meet **John Martin-Joy, MD on Jan 9, 2023** the editor of [*Conversations with Donald Hall*](#).
- Meet **Steven Cooper, PhD on May 1, 2023** to discuss his forthcoming book *Playing and Becoming in Psychoanalysis* (Routledge, in press).

Recordings of the past Meet the Author events, as well as interviews in other video series, [can be watched here](#). All books are available in the library and can be borrowed by members and partners.

What Are We Reading?

Hollway, W., Hoggett, P. Robertson, C., Weintrobe, S. (2022). *Climate Psychology: A Matter of Life and Death*. Phoenix Publishing House - Firing the Mind. 142 pp.



Hollway, Hoggett, Robertson and Weintrobe, eminent British climate psychology thinkers, share in this book their cutting-edge reflections about the current state of our world characterized by the calamitous eco-psycho-social crisis of the climate emergency. They advocate for and explore the emerging field of climate psychology designed to raise awareness of our current maladaptive cultural assumptions and help find more reality-based, integrated, connected, and less binary ways of living, being, and acting in the world. They maintain that the age of Modernity with its beliefs in individualism, technological fixes and exploitation of earth's resources without limits to satisfy our need for progress is coming to an end leaving behind significant and irreversible devastation evidenced in extreme climate instability, pandemics, genocidal and eco-cidal assaults. A new Climate Psychology is needed that transcends the binary thinking of Modernity and allows for an eco-psycho-social interconnectedness and linkage (p. 5).

These four authors have written about the climate emergency for many years and share the conviction that a cultural transformation is required to avoid the worst effects of global warming, - irreversible mass extinction of biodiversity and an unlivable planet. The authors are active members of the Climate Psychology Alliance whose mission is to help us "Face Difficult Truths about Climate Change and Ecological Crisis". Drawing on their conversations with each other and Climate Psychology Alliance members, they illuminate the psychological reasons why, in particular, the global north continues, for the most part, to live as usual, when our life-styles and actions clearly bring about widespread extinction. (p. 3).

The book consists of two chapters written together by Hollway, Hoggett, Robertson and Weintrobe: Chapter 1: *Introduction: A Matter of Life and Death*, and Chapter 6: *In the end is my beginning*. Chapters two, three, four five are individual chapters by each author. While the four chapters highlight different ideas, each author discusses the Modern self and aspects of Modern culture that shape and define all of us who live Modern lives.

Chapter 2 is written by Paul Hoggett, a psychoanalytic psychotherapist and training therapist at the Severnside Institute for Psychotherapy. He is Emeritus

Professor of Social Policy at the University of the West of England. His Chapter is titled: *Climate change: from denialism to nihilism*. He was the co-founder of the Climate Psychology Alliance in 2012.

Hoggett's discussion of our culture's psychological and political approach to climate change focuses on climate change denial and climate nihilism and cynicism. He offers readers his lucid understanding of various socio-political developments with interesting vignettes. His analysis is informed by a range of psychodynamics elaborated by psychoanalysts Jessica Benjamin ("the rationality without authorship", Bion (destructive narcissism), and Steiner ("internal propaganda machines), as well as writers of history (Hannah Arendt, Bruno Levi), political philosophers (Adorno, Horkheimer, Marcuse), environmentalists (Joanna Macy, Steffen) and climate activists (McKibben, Cohen and Taylor), just to name a few. Hoggett draws especially on Bion who maintained that the life of the mind and society have similar dynamics. When faced with difficult truths, we are frightened and become susceptible to "seductive ideas" and lies, and liars. The liar (corporations, politicians) seeks to advance financial gain and prestige, the "lied to" are afraid of the truth and split off feelings from knowledge to keep going and "do business as usual". Other ways of avoiding the reality of the growing threat of the climate emergency are "routinization", "entitlement", exceptionalism", "distancing/detachment", and wishful thinking".

