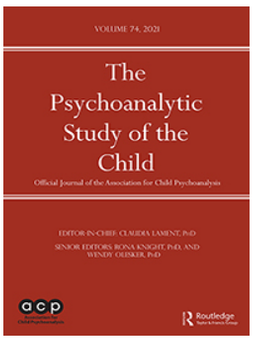

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Marie H. Briehl and Rosetta Hurwitz: Pioneers in North American Child Psychoanalysis

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ABSTRACT

This paper is a tribute and exploration of the contributions of two hidden but important figures in the history and development of North American child psychoanalysis, Marie H. Briehl and Rosetta Hurwitz. These early child psychoanalytic pioneers were the author's great-aunts. They trained as young lay analysts in Vienna with Anna Freud and other key Viennese psychoanalysts between 1924 and 1930, and were among the original group to study with Ms. Freud. The author considers various significant aspects of her great-aunt's childhoods that played a large part in the spirit of their determination to go to Vienna. She looks at their beginnings in a large socialist family, later as teachers, at their passion for the development of children, and their recognition of the limitation of pure pedagogy in reaching certain children in the classroom. The author takes the reader through Marie's and Rose's studies in Vienna and the difficulties of acceptance as lay analysts upon their return to New York City. While Rose practiced quietly in New York, this paper highlights Marie's contributions to child psychoanalysis including the development of one of the first child analytic training programs in Los Angeles, as well as her strong belief in the qualities necessary to do good child psychoanalytic work.

KEYWORDS

History of child psychoanalysis in North America; Marie H. Briehl and Rosetta Hurwitz; child psychoanalysts who trained with Anna Freud; history of child psychoanalysis in Los Angeles; qualities of a good child psychoanalyst

Marie H. Briehl (1897–1993)

Rosetta Hurwitz (1895–1981)

Somewhere from the wellsprings of your own being there is a feeling of understanding. Not necessarily of identification, but an empathic feeling of understanding and an intellectual ability to get there, because you have that feeling, and then you talk on that child's level. (Chodorow 1982)

Marie H. Briehl (1897–1993) and Rosetta Hurwitz (1895–1981) were child psychoanalysts and my great aunts. Although far too hidden, they were important figures in America's history of child psychoanalysis. As early as 1909, Freud opened the door to the psychoanalysis of children by mentoring Little Hans's father to be his 5-year-old son's psychoanalyst (SE, Volume X, 1909). Yet, it took Anna Freud and Melanie Klein to bring child

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psychoanalytic work into the mainstream of psychoanalysis. Legitimizing child analysis as a bona fide therapy wasn't an easy road. Not widely known are details of the pioneering efforts of some of the earliest child psychoanalysts in the United States, particularly those who traveled to Vienna in the 1920's to study with Anna Freud. Many of these graduated analysts returned to North America and prepared to practice analysis with children. Of those key pioneers were Marie H. Briehl and Rosetta Hurwitz who were among the original group to study with Ms. Freud.

Before training as child psychoanalysts, Marie and Rose were teachers, deeply committed to the development of children. Among her reasons for becoming a teacher and later traveling to Vienna to study psychoanalysis, Marie remarked: "I had ideals of teaching that came from how we'd been brought up, from Father who'd been a teacher, through Socialist Sunday School, which gave us art, music, dance, dinosaurs. I thought it was the approach to changing the world. You start with the children and give them a chance to know things. While I was still in my Master's program [at Columbia, a program she didn't complete], I met a man who was popularizing analysis. My experience teaching had already taught me that I had to know a lot more than they were teaching here. I wanted to go to Vienna and study the development of kids, the areas of emotional life you see only in outbursts otherwise. It took motivation and commitment to get to Vienna. We saved the money" and, in 1924, they were on their way (Hawley 1986).

I knew for as long as I can remember that my great-aunts trained in Vienna and attended Freud's seminars. My mother was a Hurwitz. Her father, Bill, was Marie's and Rose's oldest brother: there were eight Hurwitz siblings in all. The first four, Bill (1890), Elizabeth (1893), Rose (1895), and Marie (1897) were born in the Ukraine to Solomon and Eva. Later, Peter (1901), Sophia (1903), Eleanor (1906), and Leo (1909) were born in the U.S. I was closest to Marie since we both lived in Los Angeles between 1969 (when she was 72) and 1990, at which time she returned to New York. I didn't know Rose as well since she remained in New York City.

I remember Marie as if I saw her yesterday – her long gray hair twisted in a braid on top of her head, and all less than five feet of her a powerhouse of energy. Although fifty years my senior, she outpaced me, rushing ahead with a focus and resolve to get exactly where we were going by the quickest and shortest route. Our destination was often a table at Musso and Frank's (one of our favorite neighborhood eateries) or our theater seats at the Mark Taper Forum. I admired her quick and facile mind, and her observations of people and the world around us were always interesting and firmly formed.

