



Hanns Sachs Library Newsletter Fall 2022

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From the Director

It is my pleasure to introduce you to our new BPSI librarian, Veronica Davis. Although many of you may have already met her, let me tell you about her background and my experiences with her to date. Veronica was selected to join the BPSI team from over 30 candidates. She clearly stood out, not only due to her background, but also because of her clear, innovative thinking and enthusiasm for the task. Veronica has Master's degrees in History from Boston College and in Library and Information Science from Simmons University. She has volunteered and worked in a number of Boston area libraries where she has, among other duties, recommended books to patrons, taught technology classes, and ran library Facebook and Instagram accounts.

Since July, Veronica has been familiarizing herself with our book and journal collections and delving into our archives. Together, she and I have cleared away antiquated catalogues and reference books to make shelf space for new purchases. She has found that two hundred books are still out on loan, some for years (we will be contacting you). We have neatened the book sale shelves, making them more attractive and their offerings more interesting. Veronica will continue to help host Meet the Author events, to publish Library Newsletters, and highlight our rich archival collection. Additionally, she will help our Library Committee establish a clear collection and discard policy. From my short time in working with Veronica, I am convinced she will bring her expertise to these and future projects with energy and good humor.

Please join me in welcoming Veronica to the BPSI team, either in-person or via email!

~Dan Jacobs, MD

Stephanie Cavanaugh

**Member Services
Administrative
Associate**

Niramon (Nikki) Yan

First and foremost, I'd like to thank Dan Jacobs, Catherine Kimble, Carole Nathan, and the entire Administrative Team for being so welcoming and helpful as I step into this new role. I feel very fortunate to have been selected for this unique opportunity.

A little bit about me: I'm originally from Texas, but I studied at Florida State University before coming to Boston for my graduate work. Outside of work I enjoy baking, taking care of my *many* houseplants, and watching soccer (team Barcelona!). As Dan mentioned, I came to librarianship through history. My focus area was Viking Age Scandinavian history, but I'm always happy to talk any history with you!

It has been a pleasure to meet so many of you this fall, and I look forward to getting to know more of you in our community. I encourage you all to stop by or contact me at library@bpsl.org with research and reading needs, or even just to have a chat.

~*Veronica Davis, MA, MLIS; Librarian/Archivist*

Welcome to the Library Committee!

We are pleased to announce that John Martin-Joy and Lora Tessman have joined the Library Committee!

John Martin-Joy, MD, is a Psychiatrist in Cambridge, MA, and a sixth-year Candidate Member at BPSI. He is the author of many articles on the history and ethics of the Goldwater Rule and co-editor of *Conversations with Donald Hall*, which will be the subject of our next Meet the Author event in January.

Lora Heims Tessman, PhD, has just retired from the clinical practice of psychoanalysis, supervision, and psychotherapy, but continues as an Ombudsman for BPSI. Her book, *Children of Parting Parents*, compared the dynamics of internalization in children in treatment who had lost a parent through death with those who lost a parent through divorce. A later book, *The Analyst's Analyst Within*, based on intensive recorded interviews, portrays the intricate, but powerful connections between analysts' satisfactions or dissatisfactions with their former analysts and the continued development of their personal and professional lives.

In the Library

The library recently acquired new books about Lacan, virtual psychoanalytic consulting, Play, and Transference. [Click here](#) to see the list of recent

additions to the catalog and request your library loan. **Please see if you have library books on loan ready to be returned.** You can either mail them to the library or drop them off during 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 **John Martin-Joy, MD on Jan 9, 2023** the editor of [Conversations with Donald Hall](#).

