

**1988-90 Corr AG 1-0**

**Lo que sigue son los 30 intercambios de la primera etapa de correspondencia,**

**1988 – 1990, entre**

**Alfreda Galt,**

**Entonces Secretaria de la Lifwynn Foundation y**

**Juan Campos Avillar**

**Entonces Vicepresidente Primero de la IAGP**

**1988-90 Corr AG 1-1 hasta 1988-90 Corr AG 1-30**

1988-90 Com AG 1-1

[Parece que Juan ya tenía intención de escribir a Alfreda Galt en Agosto del 1987]

Alfreda S. Galt  
Lifwynn Foundation  
30 Turkey Hill Rd.  
SOUTH WESTPORT, CONN 06880

Estados Unidos de Norteamérica

Barcelona, 28 January 1988

Dear Mrs. Galt,

Although I don't know you personally, after reading your "Trigant Burrow" Reply to the Reviewer" in GROUP ANALYSIS [Vol.20 (1987) 172] I am prompted to write you and the Lifwynn Foundation with the hope of initiating a correspondence with and/or of any representative members of your group. I just received a letter of our common friend Dr. Max Rosenbaum confirming that your group exists and that he has access to Freud's correspondence with Burrow.

As you may know, the original name for today's "Group Analysis: The Journal of Group Analytic Psychotherapy" was "Group Analysis, International Panel and Correspondence" (GAIPAC, for short) . I was one of its earliest subscribers and enthusiastic "correspondents". Since the journal has turned more scholastic, I decided to continue my "Group Analytic correspondence" through PLEXUS a section of "Clínica y Análisis Grupal" which I just initiated and I will editing. We would be extremely pleased in case we could have from you a small write up on the life of the Lifwynn group for our maiden issue. Of course it will be first published in Spanish ...then translated into English. Would you like to join us in this adventure? I have not yet read your book. I just finished reading the Greenwood reprint of "Science and "Man's Behaviour" edited in 1953 by who I suppose is a close relative of your William W Galt. Now I am reading A Search for Man's Sanity. . You cannot imagine how difficult it has been here to get information about Trigant Burrow's work, not to say to get his books. Do you know what the situation is of translation rights of any of these books and of the work of Trigant Burrow? Do you have a collection of his articles? In case you do, can we arrange xero-copying his work?

As you know, Dr. Foulkes felt free to use the term Group Analysis because he felt the term stopped being used by Trigant Burrow once he started to denominate his own work Psychoanalysis. For me it always has been a mystery the relationship Dr. Foulkes, who was my teacher at the Maudsley and of whom I am today a dedicated scholar, maintained with Trigant Burrow or later with the Lifwynn Foundation. For instance, have you any glimpse why he decided to denominate his first paper of 1942, "Group Analysis: Studies in the treatment of groups in psychoanalytic lines" without any reference to Trigant Burrow, with whose work he was familiar since the mid twenties and recognises his dept for the collective treatment of patients? There is in your Archives any correspondence of Trigant Burrow with Foulkes?

I would be looking forward to receiving news from you and perhaps even meet you some day.

Cordially,

Juan Campos Avillar, M.D.

THE LIFWYNN FOUNDATION  
 30 TURKEY HILL ROAD SOUTH  
 WESTPORT, CONNECTICUT 06880

Hans Syz, M.D.  
 President

(203) 227-4139

Alfreda S. Galt  
 Secretary

(203) 227-4130

February 23, 1988

Dear Dr. Campos:

It was a pleasure to receive your recent letter and to know of your plans to resume a global correspondence on group analysis. We shall be glad to cooperate as far as we can although, as I am sure you realize, the trends of group analysis as presently practiced differ from the group analytic investigation introduced by Trigant Burrow.

You ask about a small write-up on the "life and actual state" of The Lifwynn Foundation and I enclose with this a report on our program which was published last summer in The Humanistic Psychologist. This article was one of the journal's "Institute Reports" and if you would like me to request permission for you to translate it for Plexus, please let me know--I feel sure they will agree. In case this paper is too long, I am also enclosing a statement which we use to answer inquiries about the Foundation. Perhaps one of these pieces will be suitable for your purposes.

You mentioned the difficulties of obtaining Dr. Burrow's writings in Spain and I am sending separately a copy of our bibliography which lists all of his books and papers. Unfortunately, several of the books are out of print but we have noted the ones that are available here. We also have reprints of most of the papers and shall be glad to furnish you with any that you want.

You ask about translation rights for Burrow's writings. Most of them are held by the Foundation and we would of course like to see his works available in other languages. The Neurosis of Man (which is reprinted in Science and Man's Behavior) appeared in Portuguese in Brazil in 1974. And as you will note in the bibliography, several of his papers were translated at the time of publication. But none of his writings is available in Spanish. If you have any suggestions along this line, we would be most interested to hear them.

It was good to know that you were a student of Dr. Foulkes at Maudsley Hospital. Apparently there was no contact between him and Dr. Burrow during the latter's lifetime. However, Dr. Foulkes and Dr. Hans Syz, whose name is no doubt familiar to you, began exchanging reprints in 1956 and met the following year at the Second International Congresses of Group Psychotherapy and of Psychiatry

in Zurich. This is Dr. Syz's native city and he had the pleasure of showing some of its beauties to Dr. Foulkes. They struck up a cordial friendship and in 1964 Dr. Syz took part, at Dr. Foulkes' invitation, in a panel discussion arranged by the Group Analytic Society in London.

I do not have any idea why Dr. Foulkes did not refer to Dr. Burrow in his 1942 paper. In Introduction to Group-Analytic Psychotherapy published in 1949, Dr. Foulkes mentions having come across a communication of Trigant Burrow's "more than twenty years earlier." Later of course he did refer at times to Dr. Burrow, Dr. Syz and my husband, William Galt.

You mentioned Dr. Burrow's introduction of the term phyloanalysis. This occurred in his paper "The Physiological Basis of Neurosis and Dream" published in The Journal of Social Psychology in 1930 but he never actually abandoned the use of the term "group analysis." This term (group analysis) was introduced, as far as I know, in "The Laboratory Method in Psychoanalysis" which was read at the Ninth Congress of the International Psychoanalytical Association in Bad Homburg in 1925 and published the following year in The American Journal of Psychiatry.

If you would care to receive any of these early papers, please let us know. Meantime, I am also sending separately a copy of Dr. Syz's 1963 paper, "Reflections on Group- or Phylo-Analysis" which I think will interest you.

We look forward to hearing from you again and hope that your new venture in international correspondence meets with success.

Sincerely,



Secretary

Juan Campos Avillar, M.D.  
Grup D'Analisi (Barcelona)  
Passeig de Sant Gervasi, 30  
08022-Barcelona, Spain

ASG:pw  
Encls.

Alfreda S. Galt  
Lifwynn Foundation  
30 Turkey Hill Rd.  
SOUTH WESTPORT, CONN 06880

U. S. A.

Barcelona, Mar 28, 1988

Dear Mrs. Alfreda Galt,

It was for me a great pleasure to receive your letter of February 23 and the news and materials you have sent me. Of course I am going to translate and have published in *Clínica y Análisis Grupal* the write-up on the "life and state" of the Lifwynn Foundation and the article published in the *Humanistic Psychologist* if you can obtain permission for us. But more than that, I decided to set up a seminar on the life and work of Trigant Borrow and the Lifwynn Foundation during these years to come. For that purpose I would appreciate if you could let me know how we could arrange to have copies of all the materials mentioned in the bibliographic leaflet. I would need to know if this should be arranged directly with the Foundation or if I have to direct myself to the Archives of Yale University. (<Grup d'Anàlisi Barcelona>) very much would like to opt for the copyright for the Spanish version and also to freely quote in English from these works.

I was aware already that Dr. Foulkes quoted both Dr. Szv and Dr. Galt in his "Introductory Book" of 1948, but not Trigant Borrow himself. He mentioned having read Borrows in the middle of the twenties in the Foreword of *Therapeutic Group Analysis* and having been inspired by these readings to try to put group analysis at the service of groupanalytic psychotherapy. Really I feel very excited with this new field of research opened up by my correspondence with you. I ignore if Dr. Hans Szv or yourself were ever involved in the development of what is today the International Association for Group Psychotherapy. With Max Rosenbaum we are preparing for the next International Congress in Amsterdam a panel that goes under the name of "Pioneers' Re-encounter: The Fathers of our Constitution in a Fishbowl". I do not know if any of the members of the Lifwynn Foundation still participate in such congresses, but if any of you are willing to come it would be a great honor to us and a still greater contribution to group psychotherapy to count with you as a central figure in such a panel.

Thank you again for your very generous and "contentive" response to my wish of knowing with others. With very best wishes and Easter greetings,

Cordially,

*Send to Juan Campo*

THE LIFWYNN FOUNDATION  
30 TURKEY HILL ROAD SOUTH  
WESTPORT, CONNECTICUT 06880

*1988-90 BANAAG 1-4*

Hans Syz, M.D.  
*President*  
Alfreda S. Galt  
*Secretary*

(203) 227-4139

(203) 227-4130

April 19, 1988

Dear Max:

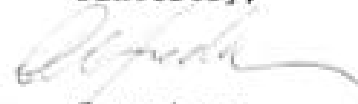
Many thanks for sending me Dr. Campos' letter--it is not often that I am described in such charming terms and I was delighted to see it.

When his inquiry first came, I suspected your influence and we are grateful for any encouragement that you gave him to get in touch with us. We have heard from him a second time with a request for all of the writings listed in our bibliography and an inquiry about the possibility of obtaining the rights for Spanish versions. It's delightful to have such a warm-hearted response from over the water.

Many thanks, too, for your good wishes. Hans and Emily have just returned from Florida where they had a splendid visit. Both seem well. I am suffering from a flare-up of rheumatoid arthritis, as is customary this time of year for me and am about to go to California to seek relief in the dry, hot days there.

With every good wish to you and Belle,

Sincerely,

  
Secretary

Dr. Max Rosenbaum  
150 East 56th Street  
New York, New York 10022

ASG:pw

1988-90 CORR RG 1-5

THE LIFWYNN FOUNDATION  
30 TURKEY HILL ROAD SOUTH  
WESTPORT, CONNECTICUT 06880

Hans Syz, M.D.  
*President*  
Alfreda S. Galt  
*Secretary*

(203) 227-4139  
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April 20, 1988

Dear Dr. Campos:

We were delighted to receive your letter of March 28th with its enthusiastic response to our previous communication. Your plans are most stimulating and we will be glad if the materials we send assist in bringing them to fruition. The possibility of a seminar on Dr. Burrow's work is especially interesting and we hope you will keep us in touch with these plans.

I have talked on the telephone with the editor of the Humanistic Psychologist which published my short article entitled "The Lifwynn Foundation." He will be glad to have you translate the article and publish it Clinica y Análisis Grupal. He requests that acknowledgment of the original publication be made in your journal and will appreciate receiving a copy when it appears. His address is:

Dr. Christopher M. Aanstoos  
Editor  
The Humanistic Psychologist  
Psychology Department  
West Georgia College  
Carrollton, Georgia 30118

Of course we would also like to have a copy.

We have reprints here of most of the papers listed in the Foundation's Publication List and we are making up a package for you containing as many as we have. What about the books? It sounds as though you are planning a small Trigant Burrow library, and we would be glad to contribute copies of the books that are available here, if you do not already have them. They are Science and Man's Behavior (including the full text of The Neurosis of Man), Preconscious Foundations of Human Experience, A Search for Man's Sanity, and Trigant Burrow: Toward Social Sanity and Human Survival.

The three earlier books unfortunately are out of print but we have a Xerox copy of The Structure of Insanity in which Burrow first put forth his formulations regarding attention. Possibly we could also send used copies of The Social Basis of Consciousness and The Biology of Human Conflict. Would it be helpful to anyone there to have a copy of the Portuguese translation of The Neurosis of Man? Incidentally, will your Burrow library be available to students, as well as to the members of your organization?

About the translation rights, it would not be possible to grant a blanket permission for all the writings listed in our bibliography. Each has to be handled separately: The Foundation controls the rights to some of the publications, but others are still in the hands of the publishers and permissions must be sought from them. The best procedure would be for you to let us know which of the writings you are interested in translating and how they will be used--whether for publication in a scholarly journal or perchance by a commercial publisher. Then we will undertake to arrange the permissions for you.

As far as quoting from the writings in English, I believe you need not hesitate to do so as long as the purpose is scholarly and credit is given in text or footnote to the original source.

Dr. Syz and I were both charmed by your suggestion that we join you at the next Congress of the International Association for Group Psychotherapy in Amsterdam, but it is not possible for us to accept. Dr. Syz is ninety-three years old and does not attend functions of that kind any more and I am also somewhat limited. Besides, I am not professionally trained and whatever knowledge I possess is in relation to the phyloanalytic studies here. Burrow's work unquestionably was a precursor of group psychotherapy but, as you know, he made a definite distinction between them. This was in part because of the primarily investigative purpose of his experiments and the inclusive nature of his studies in which therapists and patients were equally material to be observed by the group as a whole.

In reply to your inquiry, Dr. Syz did not participate in the early days of the International Association of Group Psychotherapy and only one of his papers was published in their journal. We all welcomed the recognition of Max Rosenbaum and others of the important pioneer work that was done by Dr. Burrow and his associates in the field of group studies. As you are undoubtedly aware, one of Dr. Syz's papers was reprinted by Max in Group Psychotherapy and Group Function.




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It is a pleasure to be in correspondence with you on these matters which are definitely in line with the Foundation's function as a center for information on phylobiological studies. We will look forward to hearing from you again as your plans mature.

With cordial greetings,

Sincerely,



Secretary

Dr. Juan Campos Avillar  
Grup D'analisi (Barcelona)  
Passeig de Sant Gervasi, 30  
08022-Barcelona, Spain

ASG:pw

*Juan Campos Aceller*  
DOCTOR EN MEDICINA  
PSICOANALISTA

*Copia*  
1988-90 CORRES 1-6

Alfreda S. Galt  
Lifwynn Foundation  
30 Turkey Hill Road South  
WESTPORT, CONN 06880  
U. S. A.