Hoggett sees a current change from climate change denial to climate nihilism in neo-liberal groups. Nihilism, according to Bion, is a malignant form of narcissism, which refers to the negation of meaning and value in human life and is connected to the verb "annihilate", "eradicate" (p. 27). The nihilist may say: "Ok. So, -it is happening- so we are all doomed, get over it! What do you want me to do?" (p. 32), - a statement which succumbs to cynicism and meaninglessness, and allows to continue life with business as usual. Hoggett sees Modernity as a nihilistic force. He ends his chapter by urging us to use our psychoanalytic tools to deal with the denial of climate trauma, and our analytic capacities to handle a wide range of affect. Stating that it is time for a new political imagination, Hoggett quotes Joanna Macy's book (with Anne Barrows, 2016) "In Praise of Mortality", in which she presents poems by Rilke and writes: "Acceptance of mortality yields an expansion of being". Hoggett wants us to face our current calamitous situation, characterized by constant loss, with open eyes and courage "so that our human capacities – expressive, moral, spiritual, convivial, relational, and emotional- become so much stronger" (p. 41). He recommends we move beyond our own denial and beyond analytic stoicism and engage with the joy and wonder of life, so that we can face the reality of the climate emergency in an active and caring way.

Chapter 3 is written by Wendy Hollway, Emeritus Professor of Psychology, Honorary Fellow of the British Psychological Society and the Academic of the Social Sciences. She founded the UK psycho-social network. Her chapter is titled: *How the light gets in; Beyond psychology's Modern individual*.

Hollway proposes a radical undoing of the gender binary and an increased focus on com-passion, i.e., feeling with. She proposes that the Modern idea of separation of mankind from nature is the product of patriarchal/phallocentric thinking, leading to mankind's current alienation from the living earth and consequent climate derangement. She draws on Bracha Ettinger's concept of Matrixial Theory (*Matrixial Subjectivity, Aesthetics, Ethics*. Vol. I. London, Palgrave, 2020). Matrixial shares a root with the Latin word for mother and incorporates the idea of matrix as an environment of "transformation and becoming" and implies a zone of an

encounter. Subjectivity is an encounter, which starts well before birth. By the time a baby is born, s/he has a prehistory which is not erased. Pregnant women experience something hidden from the view of Modern culture: neither our bodies nor-therefore- our basic psychologies are separate ones. (p. 58).

Hollway emphasizes that remaining open to com-passion is not all about love and joy. It is “fragilizing” where compassion is uppermost, and leads to caring. It is an unsettling feeling of vulnerability, which can be evaded, closed down by individuated functioning. In an individuated mode, other’s needs can be separated and objectified. All human beings experience the matrixial feminine (p. 62), originally in the womb. This universal human experience exists at a non-conscious level, and consists of feeling-with; it is trans-subjective, both joint and differentiated. Reaching beyond Modern thought requires reshaping what we assume to be the properties of separateness and connection between living beings.

Chapter 4 is written by Chris Robertson, a psychotherapist and co-creator of *Borderlands* and the *Wisdom of Uncertainty*, which in 1986 became the subject of a BBC documentary. He was the Chair of the Climate Psychology Alliance. His chapter is titled: *Climate psychology at a cultural threshold*.

He maintains that deep transformation requires a place of psychological safety, as we have learned from trauma theory - so that the activation of defensive routines is avoided. The central question for Robertson is: Will Modern humans remain bystanders, as if outside the earth’s systems, and will we remain attached to our cultural entitlement? He suggests that the path to transformation lies in cultural rites of passage that involve relinquishing the sense of Exceptionalism and Entitlement, and that this transformation begins with the capacity for remorse, which entails the shift to “I could imagine doing it” and acceptance that we have harmed others (p. 92). He maintains that we have to face the destructive side of human nature. The process of remorse and reparation are recognized both in individual therapy, for instance, in grieving losses or making amends for attacks, and politically, for instance in truth, reconciliation, and reparation commissions. Integrating these into an eco-psycho-social perspective frames the work as: 1. The acknowledgment of personal and collective failures as part of repair. 2. The space to grieve together. 3. Taking responsibility, including the possibility of practical restitution. Robertson suggests that individual reparative acts need to be complemented by work that cooperates with unconscious healing processes as discussed in *Through the Door* workshops (see climatepsychologyalliance.org).