Conversations with Donald Hall offers a unique glimpse into the creative process of a major American poet, writer, editor, anthologist, and teacher. The volume probes in depth Hall's evolving views on poetry, poets, and the creative process over a period of more than sixty years. Donald Hall (1928–2018) reveals vivid, funny, and moving anecdotes about T. S. Eliot, Ezra Pound, and the sculptor Henry Moore; he talks about his excitement on his return to New Hampshire and the joys of his marriage with Jane Kenyon; and he candidly discusses his loss and grief when Kenyon died in 1995 at the age of forty-seven. The thirteen interviews range from a detailed exploration of the composition of "Ox Cart Man" to the poems that make up *Without*, an almost unbearable poetry of grief that was written following Jane Kenyon's death. The book also follows Hall into old age, when he turned to essay writing and the reflections on aging that make up *Essays after Eighty*. This moving and insightful collection of interviews is crucial for anyone interested in poetry and the creative process, the techniques and achievements of modern American poetry, and the elusive psychology of creativity and loss.

- Meet **Steven Cooper, PhD on May 1, 2023** to discuss his book [Playing and Becoming in Psychoanalysis](#).

Building on Winnicott's theory of play, this book defines the concept of play from the perspective of clinical practice, elaborating on its application to clinical problems. Although Winnicott's theory of play constitutes a radical understanding of the intersubjectivity of therapy, Cooper contends, there remains a need to explore the significance of play to the enactment of transference-countertransference. Among several ideas, this book considers how to help patients as they navigate debilitating internal object relations, supporting them to engage with "bad objects" in alternatively playful ways. In addition, throughout the book, Cooper develops an ethic of play that can support the analyst to find "ventilated spaces" of their own, whereby they can reflect on transference-countertransference. Rather than being hindered by the limits of the therapeutic setting, this book explores how possibilities for play can develop out of these very constraints, ultimately providing a fulsome exploration of the concept without eviscerating its magic. With a broad theoretical base, and a wide definition of play, this book will appeal to psychoanalysts and psychoanalytic psychotherapists wanting to understand how play functions within and can transform their clinical

practice.

We are happy to announce that the recording of our most recent Meet the Author event with Sherry Turkle is now available on Vimeo- linked [here](#).

Thank you to everyone who attended for making this program a great success!

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.

Publications by BPSI Authors

An updated list of recent works by BPSI authors can be found in the **Library News** section of our website, linked [here](#)!

Newest Publication by the Library Committee

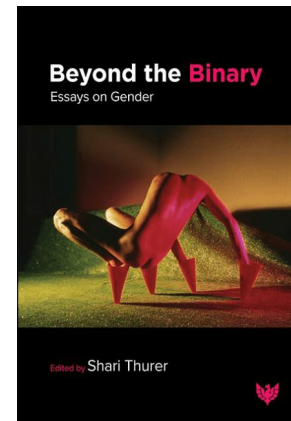
The Library Committee is devoted to supporting scholarship and encouraging meaningful publication. Under our sponsorship, two new works will appear this academic year:

Shari Thurer. [Beyond the Binary: Essays on Gender](#). Phoenix Publishing House. (Due to be published January 2023).

Library Committee member Shari Thurer, Sc.D., has completed work on her newest monograph, set to be released this upcoming January.

The opening essay by editor Shari Thurer provides a clear overview of recent cultural changes and the evolution of thinking about gender identification by the American Psychoanalytic Association. Next is an autobiographical essay by long-term non-binary individual Robin Haas plus a clinical reflection on Haas' contribution by Rita Teusch. A recent account of an individual becoming non-binary from Francesca Spence is followed by the reactions of their parents, L. Harry Spence and Robin Ely. Thoughts about the body and gender by Malkah Notman and reflections on gender from Dan Jacobs are included. The book ends with an extensive bibliography on the subjects of transsexuality and non-binary gender by Oren Gozlan.