Barcelona, 8th June 1988

Dear Mrs. Galt,

We were so excited with your letter of April 20th, that I cannot understand how a whole month has elapsed without answering you and thanking you warmly for such a most generous offer. You guessed rightly, we certainly would love to have a small Trigant Burrow Library here in Europe, the same as we have set up already with other groupanalytic authors such as S. H. Foulkes and of late with Patrick de Maré. To give you an idea of the sort of work we are engaged in, I am sending you by separate mail a copy of the latest article of Pat de Maré of which we made a bi-lingual O.T.D.E. edition.

To start with, we thank you for getting for us permission from the Editor of Humanistic Psychologist to translate and publish your article in Clinica y Análisis Grupal and we will proceed as you suggest.

Regards books, we have in our possession Science and Man's Behavior which includes The Neurosis of Man, edited by your husband, and A Search for Man's Sanity. We would be interested in all the rest and particularly in the xero copies of the three earlier books. The Portuguese translation of The Neurosis of Man could be helpful to us, mostly in order not to coin new neologisms, that is one of the reasons we try to publish bi-lingual editions. Of course, we would be prepared to pay for any expenses incurred in mailing and xerocopying of the papers and books. In case that this type of payment is not considered by your Foundation, we would like to make a donation to further your aims. We understand that translation rights should be handled one by one and we will proceed accordingly once glance through the materials.

I am sorry that Dr. Syz cannot join us in Amsterdam, even though I had the crazy idea that it would be very interesting to have him in the "Fishbowl" with Norbert Elias, who is living in Amsterdam and I think is of the same age. However, I will not your excuse of not being professionally trained in order to excuse yourself from coming to Amsterdam. The sort of knowledge you possess is for me the only valuable one. And even though I have been duly trained, what I really appreciate from my training is that Group Analysis allows me to be still an amateur in this business.

Looking forward to continue our correspondence and contact, I remain,

C:\FU2\ PLEXUS\ SAGA COPIA LIFWYNN

THE LIPWYNN FOUNDATION  
30 TURKEY HILL ROAD SOUTH  
WESTPORT, CONNECTICUT 06880

1988-90 Cor AG 1-7

Hans Syz, M.D.  
*President*  
Alfreda S. Galt  
*Secretary*

(203) 227-4139  
(203) 227-4130

June 22, 1988

Dear Dr. Campos:

It was a great pleasure as always to hear from you and we appreciated your sending the stylish bilingual booklet containing Dr. de Maré's latest article. Your printer certainly did a beautiful job in the format and presentation. We would indeed enjoy seeing one of Trigant Burrow's papers presented also in a bilingual edition for your audience.

Our office manager, Penny White, put together a set of of the papers listed in the Foundation's bibliography and they were mailed to you on April 22 by surface mail. There was only one early paper missing and I enclose a copy with this.\* As you had evidently not received this shipment by June 8th when you wrote, we are wondering whether you would prefer to have us send the books by air mail. This would be somewhat expensive--approximately \$26.00. (Please forgive my having to quote the price in U.S. currency.) If you should wish to have the books sent by air mail, we will gladly accept your assistance with the postage. Otherwise, if they go by surface mail, we can easily absorb the cost.

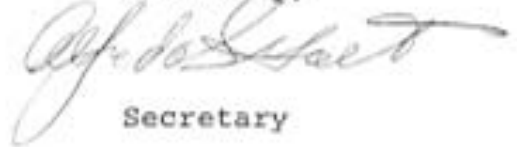
We also appreciate your offer to reimburse the Foundation for Xeroxes and we will be glad to receive the \$7.50 that it costs to Xerox the little book, The Structure of Insanity. Fortunately, however, we have second-hand copies of The Social Basis of Consciousness and The Biology of Human Conflict which are in quite good condition and which we are happy to send you. It is a satisfaction to think of these reports of Burrow's research finding a home in Europe.

We will postpone sending the books until we have instructions from you on how to mail them.

Perhaps some time you will explain further about the intriguing thought that group analysis allows you to be an amateur in the field. As I am sure you are aware, the root of the word is one motivated by love.

With every good wish from all of us here,

Sincerely,



Secretary

Dr. Juan Campos Avillar  
Grup D'Analisi Barcelona  
Passeig St. Gervasi 30  
08022 Barcelona Spain

ASG:pw

*x The paper make this envelope too heavy so we  
will send it with the books.*

1988-90 Case AG 1-8

THE LIFWYNN FOUNDATION  
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Hans Syz, M.D.  
*President*

(203) 227-4139

Alfreda S. Galt  
*Secretary*

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July 9, 1988

Dear Juan:

Your welcome check arrived yesterday and we are indeed glad to have it. Many, many thanks.

With every good wish to you and your work,

Sincerely,

  
Secretary

Dr. Juan Campos Avillar  
Grup D'Analisi Barcelona  
Passeig St. Gervasi 30  
08022 Barcelona Spain

ASG:pw

Alfreda S. Galt  
Lifwynn Foundation  
30 Turkey Hill Road South  
WESTPORT, CONN 06880  
U. S. A.

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Barcelona, 13th July 1988

Dear Mrs. Galt,

Once again the Lifwynn Foundation is overwhelming us with its generosity. The excitement with which I went to collect from the main rail road estation the parcel of articles sent to us on April 22 reminded me of the childhood days when I still belived in Noel. I could not wait to arrive home to open it, so I did it there and then, my eyes could not believe what they saw! Thank you, Mrs. Galt, I promise you that from here in Europe (<<Grup d'Anàlisi Barcelona>>) we will try to pay due tribute to the work done by Trigant Burrow and his friends and colleagues in America. I feel that in our field and beyond, in order to neutralise the deleterious effects of the "conservative revolution" we are going through those days, a revival of Dr. Burrow's ideas is needed. We will in this sense do our best.

Meanwhile, your letter of June 22 also arrived. I am glad, you did like the bilingual booklet we edited in honor of Pat de Maré. Pat is one of the most ancient group work pioneers alive in Europe today, and a close friend of ours. Cofounder with S.H. Foulkes of the Group Analytic Society(London) and Institute of Group Analysis, and former editor of G.A.I.P.A.C he encountered so many difficulties in having his article published in Group Analysis that we decided to do it ourselves. You will see, how his reseach in "Large Group" leads him very close to the conclusions at which Trigant Burrow arrived before. Or maybe it is from where they departed what led those great human beings into the research they did? We hope certainly to dedicate our second booklet to Trigant Burrow and to have it published and ready for distribution in Amsterdam. It would help us in this regard to know of your preferences. We would also appreciate some comments of you and/or of Dr. Syz on Dr. de Maré's work and, as well, and to tell us about the actual state of the Foundation and to know if it is nowadays still engaged in other activities besides the wonderful ones we had right now the pleasure to enjoy.

Tank you also for the books you are going to send us. Please do it by Air Mail, and please include the xerox copy of The structure of Insanity. We would also appreciate having a copy of your Trigant Burrow: Towards Social Sanity... the one J. Roberts so badly understood and mistreated in GR/AN 19(2), of Our Common Neurosis: Notes on a Phyloanalysis: A Study... the one you co-authored with Dr Thomson, of Dr. Syz Of Being and of Meaning, and of Phyloanalysis: A Study in the Group or Phyletic method of Behavior Analysis" of your late husband. Those may come by surface mail. I am going to send in advance to the Foundation US\$ 100 to cover expenses incurred in mailing and xerocopying of the papers and books.

Finally, my friend, may I call you Alfreda, congratulations. Once again you guessed regards my riddle against parnochial professionalism. The formula is square love: love for science based on love for people.

With my best and warmest wishes for you all, I remain,

Cordially,

Juan Campos Avillar, M.D.

c: FWB / PLEXUS / SAGA / LI FEWYNN FWZ

1988-90 Cor AG 1-10

THE LIFWYNN FOUNDATION  
30 TURKEY HILL ROAD SOUTH  
WESTPORT, CONNECTICUT 06880

Hans Syz, M.D.  
*President*  
Alfreda S. Galt  
*Secretary*

(203) 227-4139  
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July 26, 1988

Dear Juan:

The books that you requested by airmail were sent yesterday and the others will go out in a day or so. It is a pleasure to us, as I have written before to realize that these books will be available to a distinguished audience in your country. Your contribution of \$100 to cover the mailing expenses and Xerox copying is most generous; it will more than meet these expenses.

Some notes on the copies we are sending:  
As I wrote earlier, The Social Basis of Consciousness and The Biology of Human Conflict are both used copies--they were purchased from second-hand dealers and the people who owned them had no connection with the group. At the same time, I want to explain that Dr. Thompson's collaborator on Our Common Neurosis was my mother, not me. In the foreword I wrote to Toward Social Sanity..., I explain my introduction to group analysis as a teen-ager.

In your last letter you ask about the Foundation's present activities. Our information program, which includes the distribution of research reports such as our mailings to you, actually comprises a large proportion of our total program. In addition, there is constant correspondence with interested people in this country and abroad; the preparation of papers and reports for meetings and journals; and occasional conferences here.

The research side of our work is minimal, I regret to say. There is not the day-by-day observation of ongoing group process such as occurred during the lifetimes of the pioneers. This is due to the age and limitations of our staff as well as to the social neurosis to which we are constantly subject. Even our limited program will not last long, however, as the resources of the organization will not suffice to keep it going indefinitely. However, in the meantime we can function as one place within our disordered society where the opportunity remains to observe the involvement of oneself and others in dition.

When I first looked over the booklet you composed for Dr. de Mare I was concerned more with the format than with the content. But we will go back and review it and I will pass along any comments that Dr. Syz has to make on it. With respect to the booklet on Trigent Burrow which you hope to have ready for



distribution in Amsterdam, we would of course be glad to respond to any ideas that you have on this project.

You are correct that Dr. Roberts did not care for Toward Social Sanity... and I would say that Saul Scheidlinger (GA 20-1) was even less enthusiastic about Dr. Burrow. I think that Max's response in the current issue is quite masterful and I'm sure it is pleasing to you as well.

Again, let me say that your appreciation of our efforts is heartening but as I have indicated in this letter, we are delighted also by the interest you express for yourself and others.

With every good wish and cordial greetings,

Sincerely,



Dr. Juan Campos Avillar  
Grup D'analisi (Barcelona)  
Passeig de Sant Gervasi, 30  
08022-Barcelona, Spain

ASG:pw

P.S. As you see, I have already accepted your suggestion to use our first names.

1988-90 Corr AG 1-A

Alfreda S. Galt  
Lifwynn Foundation  
30 Turkey Hill Road South  
WESTPORT, CONN 06880  
U. S. A.

Barcelona, Sept. 28, 1988

Dear Alfreda,

Once again more than two months elapsed for me answering your very kind letter of July 26th. Meanwhile, both the airmail first parcel with books arrived before my Summer vacation, and finally, also, last week the surface mail parcel, where your "Towards Social Sanity ..." came. Please thank Mrs. Penny White for all the care she put into it.

In the case it may serve as an excuse for my delay in answering or sending at least a thank you note, which it does not, I may aduce on my defense that I was so entranced during my holidays' reading on Trigant Burrow's works that I did not find the time. Now that I receive yours and the rest of his cooperators at the Lifwynn I am afraid is going to be worse. Since I got my eyes on your book last Friday I could not let it go from my hands. Congratulations Alfreda! So I am running the risk of becoming a Lifwynn scholar, or an addict! Even though, I cannot explain to save my life how this stupid of J. Roberts -your reviewer in Group Analysis- could be so short sighted, and show so little understanding not to see the beauty of such a tenderly knitted editorial peace of work, as is your book, unless he was blind, suffering from or just a lost case of "I-complex" neurosis. From my own reaction you may see Group Analysis cannot be learned from the books nor from correspondence! but I wonder what my reaction to your book may have been, had I not first gotten in touch with you and done all this propedeutic reading on Burrow?

Thank again for your generosity. After all you did for us, what may we do for you here in Barcelona with our group (<Grup d'Anàlisi Barcelona>)? Well, first, on the next issue of CLINICA Y ANALISIS GRUPAL, PLEXUS is coming my translation of the The Foundation Lifwynn' stament to answer enquires. I would like also to review your book for CLINICA Y ANALISIS GRUPAL, and other Spanish, Italian and Portugese we have syndicated through PLEXUS. I take you have reviews from other Journals besides Group Analysis. It would help me to write mine if you may pass me copy of them! I will send you copy of an English summary of it before being published.

I do not know if Spanish publications may be of any use in your Library, but in case it does or you are just curious about if I may send you a copy of "El Grupo, lugar de encuentro y divergencia", a recent book where there figure the foundational text of newly foundedf SOCIEDAD ESPAÑOLA PARA EL DESARROLLO DEL GRUPO, EL PSICOANLISIS Y LA PSICOTERAPIA (SEGPA) -Spanish Socley for the Development of the Group, Psychoanalysis and Psychotherapy where it figures my adress to the Society as its first President "THE THERAPIST PLEXUS: From group identification... to professional identity. There you may find what I mean by myself being in Group Analysis, Just an amateur". Would the Lifwynn Foundation accept being proposed as Honorary Member of this Society?

I have been invited to write the Presentation and a Chapter of Foulkesian Group Analysis, for a most important Italian Manual on Group Psychotherapy. Be sure, his attempt at converting Burrow's Group Analysis into a psychotherapeutic method is to be explained.