Chapter 5 is written by Sally Weintrobe, a psychoanalyst at the British Psychoanalytic Society and a longstanding member of the Climate Psychology Alliance. She chairs the International Psychoanalytic Society’s Committee on Climate Change. Her chapter title: *The new bold imagination needed to repair and expand the ecological self*.

Weintrobe writes about the personal transformation she experienced during the lockdown of Covid-19 that began with her being confronted with death from the pandemic and involved her subsequently falling in love with the natural world, with others and with the caring part of herself. This helped her to bear the knowledge of the extreme human suffering that climate change is already bringing about, such as mass extinction of animals and massive social injustice. She outlines that we are all embedded in two different sorts of psychic landscape. The first is envisioned by our caring part of the self. It is fed by and open to real

natural and social conditions. It is a state of mind in which human beings can tolerate recognition of the truth and of each other's states of mind, desires, needs and sufferings (see Ruskin (2001), *Reason and Unreason*, Wesleyan University Press). The second is envisioned by our uncaring part. It is embedded in the fractured landscapes of affluence and white privilege with felt entitlement of both. Weintrobe describes how she realized that "my caring part was in bondage to an inner Exception that dominated my caring part, essentially owned it as property; reined it in if it too radically challenged the underlying framework of hierarchy I unconsciously operated within: the "haves" are entitled to own, to treat as their property those put there for their benefit" (p. 119). Weintrobe's recognizes that only with the help of defenses like splitting and dissociation is it possible to live the old normality in the face of an existential threat to human survival. We need to become able to work through the pain of our losses, because if we can't do it, we will be vulnerable to being recaptured by idealized fantasies (p. 124).

Chapter 6, written conjointly by the four authors suggests that the psychological work necessary to stabilize this vulnerable personal and cultural transformation is the creative imperative of our transitional time. Imagining our relation to life differently is a cultural intervention. Falling in love with, or more generally, feeling- with will boost association and dispel dissociation. The destruction of meaning that comes with dissociation is akin to trauma. Repairing the fracturing can make us feel not only more whole but also replenished with vitality and animated and re-animated by love for the world. The defenses that cover up our love and care protect us from the painful reality.

The authors understand that for change to happen, urgent action is needed. They suggest both active engagement and a more passive surrendering, being with or being still; engendering change rather than "making things happen" (p. 127). They suggest, that social dreaming and social change, whether in art, science, business and politics, importantly emerges from forms of collective improvisation in which we learn to "let go" in order to "let come". Perhaps, as well as thinking of ourselves as agents, we should start to think of ourselves as "vessels" through which ideas and initiatives come into being" (p. 128).

They end this moving and innovative book on a hopeful note: " We hope this book represents a particular ethic of engagement with climate change. First, find the courage to face the difficult truths it presents to us. Second, stay with the trouble that this creates for us. Third, engender frameworks of care that enable us to do this together. If we can do this, if we can develop this kind of culture in the networks, organizations, and movements to which we belong, then our love for this world can only grow stronger, and if we get the love right, then everything else follows" (p. 129).

~ Reviewed by Rita Teusch, PhD

Ferrante, E. (2008). The Lost Daughter. Translated by Ann Goldstein. Europa Editions.

"Motherhood is a crushing responsibility," asserts Leda, the protagonist of "The Lost Daughter," a film based on a novel of the same name by the elusive Elena Ferrante. Much of the story takes place in Leda's head. She is "lost" in troubled reverie as she vacations on a beach in Greece. A divorced Boston academic now in middle age, Leda gazes fixedly at a

young mother, Nina, and her unruly daughter, Elena, who is defacing her doll. One suspects Leda identifies with Nina. Elena loses her doll which Leda finds and stealthily keeps, though little Elena is bereft. The film does not offer easy explanations for Leda's selfish behavior, but supplies the scaffolding for Leda's unsettling memories.

