

Psychohistory News

Newsletter of the International Psychohistorical Association

Volume 33, Number 2 – Spring 2014

DON'T MISS OUR CONVENTION!
June 4 - 6, New York University
from IPA President Denis O'Keefe

Dear members and friends of the IPA,

The program for our 37th annual convention consists of a diverse group of scholars, each with a unique contribution to our continually expanding knowledge of cultural, historical and societal motivations. 50 presentations are scheduled over the three day period with featured speakers on Wednesday June 4 and three
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View of Washington Square Park from the IPA convention venue

A COURAGEOUS JEW FOR OUR TIME

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Henry Lawton's Passion for Psychohistory



by Paul H. Elovitz

Henry Lawton (1941-2014) when his body needed sleep had an incredible passion for after he put in a long day at an psychohistory.* This delight emotionally demanding and and fervor energized his frustrating state agency job. intellectual efforts, driving him This passion kept him going to work through long nights
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*To honor Henry Lawton, much of this material, published in the June 2014 "Henry W. Lawton Memorial Issue" of *Clio's Psyche*, is included above and copyrighted by the aforementioned journal. At the IPA conference on June 5, 2014, there will be a panel devoted to remembering Henry.

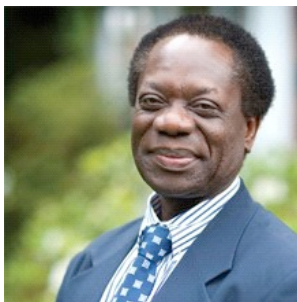
International Psychohistorical Association 37th Annual Convention *Interdisciplinary Approaches to Cultural, Historical and Societal Motivations: Putting the World on the Couch*

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concurrent panels on Thursday and Friday. The program can be downloaded from our website at www.psychohistory.us. Click on the conference link.

Our keynote speaker will be Professor Maurice Apprey of the University of Virginia School of Medicine. Dr. Apprey will be speaking on the consequences of the transgenerational transfer of destructive aggression in African-Americans and other traumatized groups. Apprey argues that it is the linking of historical background to current context and the way in which “particular suffering is mentalized by the victimized group and subsequently reenacted by generations to come” which allows for potential change in our communities. His paper is entitled *Sedimentation of History and the Motivated Turbulence of the Phantom's Return*.

Our second featured speaker is Dr. Eddie Taylor, a Chicago community psychologist, lecturer at the McCormick Theological Seminary in Chicago and author of *Restoring the Mind of Black America*. Dr. Taylor will be speaking on the importance of African-American leaders in providing for coherence, meaning and hope for a group struggling to deal with an extensive history of subjugation, oppression and victimization. For Dr. Taylor, the manic reactions to the losses of Martin Luther King, Malcom X and other leaders, fueled the rise of violence, substance abuse, gang involvement and poverty that has stricken African-American communities since the 1960s. The title of his paper is *Manic Reparation Within Black America*. Dr. Taylor will be followed by Dr. Danielle Knafo, Professor in the Clinical Psychology Department at Long Island University's C.W. Post and New York University's Post-Doctoral program in Psychotherapy and Psychoanalysis. Professor Knafo will be speaking on the topic of *The Marriage of Desire and Technology in the Age of Perversion*.



Maurice Apprey, PhD, DM, FIPA, Professor of Psychiatry and Dean of African-American Affairs, University of Virginia School of Medicine; Training and Supervising Analyst of the Contemporary Freudian Society-Washington and PSIKE of Istanbul, an IPA Study Group. He is co-author of *Intersubjectivity, Projective Identification and Otherness*.



Eddie Taylor, PhD, Community Psychologist in Chicago, IL.; guest lecturer at the McCormick Theological Seminary in Chicago; and volunteer at the Cook County Juvenile Detention Center-Chicago. Dr. Taylor is Director of Veteran Services for Catholic Charities of Chicago and the author of *Restoring the Mind of Black America*.



Danielle Knafo, PhD, Professor in the Long Island University's Clinical Psychology Doctoral Program and at NYU's Postdoctoral Program in Psychotherapy and Psychoanalysis. Dr. Knafo has authored several books including *Dancing with the Unconscious: The Art of Psychoanalysis and the Psychoanalysis of Art* and *Living With Terror, Working With Trauma: A Clinician's Handbook*.

Day one will then feature a luncheon at which the work of one of IPA's founders Lloyd deMause will be honored with speakers Paul Elovitz, Brian D'Agostino and Ludwig Janus talking on the importance and impact of deMause's psychohistorical work for nearly 50 years. Lloyd has played a unique and central role in actively promoting the field over the last half century and has provided bold and innovative leadership as a theorist. Please join us in celebrating this giant in the field of psychohistory.