Regards "My seminar"...well we are initiating at the University of Barcelona a Postgraduate Interdepartmental Master in the Sociology of Health with the Chairs of Sociology, Anthropology, Political Sciences and Economics. I will give there a two years course in Group Analytic group methods to students on the Master Program and Ph.D. students of those Departments; the first year will be experiential, and, a requirement for the second mostly scholastic based on a review on the life and works of Burrow, Foulkes and de Maré. In this regard, I would appreciate if you could share in case there is any, some photographic material or recording on the actual proceedings of what went on the Camp at the Adirondacks, or of what went there, so far the best and most account I read your youth reminiscences in the Foreword to "Toward..." Also yours and/or Dr. Syz's comments on de Maré's "The History of the Large Group" and my hypothesis that if there is any resemblance between this work and that early Burrow's Group Analytic work are based either in size of the researching groups or in personality traits of the conveners. By the way we are already going for a second (paper back) Edition of the "History..." and studying the possibly of a Computer Based edition, of the original manuscript of a book new book of his: "KOINONIA:THE ROLE OF DIALOGUE AND CULTURE IN LARGE GROUP" If this project works we may think of doing the same with the "Lifwynn Books"

Just to finish and thinking bold. Let me tell you about a dream of mine, or rather a desire. I convinced Pat de Maré to "convene" a bi-lingual five-day-workshop of Large Group during the Amsterdam Congress. Do you or any of your group feels still young enough at heart...and, also strong enough to support him or her in conducting a long week-end (4-5 days) residential workshop on Group Analysis, Adirondacks style, this side of the Atlantic? If you where to do something similar in America, even if it were a whole month Summer Camp sure I would come, and mind, I'm on sixty Aprils already.

Well you, Alfreda, you see we have in Spanish a saying that goes like "más vale tarde que nunca!". With my letters, the truth goes just the other way round: "Better never, than late". With my best and warmest wishes for the Winter to come, I remain,

Cordially yours,

---

Juan Campos Avillar, M.D.

P.S. I will go and send you copy of "El Grupo, lugar de encuentro y divergencia" anyhow.

Copy to Max Rosenbaum and Pat de Maré

1988-90 Conn AG f-12

THE LIPWYNN FOUNDATION  
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Hans Syz, M.D.  
President  
Alfreda S. Galt  
Secretary

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(203) 227-4130

November 11, 1988

Dear Juan:

Now it is my turn to apologize for having taken so long to respond to your letter of September 29th. It arrived at a time when we were about to hold a small conference here at the Foundation and the details of arrangements and follow-up kept us occupied for some time.

Nevertheless, it was a great pleasure to have your enthusiastic reaction to Toward Social Sanity.... I am delighted to hear that you will review it for Clinica y Analisis Grupal, Plexus and that your review will be syndicated. As you requested, Penny has put together copies of the other reviews that we received and we will send them under separate cover. Some were especially thoughtful and I believe you will enjoy Hugh Mullan's review from The International Journal of Group Psychotherapy, if you have not already seen it.

It was good to know, too, that your translation of the Foundation's statement of aims and purposes is to appear in the next issue. I imagine you mean the single blue sheet describing our past and present program (not the report from The Humanistic Psychologist).

We have received the handsome book El Grupo Lugar de Encuentro Y Divergencia and much appreciate your sending it to us. Unfortunately there is no one in our office who reads Spanish but we are planning to get a Spanish-English dictionary so that we can at least read a few lines from your article on "The Therapist Plexus..." It would probably not be appropriate for the Foundation to accept your invitation of honorary membership in the Spanish Society for the Development of the Group, Psychoanalysis and Psychotherapy--the scope of our work does aim in a different direction but we are grateful for your thought in making this suggestion.

Congratulations on the opportunity to write the presentation and a chapter on Foulkesian Group Analysis for an important Italian manual. This must be a welcome opportunity and I am glad to hear that you plan to refer to Burrow in your article. Is it correct that Foulkes "converted Burrow's group analysis into a psychotherapeutic method," as you say in your letter? Dr. Syz's recollection of his conversation with Dr. Foulkes was that the latter picked up the term "group analysis" on the mistaken

assumption that Burrow stopped using it after introducing the term "phyloanalysis." However, he does not have the impression that Dr. Foulkes had actually taken over any of the theory, method or conclusions of phyloanalysis.

Congratulations, too, on the graduate program in The Sociology of Health in which you will be participating at the University there. It sounds like an extremely challenging program and one that should hold much interest for you and other professors. You ask about photographs of some of the early group days and actually the little that we had was sent for preservation to the Department of Manuscripts and Archives at Yale University several years ago along with Dr. Burrow's papers. I'm sorry to have to disappoint you in that regard.

As for transcripts or recordings of group meetings, Dr. Burrow felt these would be misleading for reasons that he explained in a letter to Thomas D. Eliot which appears on page 232 of Toward Social Sanity. The only attempt to indicate the nature of the interchange in the phyloanalytic groups, appears in my husband's little book, Phyloanalysis which was among the material that we sent you. But as Burrow indicates in the preface to Phyloanalysis, he continued to feel that such records of group meetings were not helpful and the book was not widely distributed.

You may want to look up also Burrow's 1928 paper "The Autonomy of the 'I' from the Standpoint of Group Analysis" in your quest to understand his approach better. This paper records an attempt to explain his work to the American Psychoanalytic Association. In addition, The Neurosis of Man can be read as a series of group sessions with the reader, one reason why it is so repetitious.

My days have been very full recently and I have read only about half of Dr. de Maré's interesting "History of Large Group Phenomena...." So I am going to postpone any comments on it until I have had a chance to finish it and perhaps to read some sections to Dr. Syz. He and I are both impressed by your "bold thinking" with respect to a "residential workshop on group analysis, Adirondack style" at the Amsterdam meeting next summer. My own feeling is that, because of its inclusive nature, phylobiology cannot be demonstrated or "taught" in the usual way. As a student of Burrow's, I am always glad to meet with other students who are trying to incorporate his findings into their own lives and work. But phylobiology is based on the hypothesis that teacher and student, therapist and client are equally subject to a prevalent feeling disorder. In view of this, it would be misleading for Dr. Syz or me to undertake to "lead" a workshop since it would imply that such a "sampling" of phyloanalysis could really give the participants a sense of the research. Actually I think the study needs a definitely self-inclusive approach by the student on his or her own before the purposes become clear. I hope you understand our reluctance to accept your invitation and that you will not ascribe it to lack of appreciation for your enthusiasm and

-3-

optimism.

As always this brings best greetings from your friends here  
and thanks for your warm-hearted interest.

Sincerely,

  
Secretary

Dr. Juan Campos Avillar  
Grup D'analisi (Barcelona)  
Passeig de Sant Gervasi, 30  
08022-Barcelona, Spain

ASG:pw

7728-90 Grant-13

THE LIPWYNN FOUNDATION  
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WESTPORT, CONNECTICUT 06880

Hans Syz, M.D.  
*President*  
Alfreda S. Galt  
*Secretary*

(203) 227-4139  
(203) 227-4130

June 5, 1989

Dear Juan:

I was very glad to hear from you. I have thought of you many times in the last few months and have wanted to put you in touch with the changes we are going through here. But somehow the days sped by with so many matters occupying our attention that I have had to postpone writing.

I am not sure how much Max told you about our present situation: We have for years anticipated that the Foundation would terminate when those of us who knew and worked with Burrow were no longer able to continue. However, in the last year or so, we have been encouraged by the interest of a few friends who strongly favored the Foundation's continuing as a center for the kind of social self-inquiry that was originally conducted here. In spite of our financial resources being seriously depleted, we are now looking forward to renewed vitality with a younger Research Director, John R. Wikse, Ph.D., who has been teaching Social Theory at Shimer College in Illinois.

Naturally, Max was one of the first of our friends to be informed about these changes and he was good enough to give us an hour during one of Jack's visits here to meet him and talk about our plans. Actually I am not planning an immediate retirement--even with this new addition to the Foundation's staff, it is so tiny that it cannot really spare even as senior a member as I am. As a matter of fact, Jack is hoping to build an expanded dialogue involving the far-flung correspondents with whom I have been exchanging letters for many years and of which you have been such an inspiring member. With some help from the rest of us here, Jack has drafted the enclosed proposal for such a dialogue and we would greatly welcome any comments or suggestions that you may have on it.

Another matter that interests Jack is the question you raised of a possible workshop demonstration of a phyloanalytic group which you had proposed for the Amsterdam meetings. As I wrote you, this did not seem feasible, yet we must learn how to transmit the method and perspectives of group analysis as Burrow conceived it, to those who are concerned with later developments in the field. It is a problem that we will be hoping to address in the future with whatever advice you can give us.



-2-

I am sorry to write you that I have had to postpone for the time being finishing my reading of the thoughtful work by Patrick de Mare. I have read about half and marked passages that were reminiscent to me of some of Burrow's viewpoints, but I have still to get the sense of the work as a whole. I have been embarrassed to write you of my procrastination in this regard and hope you will understand it is simply that my reading in general has been crowded out by other obligations.

It is impressive to hear of the many organizations that are seeking your input at their meetings. I am sure you give them lively and interesting accounts. Is it possible that you address each group in its own language?--this would indeed be remarkable. There is no one on our immediate staff who reads Spanish and it would probably not be possible for us to have an entire paper translated. But we would enjoy seeing your remarks about Dr. Burrow and I am sure that I could get a friend to put them into English. If you do not mind sending your papers on that basis, we would be very glad to have them.

It is a pleasure to be in touch with you again. And we hope things continue to go well for you and all the valuable projects in which you are engaged.

Sincerely,



Secretary

Dr. Juan Campos Avillar  
Grup D'analisi (Barcelona)  
Passeig de Sant Gervasi, 30  
08022-Barcelona, Spain

ASG:pw  
Encl.



## A proposal by The Lifwynn Foundation

The Lifwynn Foundation would like to initiate an interdisciplinary exchange among people in various fields who are concerned about human disorganization. We are surrounded by evidence of the capacity of our species for collaborative and coordinated interaction--in medicine, art, commerce and education, and even in the complex process by which the words on this page become meaningful signs to the reader. Nevertheless, human endeavors are also marked by painful disorder that reaches into our homes and work places, into our schools and legislatures, and into the relations among cultures and peoples. The cause of this prevalent disorder is itself a source of further disruption in argument and disputation. It is only clear that there is no consensus on how to prevent progressive deterioration of our relations with each other and with our environment.

Since its inception in 1927, The Lifwynn Foundation has studied this condition of collective social fear and rigidity by establishing a group context of social self-inquiry. The results of this group study have been published in numerous books and articles.

Through the dissemination of this work, we are in correspondence with scholars throughout the world who have expressed concern about the problems of fragmentation and hostility which separate us as a species from ourselves.

We have been particularly concerned to raise the question of how to speak "for the species" in investigating the biological, sociological and ideological dimensions of these problems. This

inquiry into the social self we called "phylobiology" to emphasize that relations within the "phylum" of humankind (i.e., our collective social mood), are experienced physiologically within each of us. Therefore, an inquiry into our physiological condition as a species--what Dr. Trigant Burrow who initiated this study called our "ecosomatic" relations--is an inquiry into ourselves, as a community.

Phylobiology questions the separation of the "inner" life from the "external" world--the duality of self and society. In other words, social self-inquiry breaks down the dichotomy between subjective and objective and shifts the focus to the common background of feeling which we actually live and experience.

But social self-inquiry is not an attempt to develop phylobiology as an alternative, competing disciplinary framework with an ultimate "right answer" to human problems. Rather, its uniqueness is its inclusivity. We envision that phylobiology viewed as a discipline, as a concept or category, would "disappear" in the actual matrix of a holistic dialogue about the problems of survival. This is so, because phylobiology is a self-inclusive practice, not a mental definition or model or theory of reality. It is oriented toward a more intuitive, instinctual awareness of social or group mood which is not easily articulated in analytical ways. It does not wish simply to analyze problems but to integrate and synthesize as well. Thus psychological, sociological, historical, physiological, chemical descriptions of the social self all potentially offer insights as indicators of our integral experience or "mood." But competing claims to causal explanation

reinforce the problem of the restless cacophony of defensiveness and self assertion in which we lose our identity as a species.

The questions of social self-inquiry are most pressing: how to let go the habits of apartness and opposition, the stand-offishness and social isolation that characterize our group life.

Until we come to consult our sense of human solidarity as a background function, phylobiology will be an experimental learning about how to integrate genuine autonomy and authentic community.

From the group work begun by the Foundation, there are many insights into this relationship between autonomy and community pointing to problems of authoritarian self and social images which transform identity into self-preoccupation and make community conformist and totalitarian.

Phylobiology is an invitation to follow the tracks of the pain of our separation as a species into our bodies (individual, social, economic, political). It is a practice of meditative experience and community observation, which recognizes that we are biosocial animals and that our social structures are encoded in our physical bodies. From the standpoint of phylobiological research, there is an immediate, intuitively experienced reality of the bonds which unite us.

Within us as individuals there exists a primary motivation which can be perceived and contrasted with all ulterior, secondary motives. This primary motivation is preconscious--our inherent background, our basis. Without its continuity there would be no standard to judge peace, justice, rest, trust or security.

To sensitize ourselves to this awareness, we wish to develop

among our friends a published conversation on the subject of the biological, sociological, and ideological obstacles to the functioning of human solidarity.

We propose to edit and publish, from among our regular correspondents, a dialogue which will generate specific research and writing projects, collaborative workshops and conferences intended to extend gradually the circle of our correspondence.

Freedom and friendship share the same root. We invite you to join with us to recognize among ourselves that freedom which is a background reality to life, not a utopian dream.

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among our friends a published conversation on the subject of the biological, sociological, and ideological obstacles to the functioning of human solidarity.

We propose to edit and publish, from among our regular correspondents, a dialogue which will generate specific research and writing projects, collaborative workshops and conferences intended to extend gradually the circle of our correspondence. [As an aspect of this endeavor, we hope that Lifwynn Camp, where Burrow carried out his original group analysis, can be revitalized as a setting for social self-inquiry.]

Freedom and friendship share the same root. We invite you to join with us to recognize among ourselves that freedom which is a background reality to life, not a utopian dream.