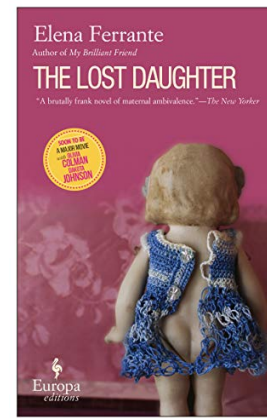
This is a story of maternal ambivalence. Nina's frustration with her daughter and flirtation with a young man triggers Leda's memories of her own difficulty with motherhood, subsequent three-year abandonment of her two daughters to her husband, and an extra-marital affair. The viewer sees this in flashbacks.

Leda washes and dresses Elena's doll, fussing over her in a way that she failed to do with her actual daughters. Perhaps this is motivated by Leda's maternal guilt and an attempt at vicarious reparation. Yet she cruelly withholds the doll from the child. Why? Perhaps she is punishing the little girl for damaging the doll as Leda may have done to her children. There are many cross identifications here. As in life, motivations are rarely straightforward. What is clear is Leda's maternal ambivalence, her reaction to the "crushing" burden of raising two small daughters as she is simultaneously launching her academic career.

Leda feels herself to be an "unnatural" mother. She has absorbed the cultural mandate that mothers consistently love their children and she is haunted by her past decision to leave. Despite her dereliction, Leda is portrayed, not as a monster, but as a real woman capable of love and hate. Her daughters remain concerned for her. While Nina and her doll are each briefly physically lost, it is Leda who is psychologically lost, trying to maintain her intellectual and erotic agency along with the labor-intensive expectations of motherhood.

The much-acclaimed film was written and directed by Maggie Gyllenhaal. It received three nominations at the 94th Academy Awards for Best Actress (Olivia Colman), Best Supporting Actress (Jessie Buckley) and Best Adapted Screenplay. It also featured Dakota Johnson and Ed Harris. It is streaming on Netflix.

~ Reviewed by Shari Thurer, author of *The Myths of Motherhood: How Culture Reinvents the Good Mother* (Houghton Mifflin, 1994).



Analyze This!

Everyone will agree that *The Lost Daughter* provides abundant material for psychoanalytic interpretations. The following analysis has been submitted by **Dan Jacobs, MD**:

"Leda in Greek myth has been raped Zeus. By stealing the doll and a little girl's trust and innocence, might Leda turning passive into active, being one that steals instead of being stolen from?

If it is compensation for the violating the child, it is not compensation enough. The violence continues in her being stabbed (a form of rape?) and in the car wreck. It



also might be that she does not need the doll anymore, as she is returning to her children. It is a complicated essay, I think, on trauma and the ways of dealing with it. Coleman is marvelous as a strange woman one cannot fully like or understand and yet gains enough of our sympathy to make her terribly human."

Having your own thoughts about the symbolism of *The Lost Daughter*? Send your commentary to library@bpsl.org for a follow-up publication on the BPSI blog!

In the Archives

Women Histories in Photos*: Lucy Jessner (1896-1979)



Born in Frankfurt on Main in Germany, Lucy Jessner got her medical degree from the University of Königsberg in 1926, started her psychoanalytic training in Zurich, completing it in Boston where she emigrated in 1938. In her 1972 interview to Sanford Gifford, she admits to being "more or less adopted by Helene Deutsch and Tola [Beata] Rank" when she joined BPSI. She describes BPSI's atmosphere in the 1940s and shares her impressions on Isador Coriat ("extremely classical" and "interested in everything"), Hanns Sachs (who "kept himself apart" from the Institute and "never came to meetings"), Felix Deutsch ("very strongly convinced of his method" of 'sector therapy'), and Moe Kaufmann along with Helene Deutsch ("the main teaching pillars at that time"). She also mentions a bitter tension between the older and the younger camps of BPSI members in the 1960s. Being closely associated with child analysts at Judge Baker Center and the Thom Clinic, she started teaching child analysis seminars at BPSI and child psychiatry courses at Harvard Medical School. In 1946, Dr. Stanley Cobb invited her to organize an in-patient psychiatric service for children at the Massachusetts General Hospital, where her unit became an influential center for training in child psychiatry. She is the author or coauthor, with Gaston Blum, of pioneer papers on psychosomatic disorders in children as well as several books, including *Shock Treatment in Psychiatry* and *Dynamic Psychopathology of Childhood*. In 1955, she left Boston for Chapel Hill, NC, to teach psychiatry at the University of North Carolina Medical School and led the child psychiatric unit at North Carolina Hospital. She then moved to Washington, DC to teach psychiatry at Georgetown University Medical School, ending her career as a training and supervising analyst at the Washington Psychoanalytic Institute.