Not only did I attend the theater and enjoy many dinners with Marie, but I was also her guest at The Southern California Psychoanalytic Institute's garden parties and some of their conferences and functions. I attended the ceremony when she was awarded an honorary Ph.D. at a hotel dinner event at the age of approximately 81. I often spent time at her house in Hollywood, perched high above the famous Hollywood and Vine sign on upper Vine Street, listening to her talk about papers she planned to write. And her husband, Walter Briehl, also a psychoanalyst and human rights activist, regaled me with tales about his analysis with Wilhelm Reich, along with a story about how their son, my cousin Robin, was once inside Reich's Orgone box as a very little boy. I also remember being moved by his passion and investment in trying to help recover the many "disappeared" psychoanalysts in Argentina.

For over twenty years, I was the grateful recipient of Marie's energy and vibrant personality. I was always curious about my Hurwitz family history, but my experiences with Marie enhanced my already well-established desire to know more. I think it goes without saying that for unknown schoolteachers to send their own letters of introduction to Sigmund Freud, and then travel the distance from New York City to Vienna to study psychoanalysis required an unusual kind of spiritedness, curiosity, and self-possession.

To fully understand and record Marie's and Rose's psychoanalytic journey, I assembled an oral history of sorts, culled from family members. I read my great-great uncle Moisse's memoir, *Reminiscences* (Katcher 1976). My cousin Ellen Hawley (Peter's daughter) offered me her 1986 interview with Marie. Sadly, Rose had already died by that time. I spoke to my cousin Tom Hurwitz, Leo's son, who told me the stories he knew from his father. In addition, he provided me with the data he collected from his own research. Lastly, my cousin, Jim Hawley, Ellen's brother, put me in touch with Nancy Chodorow. Dr. Chodorow gave me special access to the raw data of her interviews with Marie in 1982 and Rose in 1981, now archived at the Radcliffe Schlesinger Library. These interviews were a part of a larger project on early women psychoanalysts in the United States, from which she wrote several articles (Chodorow 1986, 1989, 1991).

As a psychoanalyst myself, and knowing how critical it is to take into account the child who resides in our adult patients, I always knew that I wanted to pay tribute to Marie's and Rose's contributions to the field. I was also aware that I could not do that justice without learning more about their own childhoods and the family history that inspired them to become pioneers in our field. In my view, it was the influence of a unique family atmosphere that led the two young teachers (Marie at 27 and Rose at 29) into Freud's circle of intellectuals and scholars who studied the workings of the unconscious mind.

The Hurwitz family: socialist & intellectual values

My great-grandparents, Solomon and Eva Hurwitz, were freethinkers and anti-capitalists. Their Socialist beliefs grew out of the intellectual backgrounds of their Lithuanian and Ukrainian childhoods. Eva's father, Abraham Katcher, was one of the few intellectuals in Rassava, a tiny shtetl, south of Kiev. He owned a small grocery and was custodian of the town library of secular books. An avid reader, Abraham had long rejected the insular religious beliefs of most Jews in Rassava. In fact, he hosted Saturday evening discussions about revolutionary ideas in the home he shared with his wife, Sarah, and their children. Eva was the oldest.

Solomon, a 28-year-old teacher from Vilnius, Lithuania, was also an intellectual. He traveled to Rassava as a tutor for some of the wealthier families there. He and Abraham met and became friends, as their common interests drew them together. When introduced to Abraham's family, Solomon was an obvious match for the smart and serious Eva. They married in Rassava and moved to the large river town of Kremenchug. There, the first four of their eight children were born: William (Bill), Elizabeth, Rosetta, and Marie. The difficulties of finding adequate education in Russia took Solomon to New York City in 1898. Eva and the children joined him in 1900. Subsequently, Peter, Sophia, Eleanor, and Leo were born in Williamsburg, Brooklyn. My cousin Tom, Leo's son, said of Solomon: "Blacklisted from the garment industry for organizing strikes, he began a life as a tiny business owner and dining table intellectual" (Personal communication 2017).

Immersed in socialism, the hardships of the working class were in the forefront of Solomon's mind. The family arrived in New York at a time when John D. Rockefeller and Andrew Carnegie – the ill-reputed "robber barons" - held sway. The ruthless and corrupt practices of these industrialists motivated Solomon's organized strikes. Both Solomon and Eva were active in the Worker's movement and Solomon made his passionate beliefs clear each night at dinner.

From his armchair at the head of the table, my great-grandfather led lively discussions about politics, literature, philosophy, and later, psychoanalysis when Freud's thinking came to America. In Tom's words: "The family dinner table seems to have been, at least in the eyes of the kids, a kind of neighborhood cross between park bench, barber shop, synagogue, and Socrates' table in *The Symposium*. People came every night to discuss and debate; with Solomon presiding and asking pointed questions to direct the discussion. The older daughters, especially Liza [Elizabeth), were sent out into the new land to find culture and education and brilliant friends, whom they brought back to dinner" (Personal communications 2017). These evening gatherings welcomed other revolutionary Socialist intellectuals including the Russian philosopher Chaim Zhitlowsky, the artist Ben Shahn, the playwright George Bernard Shaw, Gorham Munson who later became Elizabeth's husband, and Faubion Bowers. Their goal was to create socialism reform through nonviolence.