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*Juan Campos Avillar*

DOCTOR EN MEDICINA  
PSICOANALISTA

*Copie*

Barcelona, December 14th 1989

Alfreda S. Galt  
Lifwynn Foundation  
30 Turkey Hill Road South  
WESTPORT, CONN 06880  
U. S. A.

Dear Alfreda,

On December 23rd 1988 I started to write you a letter. A year elapsed since, and still it is to be finished. I did try again before going to Amsterdam this summer but to no avail. Shame on me! Yes, Max already advanced me something about his last visit to you and anticipated some of what you now tell me regarding the future of the Foundation. We certainly have intention to discuss this matter further when Max and I meet in Amsterdam for the Congress. Let me though, before I answer your letter of June 5th, copy for you something that I already wrote in the letter that was never mailed.

"Little by little, through reading the materials you have sent me, but mostly, also, thanks to the correspondence we maintain, I am becoming more and more familiar with the spirit of Group Analysis. Of course I understand your and Dr. Syz's reluctance to participate in a "Adirondack styled Amsterdam workshop" or to accept honorary membership in our or any other Professional Societies. More than that, your way of putting it helps me to understand as well as feel why Dr. Burrow did not become a "guru" and the Lifwynn Foundation a sect. Of course, that is more than can be said of Dr. Freud and his International. But, how are we poor humans to be cured of our "social neurosis"? I tell you my way. I will go on with my reading and writing and experiment on myself and with the group with which I work on the sort of group work we are doing" In this direction we have just now legally constituted <<Grup d'Anàlisi Barcelona>> and edited an explicative booklet about it, of which I am enclosing a copy in English. You will see how close we are in our thinking and aims.

As you can imagine I am quite enthusiastic with the project you are telling me about in your letter. Certainly you may count with all my support and sympathy. I feel it is time for the Foundation to come out of the "Ivory Tower" and to stop living on reminiscences. "World neurosis" ostracised the thinking and work of Trigant Burrow and life collaborators. Of course it would be a shame if the task the Foundation is carrying out nowadays were to be discontinued. Remember Burrow's last words "We will go on!" But, Who are we? and, How can we be of any help!

I am sure there are many around the world who would join us for such an endeavour. Some sort of Lifwynn Dialogues would be of great help. The idea of expanding the circle of your far flung correspondence is great. See how it worked so far with a few of us. The important question to me, however, is not so much to make a historical

copy 2

landmark out of the work and life of Trigant Burrow, but to continue the line of research he initiated and to find ways of making his ideas operatively effective in changing ourselves, the Mankind Group. As a precedent for this "Correspondence" we may think of the one started in the Spring of 1948 by Trigant Burrow himself in relationship with "Neurosis of Man" or the one started by S. H. Foulkes in 1967, after retiring from Moudsley Hospital. With the latter, G.A.I.P.A.C. (Group Analysis International Panel and Correspondence) I had plenty of experience. Out of this emerged the "European Group Analytic Movement" in which I met Max. So I may be of some help in this respect.

I was hoping to find time in Amsterdam to discuss with Max how we could best help you with your project. Unfortunately the Congress moved at such a pace that this was not possible. One of the things that emerged from the Congress was Plexus editores, a network of group journal editors which I coordinate and that may be helpful to let your project be known, in case you are interested. Also, the next World Congress on Group Psychotherapy which is scheduled for Montreal in 1992 would be a good occasion for this purpose. However I would like to know more about the Lifwynn Foundation proposal and the plans you have for launching it. I am puzzled by the two alternative endings to the TLF draft, in one of which the following paragraph is missing "As an aspect of this endeavor, we hope that Lyfwynn Camp, where Burrow carried out his original group analysis, can be revitalised as a setting for social self-inquiry". Which one is valid? Is there really any chance of revitalizing the Lifwynn Camp for this purpose? Please let me know more about this and what concretely I can do for you.

Looking forward to hearing from you soon. In the meantime, I wish a Merry Christmas and Happy New Year!!

Cordially

Tuan

Enclosure: "Grup d'Anàlisi Barcelona".

Jack

1988-90 Cor AG 1-15

THE LIFWYNN FOUNDATION  
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Hans Syz, M.D.  
President  
Alfreda S. Galt  
Secretary

(203) 227-4139  
(203) 227-4130

March 2, 1990

Dear Dr. Campos:

I am writing in response to your letter of December 14th to Alfreda Galt. As you know, since I became research director of The Lifwynn Foundation we have been attempting to develop our correspondence into a network of friends and collaborators--to put them in touch with one another, and to develop a new stage of research. In this regard, I was most interested to read your booklet. I think that the way you characterize Burrow's work ("The first psychoanalytic investigation of the authority principle") is most important!

We are currently preparing a first edition of "Lifwynn Correspondence" in which we will announce what we are doing. Since you say that you are "actively engaged in a developing correspondence network of collaborators of The Lifwynn Foundation," I hope it is all right if we quote your description of Burrow's work along with remarks from others of our correspondents. We hope to have "L.C." out by mid-March and will of course send you a copy.

I am enclosing a proposal for a conference on addiction we are planning for this coming Fall. This is an example of what we are intending as a continuation of our tradition of "social self-inquiry."

I'm also interested in what you are doing with Plexus editores and I think that we should talk about how our developing networks might manifest themselves at the Montreal Congress in 1992.

There is a chance that Lifwynn Camp will be revitalized. We had a small group of friends there last August. We are organizing a one-week workshop-retreat there for the last week in July (22-28) on the theme of "solitude and community." We are hoping that gradually we may be able to have an extended stay there during the summer and utilize the setting for studies of community processes. Perhaps there will be a time when you can join us there!



-2-

I'm also enclosing some of my writing so as to introduce myself to you. "On Addiction" is a working paper I'm writing to organize our pre-conference dialogue. The "Night-Rule" essay is from Montague Ullman's The Variety of Dream Experience (Continuum Press, 1987).

Best regards and good luck in your work,



John R. Wikse  
Research Director

Dr. Juan Campos Avillar  
Passeig St. Gervasi 30, Rt.  
08022- Barcelona, Spain

JRW:pw  
Encls.

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Hans Syz, M.D.  
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March 6, 1990

Dear Juan:

I want, along with Jack, to acknowledge your fine letter of December 14th and to apologize for our long delay in acknowledging it. As you can imagine, I have been somewhat overwhelmed by the change in our living arrangements here and the increased office activity. Needless to say, the letter is most welcome but I have had to postpone many things that I would ordinarily have done far sooner.

Your letter and the accompanying booklet are of intense interest. I appreciated especially the quotation from your letter of the previous year and the clear and comprehensive historical summary at the beginning of your brochure. The work of "Grup d'Anàlisi Barcelona" is indeed progressive and unusual and it is a satisfaction to read of it.

Jack is responding to your communication in greater detail and with several specific suggestions. I only wanted you to know how much your letter and brochure meant to me, in spite of my long delay in replying. Will other copies be available in case any of the readers of our new publication make inquiries on this subject?

With warmest greetings, as always,

Sincerely,



Dr. Juan Campos Avillar  
Passeig St. Gervasi 30, Rt.  
08022- Barcelona, Spain

ASG:pw

P.S. We're enclosing the section from Lifwynn Correspondence entitled, "From our Correspondents" in which we describe and quote from your brochure. Hope it seems okay.

### From Our Correspondents

For the past two years we at The Lifwynn Foundation have enjoyed an exchange of letters with Dr. Juan Campos Avillar of Barcelona, Spain. As a result, Dr. Campos has become more familiar with the work of the Foundation and we have come to know a remarkable organization, Grup d'Anàlisi Barcelona, organized in the mid-seventies.

With his last letter, Dr. Campos sent a brochure which describes in English the frame of reference and objectives of Grup d'Anàlisi...The organization aims to "promote an analytic attitude which facilitates the establishment of social contexts that allow the study of sociological, psychological and biological factors interfering with the human capacity for cooperative action as an individual and as a species within its ecosystem."

In the historical section of the brochure there is mention of the inadequacy of psychoanalysis to deal with its own "authoritarian" outlook; it then goes on to say:

The first psychoanalytic investigation of the authority principle that included the analytic function of a group process carried out by a group, was the one presented at the Congress in Bad Homburg in 1925 by the then President of the American Association of Psychoanalysis, Trigant Burrow. His article was on "The Laboratory Method in Psychoanalysis", which he presented the same year to the American Association.... The Group Analysis that Burrow defended was different from the group psychotherapies that were beginning to develop at the time. In the latter, the group is conceived as a collectivity of patients who must readapt their thoughts, feelings and behavior to "more normal ways"; where the prevailing criteria of normality in the community are not questioned nor the therapist's authority to interpret. On the other hand, the aim of Group Analysis is to investigate the obstacles for coordinated group functioning; it is a group method of analysis that implies the subjective participation of all members of a social group, where every investigator is both an observing subject and an object of observation.

Grup d'Anàlisi Barcelona is conceived as a nodal point, a new

group plexus, within the European Network of Group Analysis." And this networking function is carried out on a local, national and international level. The closing paragraph in the description of the organization states, "more recently Grup d'Anàlisi Barcelona is actively engaged in a developing correspondence network with collaborators of The Lifwynn Foundation." If any of our readers wish to communicate with Dr. Campos, please write us for a copy of the brochure.

We heard first from Dr. Colin Turnbull, cultural anthropologist and author, when Trisant Burrow: Toward Social Sanity and Human Survival appeared in 1984, a book to which he responded warmly. In a recent letter concerned with the upcoming Lifwynn Conference on Addiction, he wrote,

"I agree with David Bohm about our potential for addiction to thought. It is perhaps as insidious as any drug addiction, and even more difficult to root out and establish as but one of perhaps several modes of apprehension, and NOT always the most applicable!

To have a conference and ask the participants not to think would be novel, and under the right guidance might produce some exciting results. It used to send anthropology students into a state of shock when I tried it in a class, and told them that for a whole semester they were not only not to ask any questions verbally, but were not to speak unless told to. But I tell you, by the beginning of the second half of the semester they did not even want to speak or think. They were able to interact with each other and respond to situations directly, and with a

fullness of humanity that surprised even them, when they realized what they had done, and how much they had accomplished without 'thinking'. The class was one attacking problems of the field experience...a very different thing from the formal classes commonly taught on "field method". The techniques are common to certain kinds of theater training, but have been totally ignored by anthropology, which suffers as much as any social science from the addiction to thought. Even the traditional 'moment of silence' is seen as an opportunity for uninterrupted and highly concentrated thought rather than as an opportunity to concentrate on the abolition of all thought, a total sacrifice of self, an opening of oneself up to another whole state of being. And far from being empty, as some imagine, what a fullness we find in that state...and what a different creature is our mind once we learn the art...or rather, re-learn it."

*Juan Campos Villar*  
DOCTOR EN MEDICINA  
PSICANALISTA

**COPIA**

1988-90 CA 161-17

Grup d'Anàlisi Barcelona  
P2 San Gervasio, 30, 69  
08022 Barcelona, ESPANA

Barcelona, 26 de Abril de 1990

Alfreda S. Galt  
Secretary  
The Lifwynn Foundation  
30 Turkey Hill Road South  
Westport, Connecticut 06880  
U.S.A.

Dear Alfreda,

I received your letter of March 6, 1990 and Jack's letter and proposal by the Lifwynn Foundation. I am heading for a Congress in Madrid tomorrow and don't want to postpone answering you both with this letter. I shall answer Jack's letter separately as soon as I find a moment to do so. In the meantime I kindly ask him to excuse me.

I am glad that you like our booklet and, of course, I will gladly send some copies onto you. I hope that some day you will have the chance to tell me something about the other booklet, the one of Pat de Maré. Since corresponding, however, is somewhat slow and difficult, I feel it would be great if I could join you for the one-week workshop-retreat at the Lifwynn Camp, July 22 July 28 that Jack is thinking about. How would you feel about this? As far as myself is concerned, I think that would be the best way I could help to launch the Lifwynn Correspondence Network.

Tell Jack that, of course, he can quote me freely from anything I wrote; I hold no copy rights and I am very honored if my word is spread. I am looking forward to the first issue of L.C. he announced for mid-March.

I am also writing a manual on Group Analysis which includes from Freud to Foulkes and beyond, and it centers on Trigant Burrow, of course. I will be working on it this Spring and I am going to quote profusely from his texts. Would you please tell me how to go about the mechanics of copy rights with the Lifwynn Foundation about the texts I quote? The book will be published in Spanish as part of a collection in Sociology.

I read Jack's paper on Addiction and the Night Rule... I would like to discuss them with you. I quote from the latter in a paper which I am finishing this week for publication in homage of the fifties anniversary of Freud's death.

With best wishes to you both and hoping that my dream of meeting personally will come true,

Cordially,

4100

Cordially,

Joan Campos i Avillar

PS: In mid-September, the Board of Directors and Executive of the IAGP will be meeting most likely here in Barcelona. That is the time when final arrangements about the Montreal program (August 22-28, 1992) are made. So, it would be a good chance to include anything you feel would further a rekindling of Trigant Burrow in this context. For instance, a pre- or post-Congress meeting at Lifwynn Camp could be arranged.

1988-90 (over AG 1-18)

THE LIFWYNN FOUNDATION  
30 TURKEY HILL ROAD SOUTH  
WESTPORT, CONNECTICUT 06880

? APRIL 1970

Hans Syz, M.D.  
*President*

(203) 227-4139

Alfreda S. Galt  
*Secretary*

(203) 227-4130

Dear Juan:

As you can see, we have included an excerpt from your fine booklet in our new publication, Lifwynn Correspondence. We hope it is alright with you that we offer to send copies of the booklet to anyone who is interested. We can easily Xerox these from our own copy but if you have a few available, it would be nice to have the original to send them.

We have no idea whether there will be responses to these various offers; this is our first undertaking in this line. For this reason we hope very much to have any comments or suggestions that you may have on the publication. For your information, we are also enclosing a statement about the Foundation's financial condition which we have sent to a few of our oldest friends. I think you are already familiar with the information in it.