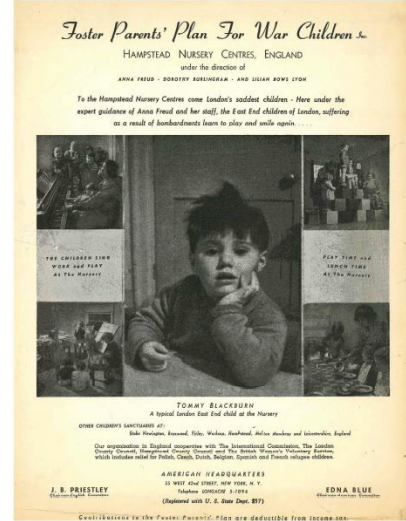
Beyond the Binary is the fourth publication sponsored by our Library Committee and the first published by Phoenix.



Recent Inquiries

This summer Dr. Jose Brunner, Professor Emeritus at Tel Aviv University, reached out to access our

archival collection, Hampstead Nurseries and Clinic Records, 1931-1976. This collection includes the records and notes from three London nurseries, created and managed by **Anna Freud** and **Dorothy Burlingham**. These clinics, funded by American philanthropy Foster Parents' Plan for War Children, were designed to help children orphaned by air raids during World War II. Freud and Burlingham observed how war affects child development and behavior, coordinated foster care for children when possible, and recorded interviews and conversations had with foster parents to better understand how foster homes affect children comparative to nursery care.

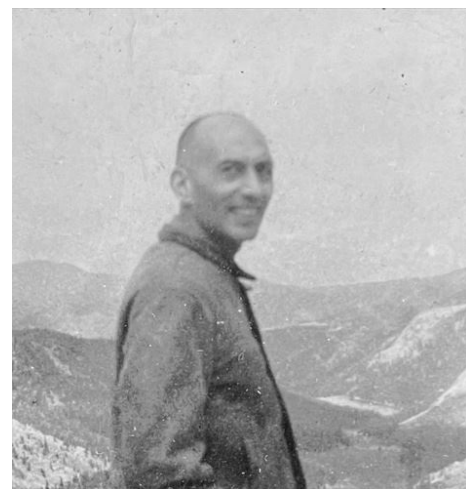


As the war progressed, the Hampstead Nurseries began to take in orphaned children from the [Theresianstadt concentration camp](#). Theresianstadt, located in present-day Czech Republic and branded by the Nazis as a "spa town," was in practice a transit camp for Jews being transported to extermination centers.

The Hampstead Nurseries' records resulted in Freud and Burlingham's works, *Young Children in War-Time*, *Infants without Families*, and *An Experiment in Group Upbringing*. They described, amongst other behaviors, children who sucked their thumbs obsessively, rocked back and forth mechanically, and knocked their heads against cribs and floors in order to draw attention to themselves. This study led Freud and Burlingham to emphasize that emotional contact is a strong natural drive, and that the "artificial families" formed in institutions cannot satisfy that drive. Anna Freud further published *Research at the Hampstead Child-Therapy Clinic* and her book, *Normality and Pathology in Childhood*.

In the Archives

Leo Berman, MD is a name little known to most of us. Yet, he was an important member of BPSI, and a widely respected psychoanalyst. Thanks to his children's gift to our archives of his papers, carefully saved by their mother, psychiatrist Jane Berman, MD, we can learn of his contributions. He died in 1958, at age 45.



He was creative, articulate, and eager to introduce psychoanalytic concepts to a wider world. He trained at BPSI from 1941-1945, starting when he was 28. He became a training analyst in 1953. His major gift, as described by then BPSI President Joseph Michaels at the "Leo Berman Memorial Meeting" in 1959, was the application of group dynamics to psychiatry, education, social work, mental health, and preventive medicine. For example, he conducted group sessions with teachers in the Newton Public Schools, at which problems that teachers observed in students in the classroom, were presented and discussed. He developed the group dynamic approach to therapy at Beth Israel Hospital, under the Chief, Grete Bibring. He was on the editorial board of the Journal of

Orthopsychiatry, on the faculty of Harvard Medical School, and an early member of Group for Advancement of Psychiatry (GAP).