Following the luncheon, Professors Eva Papiasvili, Professor of Clinical Psychology at Columbia University and Linda Mayers, Faculty member and senior supervisor at the Post-Graduate Center for Mental Health and Training will present *Specific Educational Practices for Girls and Boys in Relation to the Prevailing Perceptions, Thoughts and Attitudes in the Middle Ages: A Psychoanalytic Hypothesis*. This paper provides a developmental exploration of post-traumatic manifestations connected to the apprenticeship of boys and girls in the Middle Ages. Dr. Papiasvili and Dr. Mayers will explore the question as to why these developmental deprivations sometimes led to maladaptive behaviors and other times highly sublimated creative outcomes.

Our final featured speaker will be Dr. Arnold Richards, Training and Supervising Analyst at the New York Psychoanalytic Institute. Dr. Richards will provide an overview of the history of exclusionary policy toward non-medical analysts in the American Psychoanalytic Association, delving into the organizational structure and centralization of power in the ApsaA. He will conclude his talk with a discussion of the implications of recent litigation and its impact on democratic organizational processes. Dr. Richards' talk is entitled *The Organizational Structure of the American Psychoanalytic Association: The Politics of Exclusion*.

Days two and three of the conference contain an exciting line up with such diverse topics as guilt in the Third Reich, psychohistorical explorations of poetry and lyrics, the future of our field, psychohistory in the classroom, gender violence, analysis of media, psychobiography of John Bowlby, Russian apocalyptic delusions, cold war psychiatry, the neurobiology of transgenerational trauma and much more. We will also remember Henry Lawton, one of our community's most respected and cherished friends. Henry was a founding member of the IPA, an ardent but subtle psychohistorical thinker, and a pillar of the organization for the last 38 years, serv-

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Eva D. Papiasvili, PhD, ABPP, Senior Clinical Faculty Member of Columbia University's doctoral program in Clinical Psychology as well as the International Association of Art and Psychology's PAC (Psychoanalysis—Art—Creativity) Study Group.



Linda Mayers, PhD, Faculty, Senior Supervisor and Past President of the Professional Board of the Post-graduate Center for Mental Health and Training and Supervising Analyst at the Institute of the Postgraduate Psychoanalytic Society. Dr. Mayers is an Adjunct Associate Professor at CUNY and Past Director of Continuing Education at the Washington Square



Arnold Richards, MD, Training and Supervising Analyst at New York Psychoanalytic Institute. Dr. Richards received the Mary S. Sigourney Trust Honorary Award in 2000 for outstanding contributions to psychoanalysis and the 2013 Hans W. Loewald Memorial Award for distinguished contributions to psychoanalytic education. He teaches at Wuhan Hospital for Psychotherapy and Editor-In-Chief of the website www.InternationalPsychoanalysis.net

IPA CONVENTION

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ing at various times as Secretary, Vice President, President and group process leader. His years of dedicated work will endure as a foundation for the IPA and he will live on in the memory of the many whose lives he touched. Paul Elovitz, Howard Stein and I will speak at Henry's memorial.

Prior to the Wednesday luncheon, elections will be held per our bylaws for all officers and members of the Board of Directors. All active IPA members are eligible to vote and run for positions. Nominations for officer positions will be accepted prior to the conference in the form of petitions signed by a minimum of five active members and one voting officer of the current Board of Directors. An active member is defined

as an IPA member who has attended the annual convention once in the previous two years. We encourage all members interested in playing a more active role in IPA leadership to contact me via email at djo212@nyu.edu or by phone (845) 446-9013.

We hope that you will be able to join us at the convention in what should be an informative and thought provoking three days. To download the program or become a member of the International Psychohistorical Association, please visit our website at www.psychohistory.us.

IPA President Denis O'Keefe has a private practice in Highland Falls, NY, teaches clinical practice and social policy history and analysis at the NYU Silver School of Social work and teaches Psychohistory at SUNY Rockland.

REMEMBERING HENRY LAWTON

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even after his body had literally collapsed as the consequence of a devastating illness. Yet, his mind and his hand on his computer mouse kept going. Henry's fingers on his mouse was one of the images that inspired caretakers who came to carry him to his bed at the end of each day for the last four years and nine months of his life.