This brings many good wishes from your friends here and the hope that you are beginning to enjoy a beautiful spring.

Sincerely,

*Alfreda*  
Secretary

Dr. Juan Avillar Campos  
Grup D'analisi (Barcelona)  
Passeig de Sant Gervasi, 30  
08022-Barcelona, Spain

ASG:pw  
Encl.



1988-90 Cor BG 1-19

THE LIFWYNN FOUNDATION  
30 TURKEY HILL ROAD SOUTH  
WESTPORT, CONNECTICUT 06880

Hans Syz, M.D.  
President  
Alfreda S. Galt  
Secretary

(203) 227-4139  
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May 21, 1990

Dear Dr. Campos:

Thank you for your letter of 26 April. We were pleased with your offer to attend our workshop at Lifwynn Camp this summer. Unfortunately, with various changes of schedule of potential participants for the retreat at camp, we are forced to cancel the workshop. There may be a possibility for next summer, or perhaps in conjunction with the Montreal program in 1992 (camp is quite close to the Canadian border).

Nevertheless the possibility that you would be available to come to this country sooner rather than later leads us to ask whether you could consider participating in our Conference on Addiction if you think this would interest you. It will not be focused on Burrow's work, and will not take place at Lifwynn Camp but at Bailey Farms, a retreat center about an hour from New York. We think that you would surely have much to contribute to this work, and it would give us an opportunity to meet. We are providing transportation costs for participants and we would be pleased to pay your air fare (round trip, coach) and local transportation costs to and from Bailey Farms. Our research period is from Oct. 8-12, 1990.

We have changed the prospectus for the conference slightly since we sent it to you, so I'm enclosing the most recent version and a list of participants.

If you wish to participate, enclosed are questions we are raising for dialogue among participants. As you will note in the prospectus (Sect. III), we are asking participants to help design our experiential work with somatics, aesthetics and dreams by joining a "sub-group" in one of these areas. If you are able to join us, will you please let us know your ideas on the design of work relating to any of the "hypotheses" in Sect. III.

Please feel free to call us collect to talk about any of these matters. We hope that you will be able to work with us. Though this is not an "Adirondack-style" group, we do think it will bear significant relation to the Lifwynn research tradition, and we would be pleased if you could collaborate with us.

-2-

Hope this finds you well.

best regards,

*John Wikse*

John R. Wikse  
Research Director

Dr. Juan Avillar Campos  
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JRW:pw  
Encis.

1988-90 Cor AG 1-20

Grup d'Anàlisi Barcelona  
P2 San Gervasio, 30, 62  
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Barcelona,

June 9, 1990

John R. Wikse, Research Director  
The Lifwynn Foundation  
30 Turkey Hill Road South  
Westport, Connecticut 06880  
U.S.A.

Dear Jack:

Your letter of May 21 finally arrived confirming what you had told me over the phone. I thank you again for the invitation to participate in the Conference on "Addiction". This is a most exciting proposition and you can definitely count with me. I am looking forward to participate in such a research project. On a separate sheet I will answer your questions and comment on the prospectus as you suggest.

To start with, congratulations for the maiden issue of Lifwynn Correspondence. I thoroughly enjoy its looks and reading it is a pleasure. The only thing which is not clear to me is if you want to encourage active correspondence from the membership. If that is so, I think it may help to say so explicitly and to spell out how these contributions should be sent in. The picture on page 3, for instance, makes me think of my "Opatija Tree" on which I could write a short note, say 1000 words. Or, just as a comment to Michael Sperber's poem, I am enclosing a copy of my 1973 essay on "Medicine: Socialization for what?", one of my earliest and scarce publications in English which well may serve for introducing myself to the conference. This is from where I started to question my own professional identification as a physician first, and later as a psychoanalyst and a group analyst as well, subjects on which I have been working every since. The paper is a forerunner on the views regards "addiction to expert knowledge" which I would like to discuss at the Conference. Find enclosed, also in English, my main contributions to the development of European Group Analysis, "Training to resist, learning not to change: Freud's greatest disappointment in analysis" and "From the politics of teaching to the pragmatics of learning: Group Analysis' greatest hope in training", position papers for the European Symposia of Group Analysis in Roma 1981 and Zagreb 1984 respectively.

Back to Lifwynn Correspondence, of course, my group and myself felt very honored at being quoted at such an extent and with such complementary comments. We are grateful for your offer to distribute copies of our booklet of which we will forward a few by separate mail. Also find enclosed a check for \$100 in payment of my subscription and request for publications and books listed in

your leaflet. Books can be sent by surface mail. However, I would appreciate receiving a copy of your "About Possession..." by air-mail so that I can read it before the Conference.

I am preparing a mailing of PLEXUS editorials before the Summer. Please let me know how much and what type of coverage you would like me to give on Lifwynn Correspondence, the Conference on Addiction and other prospective activities such as possibilities for revitalizing Lifwynn Camp, Adirondak-style retreat, etc. Also, if you like, I could include in that mailing complementary copies of the maiden issue of Lifwynn Correspondence where these topics are already indicated. For this, twenty copies will do. Of course, I realise that those are the sort of matters which I look forward to discussing with you on Bailey Farms in October and which, as you pointed out in your letter of March 2, are related to how much exposure we want to give to the Lifwynn network developments during the Montreal Congress of 1992.

The Montreal Congress will take place from August 22 to 28, 1992. Its theme "Love & Hate. Toward Resolving Conflict in Groups, Families and Nations", I understand, fits with the preoccupations of Psychoanalysis. Besides, Montreal was where the American Psychoanalytic Association in 1936 on occasion of the XXV Anniversary of its foundation wanted to grant the Brill's Award to Dr. Burrow as one of its past presidents. Those are arguments for including in the Congress Program any activities we are interested in and which may range from an exhibition to a panel or workshop during its two-days pre-Congress Institute or the same Congress. The next meeting of the Executive & the Board of Directors of the I.A.G.P. will be in Budapest, September 14 to 16, 1990. There is where and when matters concerning the Scientific Program are going to be decided. Please let me know of any interest you may have in this direction. For instance, perhaps an Adirondak-style pre-congress-retreat during the summer of 1992 could be negotiated and sponsored by the IGPA or at least included amongst the announcements of the Congress in the IGPA Newsletter.

With nothing further for today and looking forward to news from you,

With best regards,

Enclosures: Cheque No. 0045589 872 PD 0108 drawn by Manufacturers Hanover Trust Co. N.Y. for \$100  
Two reprints  
One xerocopy  
and Comments to the Conference Prospectus.

*Juan Campos Avillar*DOCTOR EN MEDICINA  
PSICOANALISTAGrup d'Anàlisi Barcelona  
Pò San Gervasio, 30. 69  
08022 Barcelona, ESPAÑA

Barcelona, June 9, 1990

Alfreda Galt, Secretary  
The Lifwynn Foundation  
30 Turkey Hill Road South  
Westport, Connecticut 06880  
U.S.A.

Dear Alfreda:

As time goes by and I get to know you people from the Lifwynn Foundation more "personally", the less easy it is for me to address myself to you separately. This feeling which I already had writing my last letter became more acute after our recent telephone conversation. Has that to do with "cotention"? Is it a phyloanalytic side-effect? It was a real thrill to realise that the people of Turkey Hill Road South I have been corresponding with are real people. Regardless, adhering to my yet unmodified ditentive patterns, I chose to write you separately, even though that means that you will have to write my letters jointly.

Going over our correspondence - that is yours and mine - of this year, I see there are some questions still pending. For instance, I see I made no comment on your statement on the Foundations financial status. Contrary to what you assume, I did not have any previous knowledge about it. I just thought it was a miracle the Foundation survived. But now I gather that there were provisions being made more than half a century ago. If the present income from trust funds and other sources amounts to \$20,000 and you have to negotiate a \$300,000 line of credit against the foundation property to face a three-year programme at an estimate of \$375,000, it means a serious bet on this choice and putting into jeopardy the whole of the Foundation's property. As I understand it, the bet is set in terms of to grow or to perish.

In the maiden issue of Lifwynn Correspondence I cannot find meaningfully described either the Lifwynn fund-raising campaign nor its generous \$20,000 donor. Is it the Rockefeller Foundation who is sponsoring the Conference? I was ready to pay my own way to the workshop retreat when I dared asking to join you. Surprisingly I found that I was, generously, invited. Of course, I gladly accept if you have the money to invite me, but that would make me feel sort of guilty if I was not assured that with such lavish expenses we are not exhausting the continuation of what the Lifwynn Foundation has been doing so far. Personally, I don't think that myself and my group can help you at all financially. The figures you are managing sound astronomic from this side of the Atlantic. I am not sure if I am clear about the point I am making but I am willing to go into it deeper, face to face, in case you wish so, once I have more information. And mind, do not trust me, I am not a financial wizzard. But, of course, my personal equation runs against the accumulation of capital.

My course in Group Analysis at the Research Methods Section of the Department of Sociology of Barcelona University is doing quite well. This year we have tried to conceptualize the group experience we had the year before from three different perspectives: Freud, Foulkes and Burrow. For the latter, I chose as bibliography the text of William Galt "Phyloanalysis". To my surprise, these Ph.D. students of Sociology of Health are not familiar with English, so they struggle without success in translating. That gave me an idea for a joint venture in ((Grup d'Anàlisi Barcelona)) and the Lifwynn Foundation. Would you con-

sider having a bilingual edition - De Maré's style - annotated by you and me of the book in question? If that is so, tell me how we should go about copyrights, etc. As I already told you, I am writ-

ting a manual on Group Analysis which is part of a collection on sociology research methods of the Centre of Sociological Research of broad diffusion. It would be great if instead of limiting my exposition of Burrow's method to a twenty-page chapter, I could refer to a whole bi-lingual book.

I was flabbergasted by a most prejudiced account of Peter Gay to Trigant Burrow, *Psychoanalysis and Group Analysis in his "A Life for Our Time"* (W. W. Norton and Co. Inc. N.Y. 1988), just translated into Spanish and promoted as a best-seller. He limits himself to quote some disqualifying remarks of a letter of Freud to Sandor Rado. I was ready to call the attention to the man because he is misquoting the papers of Trigant Burrow deposited at Yale University, Series I, Box 12. Max Rosenbaum told me to be in possession of the Trigant Burrow-Freud correspondence that goes further than what has been published in "A Search for Man's Sanity": *Selected Letters of Trigant Burrow*". Do you think there would be any chance of having a glimpse into that correspondence? Be sure the Freud Archives are not using it in favor of Truth.

I think I am doing a good job on my little manual on Group Analysis which I hope to have translated into English before I come to Bailey Farms next October, so that I have a chance to have the adventurous opinions advanced there checked by you before publication. When I dared to volunteer for the Conference on Addiction there was some confusion in my mind regards dates and place where the one-week meeting was scheduled. Now I know and I am quite thrilled with the idea of getting to know you personally, but sort of disappointed that the Conference is not taking place at the Lifwynn Foundation Headquarters. I was hoping to physically get in touch with Trigant Burrow's environment, I mean the Laboratory, the Library, the records of such an experiment; also to have a first hand view of the group responsible for such endeavour, get to know Hans Syz, etc. etc. Since that most likely is going to be my last trip to America before Montreal, and that is a long trip, do you think there is any chance before or after the Conference of spending some time in Westport? Please let me know, as I have to make some arrangements for spending some time in New York or Philadelphia during this trip and, of course, the Lifwynn Foundation for me has priority over all others.

I think that brings me up to date in our private correspondence. If there is anything I forget, please remind me, I am willing to promptly repair. I want to thank you again for all your kindness and good will. We hope to be up to it in our returns. Quite excited about our next encounter,

Yours warmly,



1988-90 Cora AG 9-22

THE LIFWYNN FOUNDATION  
30 TURKEY HILL ROAD SOUTH  
WESTPORT, CONNECTICUT 06880

Hans Syz, M.D.  
*President*

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Alfreda S. Galt  
*Secretary*

(203) 227-4130

June 19, 1990

Dear Juan:

Your letter of June 9th just arrived today and I want to reply immediately since you have to begin to make plans for other commitments next October. I am leaving tomorrow for a week or more with all my children and grandchildren who are coming together for a family celebration. As Jack Wikse is also away right now, I want to get a letter to you promptly.

It's splendid that you are going to be able to take part in the Conference on Addiction at Bailey Farms. It seems to me that the best time for a visit here would be after the conference is over but preferably not immediately--I imagine that Jack and I will have a number of notes and other details to straighten out in those first few days so that if you could plan your New York visit, say, for October 9th or so, then you could come to visit us any time after Monday, October 15th. If this doesn't seem to be convenient, however, be sure to let us know.

I'm very much attracted to the idea of a bilingual edition of Psychoanalysis annotated by you and me. The Foundation owns the copyright so there will be no problem about that. My only thought is whether this is the very best choice for an introduction to Burrow's work and I would like to look the volume over again and talk it over with others here before making a firm decision about it.

Yes, Dr. Gay's characterization of Burrow was quite distorted. Actually I think it would be fine if you wanted to call attention to a misquoting of the Burrow papers especially as I believe that Dr. Gay is himself a professor at Yale. The other correspondence that Max refers to was not, I think, between Freud and Burrow but about Burrow with other people, such as Rado and Rank. I checked back on my correspondence with Max at the time he was writing "A Pioneer Revisited" and am sending separately copies of letters referring to Freud's correspondence with Rado and Rank. (Unfortunately I can't find a copy of Rank's letter which I sent to Max.)

In addition, I'm asking our office manager, Penny White to send copies of Freud's earlier letters to Burrow. I believe that all of Dr. Burrow's extant letters to Freud appear in A Search for Man's Sanity, but there were others written before 1920, probably by hand, of which Dr. Burrow did not keep copies. If you also want copies of Freud's later letters to Burrow, let us know.