Among the materials donated:

- Tributes by many well-regarded psychoanalysts like Dr. Grete Bibring, Dr. Joseph Michaels, and Dr. Sidney Levin.
- Transcript of GAP Fourth Conference on Group Processes (including contributions of Lorenz, Mead, and Gofman)
- Transcripts of teacher training sessions run by Dr. Berman
- Audiographic discs (available when player is located!)
- Correspondence

In 1949, Berman wrote, "One may say that the analytic situation is, in part, one of experimentation and learning through human relationships." A man ahead of his time, who died too young.

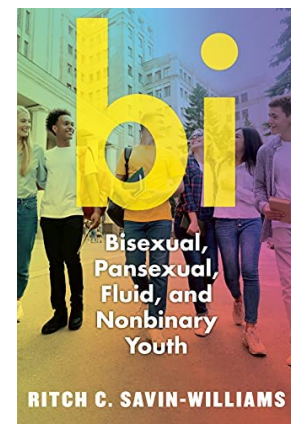
References:

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What Are We Reading?

Ritch C. Savin-Williams (2021): *bi-Bisexual, Pansexual, Fluid and Nonbinary Youth*. New York University Press.

Dr. Savin-Williams, a clinical psychologist and professor emeritus of developmental psychology at Cornell University, has written ten books on adolescent development over the last three decades and has interviewed in-depth hundreds of young people about their sexual and romantic histories. Among his earlier books are: *Mostly Straight: Sexual Fluidity among Men* (2017) and *The New Gay Teenager* (2005). He has served as an expert witness on same sex marriage, gay adoption, and gender discrimination. He has consulted for media outlets such as the *New York Times* and *Washington Post*, and has written a junior-high curriculum (*Beyond Pink and Blue: Exploring Our Stereotypes of Sexuality and Gender*), as well as blogs on sex and romance for *Psychology Today*.



Savin-Williams brings bisexuality center stage at a time when young people increasingly reject the gender binary. He urges us to broaden our understanding of lived sexuality, rethink bisexuality and accept it as an orientation, behavior, and identity. Bisexuality has increased dramatically over the last few decades as societal inhibitions about multi-attractions have been reduced. Sexual attraction

is viewed on a continuum, rather than in static categories. Savin-Williams describes the complexities of straight men who are constrained by issues of power and control, religion and toxic masculinity that leaves out the romantic/relational aspects connected with sexuality. He notes, however, that “Bromances” (non-sexual friendships that allow for an expression of passionate love) have become increasingly acceptable for men.

Savin-Williams defines “bisexual” broadly, as referring to individuals who are, to varying degrees, sexually and/or romantically attracted to multiple genders and sexes. He believes that the term “bisexuality” has currency with the public and therefore wants to retain it for now (“over time we will develop better language” p.2). He writes: “bisexualityincludes sexual, romantic, and gender fluidity; pansexuality; and nonbinary identities, and a host of other ways of experiencing and describing sexual, romantic, and gender aspects of the self”(p.1). He demonstrates, reviewing an impressive number of research studies, the limitations of existing sexuality research, including methodologies, research designs and language used. He found that bisexuals are vastly under-counted because of the use of binary research categories. Respondents who identify as “mostly homosexual” and “mostly heterosexual” are included in the gay/straight binary. Furthermore, a significant number of respondents do not answer questions about their gender identifications and sexuality, perhaps because their experiences do not fit into the categories offered, or they are uncomfortable disclosing their sexual attraction to multiple genders and sexes. Several studies have shown that up to 83% of sexual minorities conceal their sexual orientation from all or most people, and often from themselves. Research tends to leave out respondents who say they have never been in love, which indicates repression of sexuality. A central question for Savin-Williams is: how to do research on sexual orientation and behavior that is more inclusive of multi-attracted people that also accurately assesses people’s sexual and romantic behaviors?