Death took Henry Lawton on February 26, when his heart gave out after a very long battle with ill health. Although progressive nerve weakness caused the atrophy of his muscles (primary lateral sclerosis, or PLS) and other ailments had left him with a walker and then in a wheelchair with his head slumped to one side and almost no voice, he kept doing psychohistory and serving its organizations and scholarship until the very end of his life. He published widely, including *The Psychohistorian's Handbook* (1988), and was the long-time book review editor of the *Journal of Psychohistory (JPH)*. He served the International Psychohistorical Association (IPA) with incredible diligence as a founding member, secretary (for about 30 years), president (twice, from 2000 to 2004), vice president, librarian,

group process analyst, newsletter editor, and scholar. When the Psychohistory Forum was established in 1983, he was co-director for several years before he left its leadership to found the Group for the Psychohistorical Study of Film. While making his professional and scholarly contributions, this independent scholar worked full time as a social worker with teenagers, their parents, various child-welfare agencies, and the juvenile courts.

Henry William Lawton was born in Trenton, N.J. on July 1, 1941 as the elder of two sons to a Protestant family of English, German, Irish, and Canadian descent whose ancestors were well established in this country. Unfortunately, his immediate family was often struggling economically. His parents separated when he was nine and divorced about three years later. In his featured scholar interview in *Clio's Psyche* Vol. 9 No. 4 (March 2003, available at www.cliospsyche.org), he was quite open and explicit about his feelings and the influences on him during his life. (Unless otherwise stated, all quotations hereafter in this memorial are from him, although not all were previously published.) Henry identified strongly with his mother's love of history and her desire to help others. Prior to marrying, she did a type of social work for the Red Cross and dreamed

The IPA board of directors invites you to contact us with feedback or ideas about this publication, our organization, or the field of psychohistory.

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of returning to the field. He wrote that “all through my childhood she would regale me with vivid stories of her experiences and the often-exotic people she came in contact with. She always regretted leaving that work and wished that she could have found a way to continue.” He went on to declare that “Good son that I was, I lived out her dream for her by doing child welfare work for 30-plus years in the N.J. Division of Youth and Family Services (DYFS).” He recognized that “this was an unconscious decision that I did not realize until years later.” Henry rejected what he experienced as his father’s willingness to use other people.

Henry was a lonely boy who developed a fascination with history and an enormous capacity for work. After four years as a weatherman in the U.S. Air Force (1959-63), he earned history degrees from the College of New Jersey (then Trenton State, BA, 1968) and Fairleigh Dickinson University (MA, 1971), prior to studying library science at Rutgers University (MLS, 1977). He also took a graduate course on family therapy. For a long time he was embarrassed by his lack of a doctoral degree in a field where almost everyone else seemed to have one, but his vast erudition was apparent when people spoke at length with him. He was a mostly self-educated man who never stopped learning. Henry was quite appreciative of “Lloyd deMause for providing me a place to find my scholarly voice and encouraging my scholarly work.”

A career as a college professor and research scholar was Henry’s dream. Instead, he shared his passion for knowledge on a one-on-one basis with his colleagues, especially at the Group for the Psychohistorical Study of Film, the IPA, and the Work-In-Progress Seminars of the Psychohistory Forum. Students spoke highly of his pedagogy when he stepped in to help me by teaching the second half

of my summer undergraduate course on the Holocaust.

When Bob Lentz asked, Lawton said that what brought him to psychohistory was “a long emotional process and some ‘accidents.’” He had always “been interested in history” for which he had “a true aptitude” stemming from his mother’s “great sense of history” that enthralled him as a child and adolescent. In his sophomore year of college, his intellectual life was transformed when he read Norman Cohn’s study of medieval millennialism, *The Pursuit of the Millennium* (1957), “which changed my life intellectually. It was the first history book I read that showed the force of emotion and fantasy in history.” Subsequently, “Doing my master’s thesis [on Richard Nixon]... in the early 1970’s was another factor bringing me to the field.” He applied a rudimentary psychohistory in his master’s thesis on Richard Milhous Nixon in graduate school. In *Millennial Thinking in the Politics of Richard Nixon and the Potential for Fascism in American Life*, Henry revealed his rejection of anti-communist rhetoric, deviousness hypocrisy, and other values he associated with the 37th President.