Your appraisal of the Foundation's financial situation--to grow or to perish--is quite accurate. And we are hoping that the next year will bring an affirmative answer. This will undoubtedly come up in our conversation when you visit us and any advice, even from a non-wizard, will be welcome. No, the contribution for the conference was not from the Rockefeller Foundation, but from a member of the family whom I knew in high school. He was good enough to support the conference and, since a large part of the budget is for travel expenses, your plane fare will presumably come out of this gift. If we run over the \$20,000, we will undoubtedly make it known.

With warmest thanks for your letter and looking forward very much to our meetings with you this fall,

Sincerely,

  
Secretary

Dr. Juan Campos Avillar  
Passeig St. Gervasi 30, Rt.  
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ASG:pw



*Juan Campos Suller*  
 DOCTOR EN MEDICINA  
 PSICOANALISTA

Grup d'Anàlisi Barcelona  
 Pò San Gervasio, 30, 69  
 08022 Barcelona, ESPAÑA

Barcelona, June 28th, 1990

Alfreda Galt, Secretary  
 The Lifwynn Foundation  
 30 Turkey Hill Road South  
 Westport, Connecticut 06880  
 U.S.A.

Dear Alfreda:

That is in answer to your letter of June 13th, also the wealthy materials send by Penny White also arrive. I am quite excited with the prospect of our encounter at the Balley Farms Conference and of visiting the seat of the Lifwynn Foundation afterwards. It was very considered of you to write so promptly to help me plan my New York visit. Of course I understand how busy are you and Jack to be immediately before and after the conference and I certainly appreciate your generosity of setting aside some time for me visiting you at Westport on October 15th. Just please let me know how much time you think will be convenient for you to spare with me, I come full of curiosity and with a bag full of questions.

I understand the Conference runs from the 8th to the 12th October, both included. It would help to know its exact schedule and the way to reach Balley Farms there from Ossimung. Most likely I am going to drive up there from New York. As my plan go so far, I will arrive to New York on the on the afternoon of Thursday, October 4th and I will spend there the week-ends before and after the Conference. I have no fixed date for my return after my visit to you.

I appreciate your comment regards if William Galt's "Phyloanalysis" would be the best "introduction" possible to Burrows work. That is something I would like to discuss with you. May will be better if I concentrate on the manual on Group Analysis which I am writing. I hope to have ready and translated in English its introduction and main outline for when I come, so that we may go over together on what to say about Burros and his original versions of Group Analysis. The same I say regards which steps to take with Peter Gay. By the way has the Lifwynn Foundation copies of Trigant Burrow deposited at Yale University, Series I, Box 12. It would be nice if we may get him to rectify, if not we may use an article for Pines' GROUP ANALYSIS I am intending to write after the Conference.

Penny's mailing contains, as you announced, your correspondence with Max regards Freud's letter to Rado and copy of his correspondence with Trigant Burrow of 1913-1915. Really a pity we cannot count with Burrows side of the correspondence. The more I know the less convincing is for me Max's theory regards the analysis with Jung being the main source of Freud's animosity to Trigant Burrow. I more inclined to believe is Freud's grouch against "the Americans" what counts. Gay's book rather supports that view. Case there is a "transferential displacement" I think it comes rather by the line of Rank and Ferenczi than from the old feud with Jung. Besides, Freud was a hopeless case of "social

neurosis" Don't you think? He had a Golden Calf vocation. Indeed!

I take Jack has already received my letter of June 9th and enclosures. Please tell him to let me know if he did not, since it contains a check. It was of great relieve for me to know my

travel expenses will not be a burden on the Foundation's endowments and reassured on being told case we go over budgeted.

We are today departing for a couple of weeks on holidays we will be back for the middle of August. Once again I want to thank you for all your kindness and generosity. Looking forward to our encounter. With best wishes for the Summer,

Yours warmly,

1988-90 Cor AG 1-24

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Hans Syz, M.D.  
President  
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(203) 227-4139  
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Also { Peter Fay  
Freud + Family Correspondence [Yale]

August 10, 1990

Dear Juan:

✓ It was a pleasure as always to receive your letter of June 28th. We, too, are looking forward greatly to working with you in the conference and to having a visit from you afterwards. We can talk in Ossining about the best time for your visit here, say from Tuesday morning, October 16th to Thursday afternoon, the 18th. Those times are very arbitrary, however, and if we need to be together for a longer time, let us be open to that possibility. Since you do not have a set time for your return to Spain, perhaps you could come back the following week if we have more questions to settle.

✓  
940 ✓ As it is, we know that we want to talk about the IAGP Meetings in Montreal in 1992. In your letter of June 19th to Jack, you mentioned a meeting of their executive and board in Budapest September 14-16. Do we have to have some kind of proposal in their hands for that meeting? It would be very difficult for us to develop anything with you before we meet, but if necessary, let us know what might be needed.

That letter of yours to Jack (June 9th) arrived while I was away with my family, and on my return we were all greatly involved with preparing the preconference dialogue for mailing. But your generous check of \$100 should certainly have been acknowledged and I hope it is not too late to do so now with warmest thanks. It is considerably more than was needed to cover the publications you requested and we have listed the balance as a donation to the Foundation of \$40.00. Many thanks for this assistance and also for the names you sent--Lifwynn Correspondence has been mailed to all four.

I also fear that it is too late to take advantage of your offer to include copies of Lifwynn Correspondence and some information about it and the Conference on Addiction in your summer mailing of

Plexus editores. If so, could we be included in your next mailing? We would not want to miss this opportunity.

I assume you have received the preconference dialogue which was mailed last week.

Jack is away at the present time; he and his family are spending a couple of days with Diane's parents near Chicago and then he is going for a ten-day workshop with Anne Wilson Schaef in her Living Process Therapy. She mentioned this in the telephone call that is quoted in the preconference dialogue and I am looking forward to hearing Jack's report about it on his return.

It was good to hear that you were going to have a couple of weeks holiday yourself. I hope you enjoyed it thoroughly. I myself had a most delightful reunion with my family in June.

This brings warm greetings from everyone here.

Sincerely,



Secretary

Dr. Juan Campos Avillar  
Grup d'Anàlisi Barcelona  
Pg San Gervasio, 30, 6º  
08022-Barcelona, Spain

ASG:pw

P.S. We will see that you have good directions from New York to Bailey Farms for your drive up on the 8th. In the meantime, perhaps it would be advisable to let us know your address in New York from October 4th on in case there is need to get in touch with you then.

Dialogue Following David Bohm's Presentation--discussion Friday morning  
October 12, 1990

Don: I've been thinking about the meaning of this conference and I sense that there's something about this that's beyond what's said--like Joseph said about a powwow. One way of responding to the fragmentation of meaning is to come together in new groupings to find new ways to be together and new ways of sharing and so in some ways I see this meeting like other meetings I get involved with, as kind of a Western powwow to find more collective interactions--develop our own rituals. This is somewhat like a ritual, a modern ritual. From that point of view I see this as very meaningful.

David B: I think this dialogue is a way to share meaning, that as long as we have our assumptions and can't listen to them, we don't share the meaning. There are two points: one is that we can listen and share our meanings and begin to develop a coherent common meaning which is always developing, never fixed. And then it would also develop the different state of consciousness and being among us which would not be divided. I think that if the society really had that state of being and were able to communicate freely, without fear and so on, that there wouldn't be any problem of addiction at all. There would be no reason to be addicted, right?--to take all this stuff I mean. You'd have something much better.

Linda: I was going to say that isolation is one of the great factors in addiction--to isolate yourself. So what both you and Don are saying is that through coming together in a way where you find meaning together somehow, through whatever process you go through, that would remove the isolation. Then you wouldn't need to seek your comfort in something that isolates you still further, actually.

David B: Not only with people, but with nature and with the whole cosmos.

Linda: Right, right.

Nancy: One thing that strikes me about a group like this, is how isolated we can be in a group and it occurs to me that one of the assumptions, that all of us bring to a week like this, is our expectations of what it will be like or what it should be like. And then we become attached to those expectations and can't surrender them so that we do in fact remain isolated in a group. One of the things that I think makes it so difficult to let go of an expectation is that it really is part of our self image and it's very threatening. It is about non existence--to let go of something like that.

Joseph: David, you may have mentioned it or alluded to it, but in any case, I would like to ask a question about this conceptual scheme of things. I really appreciate this kind of line of rational thinking that you've shared. It's attractive and alluring and so on. But to pick up on the comment that Martha made the first night referring to Gregory Bateson's comments on AA, in the article of his in the book, called The Ecology of The Mind. It's an old article now and I just happened to have read it this spring. Addicted to whatever and you

decide that you want to move out of that somehow--struggle to do that--there is, and I agree with Bateson, there is that moment, it's sort of an "act of faith"--a non-rational act. Even though based on a decision of a rational act--to do it--and motivation to do it, the act itself and its nature is not rational; it's an act of faith. Do you have something like that in your scheme of things?

David B: Yes, well, the way I see it is that if there is some assumption in the rational part of you which is against it, unconsciously, then you won't do it. We have got to get clear on what assumptions are blocking us, that will weaken the whole resistance. Probably at some stage you do have to say something like you say, you can call it a working hypothesis: "As far as I can see that this is the right way," and then I will just do it, because it's the best thing I can see to do.

Joseph: All right, that's helpful, yes.

David B: I'm not saying that we can make too strong an assumption, but you see the thing that is important is that there is a kind of contradiction here when you try to discuss things of such necessity and generality. You can fall into the trap of being in the same trap you are trying to avoid. So I think it is important to say, "well I don't know, finally. But as far as I can see this is the way it looks and I'm going to just put my energy into that."

David S: Don't you think, Joe, when a person breaks the addiction, it's more often a kind of via negativa, so to speak, it's seeing the negative aspects of the addiction and then the leap is from--I can't understand this, I know this is not right, this is no good, and all I can see is that that's wrong, and that's the leap--the act of faith.

Joseph: Right, that may be the ground from which you leap toward--you know, the triggering event, but the next step in that process is an act of trust. I am going to trust.

Martha: That's step one and step two in AA.

Joseph: I understand that, but in this scheme of things that trust is not by definition a rational act, not primarily an act of the intellect.

David B: No, it's not, but intellect is part of it in the sense that if you look at it you can see that it's the only way to go. If you don't trust, then you're lost.

Joseph: Yes, I get it.

Nancy: David, Bateson talks about emotion in terms of control, also the relinquishing of....

Joseph: Yes, I will go to an AA meeting only because maybe I'm on the make and if I go to that meeting I might get her, but when I--I trust her enough--even though my motives are the worst, and I get to that meeting and things start happening. But there is that low grade motivation that's there. Still, it's an act of trust nonetheless when

all things are stripped away. I was just wondering where that was in David's scheme of things and you've answered my question.

Martha: David, I want to put your framework in a more explicit context of human social evolution. When I was in graduate school, I was told-- and I don't know if it's true, but it worked into my way of thinking-- that the names of many native tribes meant "the human beings." So that when you were saying you thought that earlier cultures maybe provided coherent meaning better than we do, I think that probably was true within the cultures, but then there's the problem of what to do between cultures. And part of what's been going on the last several thousand years is an increasing acceleration of culture contact that sometimes has been under friendly conditions and sometimes under conditions of conquest and domination and genocide and all that. And so this problem of suspending assumptions between cultures which either have different sets of meanings or between cultures whose meaning assumptions have been falling apart anyway, is sort of an evolutionary frontier stage for us. I'm wondering whether a process of being able to suspend assumptions between cultural frames was really a part of individual cultures before or whether that's something we have to create. And it reminds me of a joke--a pre-glasnost joke from the Soviet Union, which was, "what is alcoholism?" And the answer was, "Alcoholism is a transitional stage between capitalism and socialism."

(laughter)

Juan: I wanted to answer you because when I disagreed with you it was because of a very powerful reason: I think that culture and civilization as Freud says are not equivalent. What we are suffering from is civilization, not culture--civilization is a culture killer--

Martha: I completely agree with you.

Juan: --because culture is the spirit of the people, that holds the people together.

Martha: But which people? That's the problem.

Juan: This raises the question of the relationship between master and slave. Because like the therapists, the invading civilization is the one who is going to help these Indians, but not--you build up in a culture some values such as the one of profiteering from natives who have no souls. Civilization invades the culture of a people, and takes away their souls, their spirit--and women who have no souls...this is the problem of the spiritual substances, the spirit of the people and

the spirit of spiritual beverages, spirits.

Alfreda: Absolutely.

**Juan:** I feel very strongly about that, because many times when we say let them go their own way, really what we are saying is then go and drop dead. That is what the first world is doing to the third world and fourth world.

Martha: We're not disagreeing in the slightest.

**Juan:** No, because I feel an emphasis, and I think part of the assumption of our developed culture, an emphasis on the self and the obliteration of the weak.

Martha: Well that's it, that's the destruction of culture by civilization.

Jack H: Talking at dinner the other night, I was sort of enchanted by this proliferation of people working with addiction in groups--as a phenomenon in the culture. I started thinking about two stages of addiction as a cultural phenomenon. They both have to do with taking the culture to a different state. For example, like in the seventies, people turned to drugs, not just to escape, but also to escape to something, which is some sense of something greater, some sense of unity, and things like that. I'm not saying all addictions do that, but there is some of that impulse in addiction. So it was as if individuals, sometimes small groups, were trying to move to something larger. But then it ended in a drug addiction, which is like hitting the mat, going down, isolation, not the coming up.

But now the remedy that the addiction community has chosen, is to do exactly that, to try to reach for something greater for the culture. First it was to withdraw and now it's through recovery. The whole twelve-step process is premised on this and in some ways there is more spirituality going on in the addiction recovery movements than there is in many of the organized religions. So it seems as if the people who move towards drugs, when they move towards recovery, the positive part of the impulse stays there--maybe some of the negative parts of the impulse stay there, too, but I am struck by that one repeating positive turn of the spiral. I think it might be overly romanticizing the whole thing and I have some real questions in my mind about the twelve-step program. Yet it keeps coming back again and again as it has when you who are more familiar with it spoke about it from your hearts and your guts in this conference, that there is something tugging the culture there.