Savin-Williams reports that the number of individuals who identify as bisexual has dramatically increased, especially among young people who feel less shame and discomfort about their multiple sexual attractions and gender expressions. 11.5% of Gen Z youths identify as bisexuals, vs. 0.3% of boomers. Savin-Williams conducted in-depth interviews with a diverse group of hundreds of young people for an earlier book about their sexual and romantic attractions. For this book he interviewed 69 college students, 75% white and 25% of color focusing on the spectrum of genders and sexualities, including their first memories, sexual experiences so far, and thoughts about their future sexual behaviors and attractions. He relates their stories of multiple attractions outside the gay-straight binary and allows us to share in his empathy, curiosity, and admiration for their personal truths.

Savin-Williams argues that we need to move beyond the notion that bisexuals are confused or just experimenting, lying, or in denial of their true sexuality. He discusses bi-negativity, biphobia, and bisexual erasure in the media, research, and history. Rather than exclusively defining bisexuality as an identity, he suggests we take seriously people’s actual sexual and romantic attractions and behaviors. Bisexuality occurs on a spectrum; it has found greater acceptance among women (65-85% of respondents). He shows that bisexual individuals are just as healthy as same- sex attracted ones. Research that posits more mental health issues in bisexual people uses straight men as a reference group for mental health outcomes. Savin-Williams argues that our standard of reference for mental health outcomes should be women, who respond more like coupled bisexuals, i.e., show a

greater capacity for intimacy, cognitive flexibility, authenticity, and empathy.

Savin-Williams regrets that people of color are under-represented in his interviews. He devotes a chapter to the discussion of the impact of race and ethnicity on the lives of bisexual, nonbinary, gender fluid individuals, noting that little research has been done on this intersection. He outlines that black culture is often homophobic, making bisexuals invisible. Latinx cultures are often Catholic and restrictive of free sexual expression, and Asian cultures with its emphasis on “filial piety” require loyalty to older generations. There is also a lack of research on sexual/romantic feelings and behaviors of individuals in conservative rural USA.

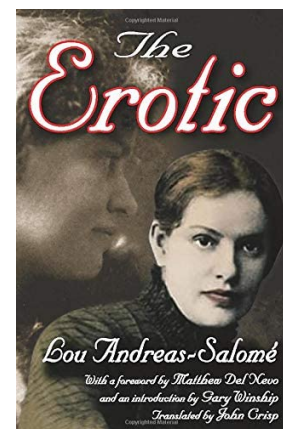
Savin-Williams wants to move beyond a singular bisexuality: “bisexuality must be understood on its own terms, not just as a combination of hetero and homosexuality, but as a form of sexuality that offers the possibility of a greater understanding of sexuality in general. There are primary bisexuals, closeted bisexuals, transitional bisexuals, situational bisexuals, sensation-seeking bisexuals, clinical bisexuals, queer bisexuals” (p.226). We need to build more support systems for bisexual individuals since they are often harassed and avoid LGBTQ organizations to conceal their multiple attractions for fear their partners would leave them.

Savin-Williams’s book contains fascinating and intimate case studies and illuminating research that will change how one thinks about sexual/romantic attraction and sexuality. I gained a deeper understanding and appreciation for the sexual revolution currently under way, and for the progressive shifts in Zoomers (those born after the mid-1990's) with regard to acceptance of diverse sexual identities, in themselves and others. This scholarly book includes extensive, informative notes, including journal, book, and internet references for each chapter, allowing the reader to delve deeper. Easy and enjoyable to read, *bi-Bisexual, Pansexual, Fluid and Nonbinary Youth* is important and timely as the author gives voices to young people and documents the real, significant, and measurable changes in young people’s sexualities. I highly recommend this book to clinicians, psychoanalysts, and others who want to better understand how younger generations think about love, relationships, and sexuality. Their greater openness and readiness to be visible has already been transformative

~ Reviewed by Rita Teusch, PhD

Lou Andreas -Salome (1904). The Erotic, Translated into English 2012. Transaction Publishers.