When asked in his featured interview in *Clio’s Psyche* of what work he was most proud, he listed a special issue on film he edited and wrote in the *JPH* in 1992, his *Handbook of Psychohistory*, and two lengthy articles in the *JPH*. They are “The Myth of Altruism: A Psychohistory of Public Agency Social Work” (Winter 1982) and “Milhous Rising” (Spring 1979). Henry had an abiding fear that Nixon, whose favorite book in college was *Resurrection*, would somehow be able to resurrect his political career after the disgrace of Watergate and threaten the nation. This somehow seemed connected to his fascination with horror films. He could talk endlessly about these

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films, including to this friend whose tolerance for horror films was minimal. I would kid him and say “let’s get to the crucial part involving the return of the repressed”—that is, when the seemingly dead human or non-human monster returns, usually to be slain again by the victim turned hero/heroine. This love of film led Henry to found the Group for the Psychohistorical Study of Film (1989-2008), which he ran until his health made it impossible to drive to New York and lead its meetings. Henry usually seemed embarrassed by my not always diplomatic kidding about his love of horror films, and he would sheepishly declare that they had lost some of their interest for him. Actually, I thought it was wonderful that he found so much emotional and intellectual enjoyment in this endeavor. In the 21st century, much of Lawton’s scholarship was focused on Joseph Smith and the Church of the Latter-Day-Saints (Mormons), about which he was purchasing and reading books to the very end of his life. One of his articles on Joseph Smith Jr. was published posthumously in *Clio’s Psyche* (June 2014).



Henry and Helen Lawton

Incredible stick-to-it-ness—determination—was a characteristic Henry Lawton had to an unusual degree. He worked for over three decades at a social work agency at which employees usually burn out in a year or two. Instead of giving up on teenagers whose cases were deemed hopeless, he kept on treating and advocating for them. One of a dozen people publishing recollections of him is a woman who credits Henry with saving her life. Whether standing over a photocopy machine making copies of useful articles or reading into the wee hours of the morning,

he just kept on working long after most others would have given up. There was a bulldog-like quality to how he kept at a project once he committed.

Henry was a quiet, introspective man who “kept a self-analytic journal off and on since” age 16, starting it because he “noticed that, in comparison to my friends in high school, I seemed unduly anxious with girls and wanted to know why.” As a dedicated advocate of self-analysis, he resisted going into psychoanalysis for many years, despite the urging of friends, but upon being in treatment for two weeks, he said “I found myself coming up with insights that had never occurred to me in years of journal keeping.” Once engaged in the analytic process, he kept working to dig deeper, staying for three decades. He regretted that he had not been able to go into psychoanalytic training because of financial limitations.

Helen and Henry Lawton were well matched from their very first date. Among so many other things, they both loved a wholesome, unpretentious life, their home, and eating. They were extremely devoted to their two children, a devotion that has since been reciprocated. They lived frugally with Helen staying home with the children until they were grown. Since his government job did not pay very well, Henry sometimes delivered newspapers in the early morning, worked as a part-time reference librarian, and at one point had a small research business that I started with him. The Lawton’s have always been quite proud of their four grandchildren and were often their caretakers.

During Henry’s illness, the couple’s Dutch Reformed Church in Wyckoff, N.J. rallied around them. For four years and nine months, two strong members of the “Henry team” would come to the Lawton’s house to put him to bed, since this was more than Helen could handle on her own. At the very moving memorial prior to his cremation, there were about 30 names on the beautiful wreath sent from the “Henry team.” Two of the members who spoke expressed a feeling of being honored to have helped this scholarly neighbor whose plight, erudition, and thankfulness touched them. The minister gave a moving and uplifting sermon—I doubt it would have made a difference if he knew that as far back as I can remember, Henry always referred to himself as an agnostic.

On behalf of the psychohistory community, I wish to express our condolences to Helen, Jason, Jennifer, the grandchildren, and Henry's brother Jeffrey.

Paul Elovitz, Associate Professor of History, Psychohistory and Interdisciplinary Studies at Ramapo College, is Founding Director of the Psychohistory Forum and Editor of *Clio's Psyche*.

DREYFUS, *continued from page eight*

I examine the culture of the Jewish families and persons who constituted the matrix of his life. Alfred's early life was spent in the Yiddishkeit in Alsace, but then was guided into the sophisticated Jewish world in Paris among musicians, mathematicians, artists and rabbis, very much in the Sephardic traditions still dominating French Jewry; and the Italianate culture of Contadine Jewry among the Valabrègue clan, with more writers, scientists, manufacturers, and military men.

Contemporary letters, newspaper reports, political speeches, novels, and ideologically-permeated essays provide evidence of group fantasies and trancelike states in the France of Dreyfus' time. This context sheds new light on his arrest, imprisonment, retrial, and pardon; almost every episode matches bizarre scenes in the literature of the 1890s and 1900s. I do not dismiss the anti-Semitic discourses out of hand as absurd and irrelevant but take them too as dreams, visions and neurotic ideas calling for psychohistorical analysis. I examine the details to see what those who were gripped by these fantasies thought they saw around them, feared was undermining their individual and collective security, and believed was imposed on them by the "contagion" of Judaism. What emerges from such scrutiny reveals that such phenomena remain active in the twenty-first century.