References:

- (1979, December 23). [Psychiatrist, Teacher Dies](#). The Washington Post.
- Gifford, S. (1972, November 30). *Dr. Lucy Jessner's Interview*. Oral History Transcripts, BPSI Archives.
- Lucy Jessner's Bibliographies on [PEP](#) and [PubMed](#).
- **Lucy Jessner's Portrait by Babette Whipple, BPSI Photograph Collection*.

Recent Inquiries

Dr. Katharina Hövelmann, Curator of the

Wien Museum, requested photographs of Felix and Helene Deutsch for an exhibition about the Dicker-Singer atelier in Vienna, known for its modernist interior designs, arts, crafts, and architectural projects. The exhibit entitled [Atelier Bauhause, Wien - Friedl Dicker und Franz Singer](#) is opening in Vienna on November 24, 2022. Among



other materials, it shows the design of BPSI Members Felix and Helene Deutsch's apartment in Vienna. **Franz Singer (1896-1954)** was an Austrian architect who had studied art with Johannes Itten at the Kunstgewerbeschule, and collaborated with Friedl Dicker on many Weimar, Berlin, and Dresden design projects. In 1925, they set up their own atelier in Vienna, designing and decorating Viennese apartments until 1931. In 1934, Singer became a freelance architect and moved to England, staying there throughout the Anschluss and WWII, transitioning to design of children furniture and toys. He died in 1954 in Berlin. **Friedle Dicker (1898-1944)**, another student of Johannes Itten, was an accomplished Vienna textile and printmaking artist. In 1942, she and her husband, Pavel Brandeis, were deported to the Terezin ghetto where she managed to teach art classes, collecting and saving 4,500 children drawings. In 1944, she trusted this art with another ghetto teacher and joined her husband on the train to the Auschwitz-Birkenau extermination camp.

Francisco Lopes, a psychoanalyst from Brazil, who had visited our archives in 2016 to look at the Ives Hendrick's papers, contacted us with the news on his book in progress. Dr. Lopes is writing about the ludic drive, a human biological urge to be active. He believes people have an intrinsic intolerance to the absence of sensory stimuli, resulting from our inborn intolerance to boredom. He suggests that **Ives Hendrick (1898-1972)**, BPSI founding member and president in 1946-1947 (shown on the BPSI presidential portrait here), was the first psychoanalyst to work with the notion of a ludic drive, calling it "an instinct to master". Dr. Lopes kindly allowed us to publish an excerpt from his chapter about Ives Hendrick entitled "The Drive to Master" here and/or share the whole chapter with any interested members:



"Hendrick put forward the concept of an "instinct to master," a drive to master he defined as an inborn urge to do and to learn how to do. In his 1942 essay entitled "Instinct and the Ego during Infancy," he argued that psychoanalysis was neglecting the overwhelming evidence on the existence of a need to learn "how to." This need becomes apparent when the child uses his sensory, motor, and intellectual resources to control (or become "master of") his environment. In the first two years of life, this seems as crucial for the determination of a child's behavior as the quest for sensual pleasure. It is an instinctive impulse with a non-sexual nature and independent of libido. The aim of the sex drive is always a sensual pleasure, while the aim of the drive to master is the pleasure of learning how to perform some function, regardless of its sensual value."