Martha: Yes, the recovery movement is a cultural attempt to go to a new level. But Linda was saying that there is something behind the way the addiction movement has been developing and that's part of this move to a new level and I don't remember what you said.



Linda: Well, in terms of the definition of addiction--it means to deliver yourself over to something, but it didn't always mean something pejorative. At one time it even meant to the gods. But somewhere along the line, that god, the spirits, got literalized and so then specific addictions became the god. Then I think in our culture with the control of the materialism and the technology, that's what took over. So I think in addiction you become so aware that you've been reduced to this one thing and you might even link that in with an assumption. When that happens, you know then that one thing doesn't work anymore--that's the point at which everything is taken away from you. You're then face-to-face with no thing, or nothingness, but that opens you up to the whole, so that the very process of getting attached and reduced to that one thing, moves you into a totally hopeless place, where you have to give up all your assumptions and your materialization of those assumptions. You're opened up at that point and then that's where the spiritual thing can ....

Phil: The rock bottom?

Linda: Yes, that's the rock bottom and often it takes a series of those rock bottoms because often there's a bunch of discrete things or discrete assumptions or whatever.

Jack H: So you're left with nothing which is no thing.

Linda: Yes, then it's like you dropped through this hole of the no thing in a way into the mysterious, greater....

David B: You see, no thing means no thought. They are the same idea because things are what you can think about--they're defined by thought and therefore if you say it's no thing, then the thought process which is behind the addiction stops. Then there's room for a creative movement.

Linda: Right, exactly.

Nancy: I have a question for both of you and that is, I asked the question earlier in the week and I think I'm starting to get an answer, but I just want some help here. Why it is that in order to move out of addiction, which involves in some sense covering up what is--what's really being felt and so on--that one has to be in contact with what is. I'm trying to figure out how to translate that into the language of assumptions and it occurs to me that let's say one's doing the kind of group work that Anne Schaefer does--I'm not really sure how she does the work group, but it's clear that from what little bit that I saw, that part of her technique is to let go of the thing that is covering up what is and to be in touch with--to own--what is. That's a form of raising the bottom and that's uncovering one's assumption or being in touch with one's assumptions.

Linda: Yes, that's interesting.

David S: Is it uncovering one's assumptions or is it uncovering what the assumptions are trying to organize?

Nancy: Well, either one, I mean either way you put it, you're revealing to yourself that there are assumptions.

Linda: It sure makes you hit bottom.

Maggie: I think that the way you look at that, there's a lot of talk of addicted to whatever. But that person is only part of the whole society you know. Then that's the norm--the addiction of the people's behavior around them. As part of changing our society we're finding a lot more success in not intervening on the addicted person but intervening on all the enablers around the addicted person--then that facilitates their raising the addicted person's bottom and it helps to deal with the denial I think of the people around them. I think that in addiction if you get caught up on focusing on the people who seem to manifest the disease of addiction, then we surely will ignore all the caretakers, all the psychotherapists and all the people who do the catharsis. If all that happens is catharsis--then I might as well go back to drinking. People have to move past that and I think that people need community, they really need community and I watch in our population all the time, people moving from one level of community to the other and feeling that relatedness, balancing that isolation and fear and it's tied up in the self image, granted. I think that that's why AA and those programs work so well, because they recreate community, even cross-culturally they do. There is meaning, common meaning and part of the foundation of that is suspending our assumption about what spirituality is. I don't have to be Catholic, I don't have to be of the Indian religion. I have been given the freedom within that community to create my own meaning--if I want a light bulb to be my higher power, it's a light bulb, you know.

Phil: That ties into the question I needed to ask David Bohm: Are there ways of rescuing the sense of self from fragmentation and whatever by forming a community or perhaps even seeking what the person experiences as a cosmic solution--in other words, hitting rock bottom. Not everyone who hits rock bottom joins AA and develops a sense of trust toward all other human beings--there's a pathology of this phenomenon. It seems to me that in terms of hitting rock bottom and ridding oneself of all previous deviant thoughts or whatever, is there not a potential even there for very serious disorders of the cosmic or spiritual realms? People form terrible cults and ideologies and a righteousness can come out of them which is more destructive than the individual versions. I guess it does relate to the issue of inter-cultural versus a more genuine global sense of solidarity--I would like to hear that addressed.

David B: Well you see that's the great danger there as you point out; there's no way to be sure that it's going to work right. But the assumptions of the cosmic level are the most powerful. I think the power of an assumption--when it comes to an assumption of necessity and truth or rightness, it is the most powerful; and it is not merely thought, but it works immediately, the notion of necessity is not merely a thought, it means it cannot be otherwise, it's got to be that way. In Latin, Necessitas means don't yield, and it means it cannot be turned aside. Once you have an assumption of necessity, it cannot be turned aside, it takes first priority, it overrides everything else. The notion of necessity is the most powerful force there is, actually--

it overrides instinct and emotion and everything eventually. If they say it is necessary to die for your country and you've just got to do it--you'd rather not do it, everything in you says "no," but you still do it. These are the notions at the cosmic level which religions deal with, notions of what is absolute and universal and necessary, of overriding importance. Also, science has begun to take the place of religion in this way--people don't believe these religious ideas so much but science is claiming to give us truth instead of religion, so science is in danger of getting us into that hole. It already has. I think that the two groups of people who find it the hardest to dialogue would be religious people belonging to organized religions and scientists. Obviously organized religions have never dialogued. Scientists, in so far as they believe in truth, can't dialogue, you see. But they could say we're exploring meaning and seeing its coherence--then they could dialogue by saying truth is unknown, the total truth. So I think that we have to be aware not to make assumptions about the cosmic level, but be very careful with them as we watch them.

Don: I think there is a relevant point though, that it is not quite accurate when you say religions don't dialogue--there's a very profound interreligious dialogue going on now. A monk said to me a few weeks ago (something he wrote actually), which is that the primary thing in meditation traditions around the world are not the ideas but the practices, so that the matrix of ancient practices creates a matrix for dialogue that's quite profound. There are amazing dialogues going on all over the world between Muslims and Jews and Christians and many kinds of Buddhists and Taoists and Native Americans and Latin Americans, shamans and I think it is precisely around the ancient practices.

David B: Yes, but as long they keep away from assumptions ....

Don: They're organizing people from organized religions.

David B: It's not the organized religion; as long as you have--if we can keep away from assumptions about absolute necessity, there's no reason why anybody can't dialogue, including scientists, too.

Don: I guess the reason that I brought that up was it seems to me that it's a powerful lesson that practices often unite us. Sitting together, talking together....

David B: Unless we have assumptions about our practices.

Don: Right, right.

David B: I think that practices are less likely to be the source of such assumptions...

Jack H: I want to say that I'm also left with questions about--be it AA, the twelve-step program--which is whether the opening process, the questioning process, also becomes fixed in some way in a new set of assumptions, a new cult, a new something. Is there a dark side and are there evolving steps that can happen within that movement?

Linda: I think it can; I think it depends on the way you relate to it. You can objectify the whole thing and then lose the mystery of what actually happens in AA which to me, is that you've got a community of wounded healers who know what their wound is and through their wounds know how they were able to turn themselves around through the help of another. They then help somebody else, and to me that's what AA is all about. The twelve steps are like a kind of circle--you might say the medicine wheel, how to get there. But if you forget about that experiential part of the suffering and you fix on the specific language or whatever, though that specific language might help you for a while, yes, then you start to objectify it and you get stuck.

Nancy: I think it is also connected with what Don was just saying that the interesting thing about the steps, is that they're designed to prevent you from doing that if you really practice them and I think that practice is the issue. And of course what happens with religion is that people don't practice it--they have it.

Maggie: I think that's where the trickster comes in--using your word; I like that word that you used, I must remember it--in that I can say I'm a practicing Catholic and go to church one Sunday a year. Then the word practice is a way of B.S.ing ourselves. One of the elders that I had the opportunity to work with talked about that. I was thinking about what he said in relation to what Don was saying, trying to see if what you said made sense or didn't make sense--we're talking cross cultural here. He didn't call it practices, he called it values. He said that value is a pattern of energy. Sometimes we lie about our pattern of energy. There's a difference between an idea and a value as being a goal. Our values should take us to our ideals hopefully--that should be where we're going. He pointed out to me how I lied to myself, by what I say a value is. A number of us women were smoking--he asked, "How many of you women value your children?" We put up our hands and he said, "Do you kiss your kids as often as you kiss that cigarette?" So it's how we pattern our energy which really reflects what we value. He said, "I'm not saying you don't love your children; I'm asking 'do you value them?'" So practices--people can have practices once every ten years and say I practice something, but does their value reflect that. And if I say okay, my ideal is that I value my child, that's my ideal and all my pattern of energy--you know I could look at how do I pattern energy to reach that ideal. Because when I look for myself, at how much do I value my daughter, God, I spend five months, six months a year on the road, I have to say I value community development. When I say that I feel sad, but that's a truth.

ANTECEDENTES  
CORRESP JCA - AG

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Hans Szyz, M.D.  
President  
Alfreda S. Galt  
Secretary

(203) 227-4139  
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May 2, 1985

Dear Max:

I came on an interesting quotation in James Lieberman's new book, Acts of Will (pp. 239-40), which supports your theory that Freud's bias against Burrow was based on his having been analyzed by Jung.

Lieberman speaks of Burrow's long letter of July 4, 1924 to Freud in which he criticized the psychoanalytic innovation Rank proposed at the APA meetings in Atlantic City that year. Lieberman quotes Freud's answer to Burrow, and then says:

This moderate reply was confirmed in Freud's next letter to Rank. He put Burrow down as a sometime Jungian and an "incurable fool."

Lieberman then goes on to a direct quote from this letter to Rank.

Of course this was before Burrow sent Freud the two papers reporting his own innovation of group analysis -- in fact they had not yet been published.

The reference Lieberman gave for Freud's letter to Rank was unclear so I called him yesterday and found I could obtain a copy of the letter from the Rare Books Librarian at Columbia. They have asked me for a written request which I've sent. I'll pass the copy along when I get it.

Dr. Lieberman was good enough to mention another letter of Freud's -- to Sandor Rado in 1926 -- in which there is a further critical remark about Dr. Burrow. He has a copy and will send it to me.

All this led me to go back to the Freud/Jung letters, as edited by William McGuire, to see whether by any chance there had been anything in Jung's references to Burrow that might have fostered a critical attitude on Freud's part. I expect you have this book, but I am enclosing copies of the letters that mention Burrow anyway. You will see that his name cropped up at a painful time.

Many happy returns of your April day. It sounds as though you and Shakespeare may share birthdays. And thanks for your note. It will be very interesting to know how much Freud was planning to charge Burrow for analysis. How different the tone is in those early letters from him.

With remembrances to you and Belle,

Sincerely,

Dr. Max Rosenbaum  
150 East 56th Street



ANTECEDENTES  
CORRESP. JM-AG

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Hans Syz, M.D.  
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Secretary

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June 5, 1985

Dear Max:

I am enclosing with this a copy of the letter from Freud to Rado which James Lieberman was kind enough to send me. As you will see, the date is obscured but it appears to have been written toward the end of September 1925. Dr. Lieberman mentioned having received permission from the Freud Copyrights to quote it in an article that will appear soon, and I said I would let you know. I think he is particularly interested in the remarks Freud makes about democracy in America.

The paper in question was "The Laboratory Method in Psychoanalysis," which Burrow delivered at the Ninth International Congress in Bad Homburg. I am enclosing a copy of the footnote to the German version which Freud discusses in the letter to Rado. The paper finally appeared in the Zeitschrift in 1928, after a long and sometimes heated exchange between Rado and Burrow -- there was much misunderstanding due to Dr. Federn having mistakenly told Dr. Burrow that the editors had decided not to publish the paper. I am planning to get copies from Yale and if you would like to see them I'll send them along. (They also deal with publication of "The Group Method of Analysis" in 1926 in the special Festschrift issue of Image for Freud's seventieth birthday.)

You will notice that this letter to Rado does not refer to Burrow as a "sometime Jungian," as Lieberman states in his book (again on page 240). Perhaps this is in the earlier letter to Rank which I sent you recently. Dr. Syz has not yet been able to finish a translation of this difficult letter, written in old German script, as you will have noticed. But I am eager to see what else Freud had to say in it about Burrow.

I am beginning to wonder whether the article you are preparing may not be of interest to a somewhat wider audience than you have been considering. There is so much interest in Freud these days that possibly it would appeal to more general readers, depending on the slant you are taking. But this is just a thought and undoubtedly would have already occurred to you if it had seemed practical.

As always, this brings good wishes to you both and hope you had a fine time in England.

Sincerely,



Dr. Max Rosenbaum  
150 East 56th Street  
New York, N.Y. 10022

ASG:pw  
Encls.

\* of these letters

Footnote to German version of Die Laboratoriumsmethode in der Psychoanalyse,  
ihr Anfang und ihre Entwicklung, Internationale Zeitschrift für Psychoanalyse,  
Bd. XIV (1928), Heft 3.

- 1) Wir machen diesen Vortrag des amerikanischen Autors den deutschen Lesern  
zugänglich, obwohl uns eine Stellungnahme zu der von ihm versuchten  
Neuerung wegen seiner abstrakten Ausdrucksweise und der Unbestimmtheit  
seiner Angaben nicht möglich erscheint.

Die Redaktion

# THE LIFWYNN FOUNDATION

We want to get this into  
your hands promptly so  
won't write at length.  
But we'll be in touch  
soon about our post-  
conference dialogue.