Dreyfus has been characterized as dull and withdrawn, but I have discovered this not to be true. Whereas other histories have at best listed three or four authors that he comments on in his prison notebooks, my study indexes hundreds, including novelists, poets, historians, scientists, moralists, philosophers and dramatists. What he was allowed to read on Devil's Island passed through military censorship. Lucie

chose books and magazines to send, selecting titles he discussed with her during their domestic evenings before the ordeal began, and what she intuited would be good for him. The cahiers also show that Alfred drew on the memory of his readings as a boy at home and at school. He was anything but a mere engineer. Moreover, for every book he comments on, he makes critical remarks and argues with the author. He speculates on scientific problems, does mathematical exercises, studies English, translates from the ancient classics, writes short prose poems, and dreams of his freedom. We know from his grandchildren that Dreyfus was plagued by nightmares. He often helped Lucie by knitting. He collected stamps and wrote book reviews. From these attempts to control himself and continue his intellectual interests, I speculate on his real mental state.

While thankful for Zola's help, especially in writing *J'accuse*, Dreyfus never mentions any of Zola's novels. He preferred George Sand. Dreyfus was interested in art and historiography; he favored Jean-Louis Meissonier over the Impressionists and post-Impressionists we admire. How did Alfred react to the new modes of perception, including photography, x-rays and cinema? He had other tastes than our own and saw the world differently than we do, but that does not mean he had no taste or that he was not a sensitive observer of the world. Dreyfus perceived a dynamic, fluid natural world while also appreciating the power of creative imagination. Finally, despite those who cannot see anything Jewish about him, I uncover his Hebrew roots and the midrashic character of his thinking.

Norman Simms is a New Zealand based psychohistorian. He retired recently from a forty year teaching career at the University of Waikato and is now turning to research and writing.

A COURAGEOUS JEW FOR OUR TIME

by Norman Simms

EDITOR'S NOTE: Bigotry is always ugly, but it is particularly disturbing when governments engage in the persecution of minorities. Such abuses of power are alive and well today, from Uganda's witch hunt against homosexuals, to the resurgence of anti-Semitism in Ukraine, to the repression of Tibetan Buddhists by China, to the disproportionate incarceration and execution of Blacks in the United States. Against this backdrop, the story of one courageous Jew who fought the government of France to exonerate his integrity could hardly be more timely and relevant. Psychohistory News asked Norman Simms to discuss three books he published recently about this courageous Jew, Alfred Dreyfus. Here are the titles, followed by Simms' essay.

Alfred Dreyfus: Man, Milieu, Mentality and Midrash.
Brighton, MA: Academic Studies Press, 2012.

In the Context of his Times: Alfred Dreyfus as Lover, Intellectual, Poet and Jew.
Brighton, MA: Academic Studies Press, 2013. 410 pp.

Alfred and Lucie Dreyfus: In the Phantasmagoria.
Newcastle-upon-Tyne, UK: Cambridge Scholars Publishing, 2013. 515 pp.

My three studies of Alfred Dreyfus and his family are based on analysis of books about them as well as on letters Alfred exchanged with his wife Lucie while he was kept in solitary confinement and imposed silence on Devil's Island. The letters yield more than historians have seen so far. Commentators have made nothing of the lack of sequence, the absence of narrative, and the repetition of words, phrases and cries of painful loneliness. They have overlooked the intimacy of the couple's love, their discussions on education, and their mutual dependence on their two families, Alfred's own and Lucie's Hadamard connections. These



Alfred Dreyfus (1859-1935)

are rich pickings for the psychohistorian.

I investigate the childhoods of Alfred and Lucie and their extended Alsatian Jewish families. Alfred was forced to leave his paternal home and his maternal homeland when he was eleven,

places in which he had been the favored youngest child, after the Franco-Prussian War of 1870. He spent time with his older brother Mathieu in Paris and suffered through a year at boarding school, a Realgymnasium. In Switzerland, he grew up in the home of his oldest married sister Etti Valabrègue, often in the southern French estate of her husband's family. It was Etti who suggested that Alfred enter into a military career and who provided refuge for him and Lucie after his return from exile. Alfred made up for the loss of his real mother by gaining three surrogates: Lucie, Etti, and Lucie's mother.

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