“Light falls into a room in the form of the opening through which it enters” Lou Andreas Salome asserted, implying that individual character shapes one’s experience of life. In selecting “light” rather than the ‘dark,’ which also falls into rooms, she previews her persistent perusal of hope. Her version of a love of life entails the acceptance of ambivalence in giving and receiving love. She invites both pleasure and pain, not only within herself, but also in a cherished Other. She held that:



Surely, a friend loves a friend the way
That I love you, enigmatic life —

Whether I rejoiced or wept with you,
Whether you gave me joy or pain.
I love you with all your harms;
And if you must destroy me,
I wrest myself from your arms,
As a friend tears himself away from a friend's breast.

I embrace you with all my strength!
Let all your flames ignite me,
Let me in the ardor of the struggle
Probe your enigma ever deeper.

To live and think millennia!
Enclose me now in both your arms:
If you have no more joy to give me —
Well then—there still remains your pain.

Salome's slim volume, "Erotica" is sentient, evocative, and well worth reading. It appealed to me for its awareness of what men and women (or other dyads) can offer each other, and for its irreverent formulations, including advocacy for "infidelity" as well as "sexual continence" I was also intrigued by the ways Salome tried to enact her theory in a series of relationships, more easily imagined than done.

Salome writes as though she were talking, so that sentences elongate into paragraphs. Her style varies between being imagistically metaphoric and abstruse, with a kind of fudging of thought boundaries that echoes her ideal of enigmas in intimacy.

"Erotica" was written between 1900 and 1904, when Salome already had renown as essayist, critic and novelist. It was several years before she encountered Freud and Psychoanalysis. She was then 50, he 55. Although "The Erotic" proposed ideas about male and female development quite different from Freud's, she became one of his most revered companions, a member of the inner circle and a receiver of the "secret ring". Correspondence with Freud lasted over 25 years. Their interchange is documented in "Sigmund Freud and Lou Andreas-Salome: Letters" (1966 WW Norton) and "The Freud Journal of Lou Andreas Salome" (1964 Basic Books).

Salome rejected moralistic claims to conflict solutions and was an early proponent of the dedication to self-revealing authenticity (p. 5). For example, she told Anna Freud "that the only "sin" was to be untrue to one's nature". And, in a letter to Freud, early in their acquaintance, (Feb. 27, 1913) she asked for "a further favor: Namely that I may be quite sure that there is no element of conventionality involved when you give me some of your free time. I would much prefer not to come, for I really expected nothing more than what I receive along with all the others, and that is enough. But my own relationship with you is completely free from the usual conventionalities and that is how I want to keep it.....allow me to enjoy a relationship of complete openness and immediacy with you, and to be sure that that is how you wish it." His answering letter includes "You spoil people like me, who are continually tempted to complain about mankind, by a degree of understanding which extends beyond what has been said, so that one becomes apprehensive of being spoiled too much, lest one should have to suffer subsequent deprivations." He also wrote (p. 67), "I admire every time anew your skill in

synthesis, which knits together the *disjecta membra* won through analysis and clothes them with living tissue." Elsewhere he speaks of relying on her empathic talent in understanding others, including him. "I cannot believe there is any danger of your understanding any of our arguments; so it must be our, in this case my fault. You are an understander *par excellence*; and in addition, your commentary is an amplification and improvement on the original." For Freud, this was a most unusual attitude toward a woman, as well as toward dissent.

Some of Salome's ideas seem contradictory at first glance: Permanent fidelity to marriage ("United for Life"), valued as the bedrock for family and community life, rests on the acceptance of "infidelity" in sexual life, prized as the bedrock of personal development. In her words: "for the undiminished force of excitement, ... It can be said that the natural erotic life, in all its forms and perhaps, above all, in its most clearly individuated forms, is based on the principal of infidelity..." (p. 57).

Salome's postulates counter Freud's notions of the dynamics between genders. He stresses competitive envy, castration anxiety and a universal preference for being male. In contrast, she posits that dyadic interchange, between reciprocating equals generates a unique opportunity to enrich both, and to create something new which neither person could have created on their own.