Alfreda and Jack

October 17, 1990



1988-90 Co. AG 1-26

THE LIFWYNN FOUNDATION  
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October 25, 1990

John R. Wikse, Ph.D.  
*Research Director*

TO: Lifwynn Addiction Conference Participants  
FROM: Alfreda and Jack

With this mailing, we are inviting you to participate in a post-conference dialogue regarding our recent inquiry into addiction as a social phenomenon.

As we see it, this dialogue has several aspects.

- (1) To evaluate what we learned about addiction as a sociocultural phenomenon;
- (2) To continue to feed back to the group its members' perceptions of what went on during our inquiry;
- (3) To investigate how we might sustain a social self-inquiry into this and other public health questions.

To begin this dialogue we are sending you a copy of a proposal for a paper which Deborah Hillman wrote before the conference. As part of the requirements for her post-doctoral program at Narcotics and Drug Research Inc., Deborah agreed to write an essay on the outcome of our conference.

We think that her statement of the research aims of our inquiry (made before we got together) may serve as a good focus for your reflections on what happened and what the conference meant to you.

Several participants have already written us and we are passing copies of their letters along to you in this mailing.

We're looking forward to hearing from you. We genuinely think our post-conference dialogue is an integral part of our inquiry and that the conference won't be complete without it. Write or send us a tape if that's easier for you, or call collect and give us your insights. We'd like to make your comments available to Deborah to help her complete her paper.

-2-

Please get in touch with us by mid-November so that this will be possible. We will pass all comments on to everybody as we receive them.

We feel that we have just begun to explore the meaning of social self-inquiry into the nature of addiction. We thank you all for your willingness to enter into this experiment and hope that we will hear from you soon.

*Alfreda*

*Jack*

P.S. Please remember to send us receipts of your travel expenses so that we may reimburse you. And if you lost a black leather change purse, please let us know. It showed up among our things when we returned to the Foundation.

1988-90 Conv AG 1-27

THE LIPWYNN FOUNDATION  
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John R. Wikse, Ph.D.  
*Research Director*

October 26, 1990

Dear Juan:

I want to add this note to our general letter to let you know, among other things, that the material you asked for was sent by air this past week--perhaps it has already arrived: a copy of the catalogue of the Trigant Burrow Collection at the Sterling Library at Yale; the transcript of the conversation between David and Sarah Bohm about addiction; the copy of our Foulkes file; and a copy of Phil Woollcott's paper on Burrow. Also the list of participants in the conference. Hope they all arrived safely.

It was a great satisfaction to have you at the conference--you brought such a distinctive viewpoint to the proceedings. The situation with Anne was a test of the premises of phylobiology--that we all are intimately involved in social pathology. It would have been valuable to be able to work it out with her, yet I feel the group managed to keep its poise and intent in spite of the distraction of her leaving.

You asked about seeing some of the tapes: Jack and I have not yet viewed them; Russell is bringing them over on the 29th and we will begin the long job of looking and listening. So they will only be seen by us (and by other conferees if any of them want to join us). It will not be difficult to send you the audio tapes of the sessions you asked Jack about on the phone and we will check with Russell Monday about what's involved in making a copy of the video dream group session for you. We'll let you know what he says.

I have left two messages on Dr. Serrano's tape but he has not yet called back. I assume they are away but I will keep trying. I am quite excited about the possible panel at the meetings in Montreal.

Making a round trip here and back in such a short time can result in heavy jetlag and I hope you didn't arrive home with too much fatigue. We think of you often and to hearing from you.

*copy forwarded*

-2-

With warm greetings to Hanne and yourself,

Sincerely,

A handwritten signature in cursive script, appearing to read "Refida".

Secretary

Dr. Juan Avillar Campos  
Grup d'Analisi Barcelona  
Pg San Gervasio, 30 6<sup>a</sup>  
08022-Barcelona, Spain

ASG:pw  
Encls.

1988-90 Cor AG 1-29

~~MC, JW, MR~~

Telephone call from Juan Campos, November 21, 1990

Juan had faxed a letter to Dr. Serrano proposing the topic that Max Rosenbaum had suggested for our symposium at IGPA meetings in 1992. He had asked for a time slot of about two hours and if possible a fish bowl arrangement.

Some time later the association will require a 500 word outline of what we plan. This should include a historical background which Juan will prepare and something about what we are doing in our social self-inquiry on addiction. I am not sure my notes are correct that the subject of addiction was to be introduced here at this point.

ASG

1988-90 Cor. AG 1-28

Juan Campos Avillar, M.D.  
<<Grup d'Anàlisi Barcelona>>  
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Fax 343 -212--0519 [c/o CRIBSA]  
08028 Barcelona S P A I N

November 10, 1990

Alfreda Galt  
Secretary  
The Lifwynn Foundation  
30 Turkey Hill Road South  
Westport, Connecticut 06880  
U.S.A.

My dear Alfreda,

Thank you very much for your kind letter of October 26th and the envelopes which, promptly as always, you sent me beforehand. Now I count with all the materials I ever envisioned in order to write about Burrow and Foulkes. As a matter of fact, I already started to do so. My presidential address of October 26th to the International Meeting of the "Sociedad Española para el Desarrollo del Grupo la Psicoterapia y el Psicoanálisis" versed already on that subject. I started, challenging Ernst Jones' claim, that "group analysis" was invented by Freud, Jung and Ferenczi while mutually analyzing eachothers dreams in their trip to America in 1909, by saying: "I am a 3rd and not a 4th generation group analyst because, Group Analysis on its first attempt was a failure. Like the Titanic on its maiden trip, it sunk in the North Atlantic. The reason why? Freud refused to associate with personal events to his own dreams as Jung was suggesting in order to interpret that dream:, and he refused, he said, because 'I cannot not risk my authority'!!!." Well, only we know how differently Trigant Burrow reacted to Clarence Shields years later to a similar proposal in dream analysis.

You will have to forgive me if in the incoming months I cannot be very active in the Lifwynn Correspondence and/or the post-Conference dialogue. I will have to concentrate on writing my Manual on Group Analysis. Do not worry though, I will not abandon our common enterprise. While in Madrid, I distributed a few issues of Lifwynn Correspondence which I xeroxed for the

occasion and it is likely some new subscribers come through this. Also, just now appeared the book *Modelli Analitici del Gruppo*, edited by Gian Marco Pauletta [Guerini et Ass. Milano, 1990] with a paper of mine "A Group model prototype for Psychoanalysis: From the <<group of two>> to the <<group of two + n persons>>" where, besides explaining the little I knew from the Lifwynn Foundation two years ago, I included the full address. So, do not be surprised if you are flooded in the near future by requests of printing from Italy as well as from Spain.

It is a pity that you do not read Spanish, since I would love to have your opinion on what I am writing about Group Analysis. By the way, please remember to ask permission for the translation of your paper on "Phenomenology of Normality" I would appreciate if you allow me to extensively quote from it in my Manual and also, as I mentioned before, to have it published in full by our journal in Madrid "*Clinica y Análisis Grupal*".

I am also very happy with the Sterling Library catalogue on Burrow and with your file on the Foulkes/Syz correspondence you have sent me. This confirmed my suspicion that I was close to meet Hans Syz in London in 1964. I was in London then attending the VI Intl. Congress on Psychotherapy which coincided with the G.A.S.'s meeting at Wimpole Street where Dr. Syz participated and I had all intention to attend that meeting. As a matter of fact, I went there but, delayed in my return from a weekend trip, I arrived just to say goodbye to the people who were leaving the event. Nevertheless, I do not think that I may have profitted of listening to Dr. Syz so early in my carrier. Although I was fully trained and thoroughly qualified both as a psychoanalyst and as a groupanalyst, I was completely ignorant of what either Psychoanalysis or Group Analysis were about. Besides, from what I remember from the proceedings of that meeting published in *Group Analysis*, Dr. Syz on that occasion was not very talkative.

I am quite excited with what seems to be included in the Yale Archives. I understand the Foundation keeps copy of all the materials collected there. Had I the time and the means I would love to spend a "sabbatical" doing research there. I was much impressed by T.B.'s library at Turkey Hill Road.

The Conference was a great idea, and I feel it went quite well. I hope we may advance some of the results in Montreal. By the way, in case Serrano does not answer, give me a ring. He sounded quite enthusiastic

with the prospect of having the Lifwynn Foundation at the Congress. He even suggested that I should organize a whole afternoon on "native American psycho and group analysis" in which, of course, Burrow should be the central point.

Back to the catalogue, I am particularly interested in Burrow's correspondence with Freud and Paul Fedder and in particular with "the American Freudians", I mean his colleagues at the American Psychoanalytic Assoc.. Had you had the chance to check on the fact of Burrow being the only American present at Nüremberg? I mentioned to you . Jones' quote is on pg. 68 of Volume II on Freud. The II International Psychoanalytic Congress of Nüremberg when the Association was founded took place on March 30 & 31, 1910. T.B. was certainly at Zürich by March 13th, (A Search...pg 33-34) but he was contemplating a trip to Italy by then. The next letter there is from April 14th...and no mention is made to his mother on such an important event. It is sort of confusing to me Maybe his correspondence of that period with his mother and/or other relatives or with Adolf Mayer, Dr Hoch or Dr. Baker may be of some help. I would appreciate if you could investigate this issue for me. It is an obscure point in history which if clarified may bring much light on the "psychoanalytic Freudian social neurosis" we suffer from. The materials I feel are there. I am especially interested, case it exists, on the file of Freud's correspondence to T.B of the mid twenties. There is where, I am convinced, we may clarify the "conspiracy of silence" which surrounded the contribution of Burrow to Freud's writing of "Civilization and its discontents".

Now back to Baily Farm. I am glad you are pleased with my contribution to the conference, it could not be otherwise, not in vain did we love each other at first sight. But regardless, I am myself quite pleased on what was achieved there by the whole of us in such a short time. I am still trying to digest the experience now, but regardless on how mad I was with Anne there, I am convinced, she was the one which contributed the most. Thanks to her bias, we had a test case to work on. Unfortunately, she did not stay long enough to be healed by the group. When she said goodbye to me, she said: "Juan, you have been a gift to me!" And I said, while softly caressing her cheek with my right hand, " And you to me , Anne!" And I think, both of us meant what we said. That was the only moment of "dialogue" between Anne and me in the whole Conference. I doubt, Russell captured that picture, but to me there is where lays the crux of the matter on the topic of the conference for us as professionals. We, doctors as well as patients, are all victims of addiction to



Page 4  
Post-conference dialogue  
November 10, 1990

"expert professionalism": The doctor, becomes the drug and the drugged". Trigant Burrow learned so much from Clarence Shields. The only thing I hope is that Anne was cured enough as for not interfering with the processing of the conference. (Feel free to quote me)

Of course, I do not object to the "dream scene" being watched by you two and other members of the conference there present. The reason why I would like to review the "dream" is because I did not quite fully understand what went on there and then. That maybe my contribution to the conference. However, maybe the audio tapes may do, if they are any good.

Now, Sunday, 7:30 a.m., I have to close this letter, after having been at it for more than 309 minutes, my computer says. I will call you later on in the day, and I post the letter by Monday, express. I agree with you on the post-conference dialogue being the most crucial part of the social inquiry.

Hanne and Shelly were quite impressed with the visit to Turkey Hill, Hanne sends you her love. Shelly, I hope, becomes interested in our "Lifwynn correspondence" once he retires at the end of the year. With all my thanks for your generosity, and with the vivid memory of the experience we shared. Love to you both.

P.S. Regards my expenses. I paid 107.665 Pts for the TWA ticket and I spent \$ 35,00 in taxis and train tickets in and out of Bailey Farm. I received a Check for \$1,000,00 from the Lifwynn Foundation. At today's rate, the difference in my favor would be Pts 16,965 on the flight ticket, that is \$185.65 which, added to Pts 1,400,00 (\$ 15,35) in bank expenses and the above mentioned \$ 35,00, would add up to \$ 220,60. Please make out a nominal check for that amount in the name of my friend Dr. Sheldon Waxenberg who I have to reimburse for some phonecalls, and send it to his New York address: 175 Riverside Drive, N.Y. 10024, N.Y. His telephone, in case of doubt, is 787-4324. Thanks.

# THE LIFWYNN FOUNDATION

December 13, 1990

Dr. Campos:

I am enclosing a copy of the check that was sent to Dr. Waxenberg together with Alfreda's covering letter.

Sorry for the delay in getting this off, we were in the middle of our annual audit.

Sincerely,



Maureen Cotter  
Treasurer

1988-90 Coa AG 1-30

THE LIFWYNN FOUNDATION, INC.  
30 TURKEY HILL ROAD SOUTH  
WESTPORT, CT 06880

EXPLANATION	AMOUNT
Account of Dr. Conroy	
expenses - sent by his	
request	

51-110/211

1677

PAY AMOUNT OF Two hundred + two + 60/100 DOLLARS

DATE	TO THE ORDER OF	DESCRIPTION	CHECK NO.	CHECK AMOUNT
11/21/90	Sheldon Waxenberg		1677	\$ 220.60

175 Riverside Dr.  
New York NY 10024

UNION TRUST COMPANY - WESTPORT, CT 06880

Naureen Catta

⑈0016??⑈ ⑆021101108⑆ 1⑈843 386⑈

THE LIFWYNN FOUNDATION  
30 TURKEY HILL ROAD SOUTH  
WESTPORT, CONNECTICUT 06880

Hans Syz, M.D.  
*President*

(203) 227-4139

Alfreda S. Galt  
*Secretary*

(203) 227-4130

John R. Wikse, Ph.D.  
*Research Director*

December 13, 1990

Dear Shelley:

Juan asked us to send you the amount outstanding on his travel expenses to the Lifwynn Conference on Addiction. Hence, the enclosed check for \$220.60.

We have had several telephone conversations since he returned to Spain and are excited about the plans for a symposium at the Montreal meetings in 1992.

This brings best wishes for a happy holiday season.

Sincerely,



Secretary

Dr. Sheldon Waxenberg  
175 Riverside Drive  
New York, New York 10024

ASG:pw  
Encl.