Karl Martin, PhD, MFA, of Kent State University has used materials from the BPSI's Putnam Children's Center

collection to inform his research. His writings concern a leader in psychiatric social work, **Marya Barlowski**, a brilliant Putnam staff member from 1950-52, where she interned alongside Sophie Freud Lowenstein. Following that, she made her way to a children's center at Ohio State University and later for the VA in Brockton, MA and the State Division of Alcoholism in Providence. Martin previously published the first installment in the article,

[**Finding Marya: The Beginnings of a Doubled Currere Narrative**](#) (Currere Exchange Journal, May 2018). He

reached out to BPSI to share that his second installment of the story, *Finding Marya: The Road East*, has been accepted for a publication. The "Method of Currere" is an approach to education based on post-modern philosophy and psychoanalytic technique, first described in a 1975 paper by William Pinar.



Klara Naszkowska, PhD, the Chair of the International Association for Spielrein Studies shared that [**The International Conference Sabina Spielrein and the Early Female Pioneers of Psychoanalysis**](#) will be held as a webinar on Sun, Apr 10, at 12-4pm EST. Dr. Naszkowska is a avid researcher of our archives. Her latest inquiry focused on Beata Rank, Olga Wermer, and Malvina Stock materials. BPSI holds Beata Rank's photographs and a biographical sketch by Helene Rank-Veltfort (some of these materials have been described in the [**Winter 2020 issue**](#) of the library newsletter, p. 6). Olga S. Wermer was a psychoanalyst and psychiatrist from Poland, a colleague of Grete Bibring at Beth Israel, and a wife of another BPSI member, Henry Wermer. (Olga Wermer's family story has been published in the [**Spring 2016 issue**](#) of the library newsletter, p. 4).

Malvina Stock, MD (1915-1980) was a BPSI Training and Supervising Psychoanalyst and a member of PINE. Dr. Dan Jacobs was supervised by her. "She was kind, but all business," he remembers. "Once when I told her I was planning a trip to Nepal, she asked, in what I thought a disapproving way, why I wasn't going to Israel instead (an interesting question I still wonder about). Nevertheless, before my departure she presented me with a

beautiful copy of Herman Hesse's *Siddhartha* and wished me well. Her supervision ended abruptly because of her spreading cancer - an illness she never mentioned during our work together. At our last session, she told me in rather clipped tone that she could not see me again, but gave no further explanation. I was too timid then to ask why, but I knew something must be wrong. I learned only later from others as to why she had cancelled so many of our last appointments. She appears in the center of the photo from BPSI's 45th anniversary celebration on May 19, 1978, alongside Ingrid Gifford and Helen Tartakoff (on the left) and Sidney Levin with his wife and Mrs. Abraham Zaleznik (on the right), Gerald Beron, Abraham Zaleznik, Sanford Gifford (standing).



~ Olga Umansky, MLIS

The IPA's *Little Musical Gifts*

The IPA in Culture Committee, chaired by BPSI member Cordelia Schmidt-Hellerau, PhD, will now offer you each month a little musical gift, a live performance by a singer, band or orchestra, a piece of classical, jazz, folk or pop music, something for you to be remembered, discovered, mused on or simply enjoyed. (You may also find the IPA's little gifts of 2021 [here](#) and the short films of 2020 [here](#)). *The Partisan Song by Leonard Cohen*, released in 1969, is the first musical gift selection of the year. [Click here](#) to watch a video of its live performance in France in 1970.



Thank You!

We are deeply grateful to Deborah Choate, Jack Foehl, Ellen Goldberg, Mark Goldblatt, Dan Mollod, Malkah Notman, Rafael Ornstein, Dean Solomon, Rita Teusch, Steven Varga-Golovscenko, and Julie Watts for donating print journal issues to the library. Also greatly appreciated are recent donations of books by Paul Kaufman and Lora Tessman. With funds established by Morton and Raisa Newman many years ago, we continue building our child analysis and neuropsychology collections. Our Gifford fund helps to purchase books on the history of psychoanalysis.