Salome held that "Eroticism occupies an intermediate position between the two great categories of feeling: egoism and altruism"(p.78), and "In order to give oneself one must be able to possess oneself, and in order to possess one must first be able to receive from things and from people that which cannot be acquired by force, that which can only be accepted as a gift, with an open soul." In her opinion a balance between needed autonomy and deep connection is viable between intimate equals when optimally chosen.

She noted contrasting consequences of sexual arousal: "There is a great distinction between lovers who are only able to excite each other and those who find peace in each other. Sexuality exists as a threat to the autonomous life of the ego, or to its daily performance in society only in the first one-sided instance; in the second case the night of love ministers to the day and provides redoubled energy to every task that is undertaken" (p. 99).

Salome preferred a notion of gender differences to 'equality' defined by the men's world. She held that if a woman aspires to copy a man in order to be equal, she is not liberated but is masculinized. Instead, the liberated woman brings men to discover and mine the feminine sides of themselves, which, psychologically runs as deep as their masculinity. In Salome's view woman is centered, receptive, "not needing to pursue the unattainable goal because she is the goal" while man was destined to search and prospect for his fulfillment. Women have "A sovereign indolence, like an egg, which has no need to be needlessly active." There was a sacred basis from which sexual identity would emerge, the common basis that could be seen in the act of sexual intercourse where the experience was one of "defeminizing the stamp of womanhood and effeminizing the man". She compares their roles: "It is interesting that it is in the woman, usually prone to the most excessive idealizations of the amorous life, that the first hint of socialization emerges most strongly..."(p. 75). "Her effort at idealization is as closely and authentically related to the creative act as its original and supreme meaning requires" (p. 81). "It is also for this reason that "even in her relations with the man, her outpourings express something more than simply the intellectual spark

of an unused surplus of sexual energy. Just as she praises her child to the skies... without regard for the truth...She clothes the man she loves and which makes him unique in her eyes, (p. 81): behind the bright cloak of illusions it is always the human being himself whom she finds, who, however ordinary and imperfect he may be when naked to the world, is nevertheless included in the depth of her life..." "All she does is to give him access to the immense warmth in which the individual, if he has but once tasted its repose, finds the ending of his original solitude..." Thus, for a few moments, it is somewhat as if she were restoring him to the center of the world, in his value as a unique being, which, being given to every man, cannot be considered the prerogative of any individual, and which nevertheless survives in every creature, in the form of that feeling that only a love "with all her heart and all her strength" can do justice to the smallest of beings... (p. 82)." "...insofar male love is so different from hers, more active, more partial, more encumbered by the need for relief, it makes him, even within this love, more clumsy than the woman who, loving more totally and more passively, seeks body and soul for a space in which to find fulfillment, and the whole content of a life to bring to fruition, a space in which she can burn..."(p.86).

She concludes that "there is no particular trait or any special tendency, even when by their content they are proclaimed specifically "female," in which she ever differs from the essence of masculinity; the only difference lies in this manner of harmonizing them all in order to bring them into relation with the very core of her life."

Salome introduces her ideas about "sexual continence:"

In order to achieve "Erotic freedom" one restrains sexual thirst so that energy can be reabsorbed or transmuted into creativity. This leads to "the urge to abstain from sex," and to invoke "sexual continence." Sexual thirst and sexual continence optimally alternate. Both are the lived motifs of her own enacted relationships. She lived with Paul Ree and Friedrich Nietzsche as intellectual, non-sexual ménage-a-trois, she called "holy trinity." She felt that Nietzsche latched on to a concept of her as super-woman of his own making, rather than the flesh and blood that she felt herself to be and could not respond erotically to him. Within a different leitmotif, Salome disrupted her passionate sexual love affair with Rilke when she felt his desperate dependency (when he told her he could no longer live without her) interfered with his creative writing, but later resumed the relationship as intimate friendship. A number of sexual love affairs did take place over time.

Salome persisted in her marriage to Karl Andreas for over forty years, a marriage she agreed to only on the condition that it would never be sexually consummated. Regarding the role of marriage: she noted (p. 93): "While love, in its erotic essence, is the crucial element in the formation of a lifelong union, it then learns for the first time to behave in the manner which in fact suits its character, but on a higher plane. i.e., as a creator of space... love remains loyal when it incorporates itself into its everyday labor... and its protector also: for the fidelity that it retains, which is no longer that unique exaggerated good, is found, in compensation, to be bound to all the fidelities required by the conduct of life, and also, because when it is violated it is no longer love alone that is offended; one damages that living co-existence which two beings have created together.. for the supreme and rarest achievement is not to discover the unknown, to proclaim the incredible, but to explore day to day existence..." It is only in this context that communities with their social obligations, pleasures and family legacies can reliably exist.

It has been noted that it is not Salome's love affairs we notice about her life, but that some variety of faithfulness is an aspect of her character. As mentioned, while married to husband Karl Andreas, she remained an intimate friend of Rilke for more than 30 years. She was loyal to Freud, learning from him, throughout their disagreements. She became like an elder sister as well as mentor and analyst to Anna Freud.

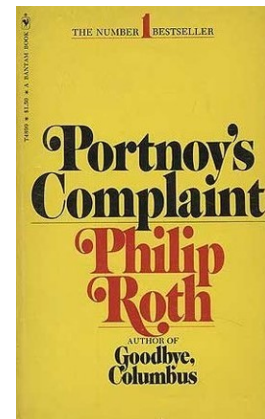
I believe "The Erotic" blunders in its lacuna about two issues. Salome does not mention the powerful influence of changing cultural context on erotic life. nor the empirical truth that there exists more diversity in gender attributes within each gender than between them.

Reading *The Erotic* and glimpsing bits of the life of Lou Andreas Salome is an adventure. I found it refreshing, without pressure to agree or disagree with her points of view. In spite of her stated intentions, I believe that she, like most of us, kept her share of personal secrets. I will close with her words (p. 98): "for all life exists only as miracle that constantly renounces its miraculousness."

~Reviewed by Lora Heims Tessman, PhD

Phillip Roth (1969). *Portnoy's Complaint*. Random House Press. (pp 274)

For therapists of a certain age, reading *Portnoy's Complaint* was a rite of passage. After all, it was framed as a psychotherapy session, with Alex Portnoy disclosing his frustrations to a silent psychoanalyst, Dr. Spielvogel. The novel's release in 1969 ignited a firestorm of controversy. Some critics labelled it obscene and anti-Semitic; others, like the *New York Times*, calling it a masterpiece. With its then shocking sexual explicitness – Alex masturbating into a piece of liver which his mother then served for dinner – it was an instant bestseller.



The reason why I am writing about this now is because I have discovered that my young therapist patients have never heard of the novel. So, I decided to read it again after more than fifty years to see if it holds up. Is it worth recommending to novice psychotherapists?

Indeed, I laughed as I read it. Philip Roth, the author, was a consummate satirist. But I have a few complaints of my own. Roth's wit is a bit too barbed, especially when it comes to the portrayal of women. I am hardly the first person to note this. Mrs. Portnoy is unremittingly overbearing; the Monkey (Portnoy's love interest) too intellectually unsophisticated; Naomi, a tough Israeli sabra, too threatening.

But the problem, if there is one, is not in the writing. Rather, it is in the reading – that the reader takes Roth's characterizations too seriously. They are grotesques. There is a grain of truth in these depictions, but not the whole truth. They are comically distorted.

So, I would recommend *Portnoy's Complaint* to neophyte therapists, but with a consumer warning: that the reader understand that this is not realism. It is satire. Let us not cancel *Portnoy's Complaint*, but recognize that Roth is playing with stereotypes....not advocating them

~Reviewed by Shari Thurer, Sc.D.

Thank You!

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