Solomon and Eva supported individuality and openness to new ideas. A poem the Hurwitz children learned at Socialist Sunday School defines the family's ideology: "The soldier says, I do not think, I obey/If that is your soldier's creed, I say/I'm more of a man than you/because whether I swim or sink/I can say with pride/I do not obey/I do not obey, *I think*" (Hawley 1986). In Marie's words: "In our family, we were allowed to do whatever we wanted to do. Maybe we had fights about it. But the atmosphere was more esprit de corps than in most families. You were not told what to do, or it was not written down in Ten Commandments or in any number of commandments, but was in the spirit of the family. No two people necessarily agreed with each other in that household, especially my father. There were plenty of opinions running around loose through the atmosphere. But, there was respect for the other person, no matter what the friction might have been" (Hawley 1986).

Marie and Rose's path to lay psychoanalysis

Raised as freethinkers, it was no surprise that the "new idea," psychoanalysis, would captivate Marie and Rose as young teachers. Rose graduated from City College in 1915 and Marie from Hunter College in 1917. Marie told my cousin, Ellen Hawley (1986): "Rose and I became interested because analysis began to spread among the novelists, the poets. We were active in all the movements, along with a leftist group of scholars." As Rose recounted: "I heard about psychoanalysis in my adolescence, Jung and Adler and Freud, and I selected Freud as the person I believed was the best (Chodorow 1981).

It was their relentless seeking to understand the minds of young children that motivated Marie and Rose to venture to Vienna to study psychoanalysis: "It was 1923 . . . I knew there was something deeper than the conscious level. I tried to get at children through literature. I found that there were certain individuals you couldn't get to know on the basis of what you had to teach them. Or what, through, literature, I was trying to get out of their own psychologies. There were some with barriers beyond which you couldn't go (Marie to

Nancy Chodorow 1982). There were always one or two or three you couldn't reach, even when they had a crush … delinquent, sullen, nervous kids; they were unhappy kids" (Marie to Ellen Hawley 1986).

It made sense that psychoanalysis would appeal to Marie's thirst to know more: "My interest in Freud came after my concentration on literature and on education. It came, you might say, through the needs I saw exist … from my deep interest in human beings and what literature in the world – novels, plays, Shakespeare, poetry – presented to me in the way of how to understand what people were thinking, saying, feeling, and imagining. I think putting those two things together … I wanted to learn something from psychoanalysis in order to contribute to my work with children" (Chodorow 1982). What Marie realized was that in pedagogy at large, the world of human emotion was for the most part untouched. She had a sense of that deficiency in the educational world throughout her teaching. Rose, too, as dedicated to reaching children as Marie, knew something was missing.

The openness to thinking and learning that was central to their early childhoods had much to do with their wish to understand more about how children experienced themselves and the world around them. As I mentioned previously, Marie's and Rose's liberal educational background, stemming from their family, their father, and their attendance at the Socialist Sunday School, set the stage for their eventual move to Vienna. Rose was already applying the fruits of her liberal education in the classroom: "Nobody stopped me. And when analysis came along, I was interested. Freud came to Boston. Ferenczi came to Boston … one read and heard about this thing. It was an alive thing" (Chodorow 1981).

Also concerned, as Marie was, in deepening the work she was doing with children, Rose wrote to Professor Freud: " … and I told him I think psychoanalysis could be applied to work with children. I had read Dr. Bernfeld's book, *The Psychology Of The Infant*, and translated it. So, they were already interested in the infant in Vienna. Freud was interested in the infant. And, Freud had no objection to women because he'd accepted Helene Deutsch. Freud was perfectly liberal. Somebody says they're interested, and he says, 'Come and find out!'"(Chodorow 1981). In 1924, Marie and Rose were on their way to Vienna with Marie's husband, Walter Briehl, who attended medical school there and also studied with Freud's disciples to become a psychoanalyst.

Marie and Rose trained as lay analysts at a time when there was, for Freud, no lay question: "I have assumed something that is still violently disputed … anyone who has passed through a course of instruction, who has been analyzed himself, who has mastered what can be taught today of the psychology of the unconscious, who is at home in the science of sexual life, who has learnt the delicate technique of psycho-analysis, the art of interpretation, of fighting resistances and of handling the transferences – anyone who has accomplished all of this *is no longer a layman in the field of psychoanalysis*" (SE, XX, 1926, 228).

Studies in Vienna

In 1924, Marie and Rose entered Freud's circle of free thinkers studying the deep workings of the mind. Their training in Vienna was consonant with formal training in psychoanalysis now. They took courses and attended seminars with those in Freud's inner circle round table, participated in private studies, supervision, and personal analysis. Rose's completed analysis with Monroe Meyer in New York City was accepted as a pre-requisite to attend

seminars and private supervisions by those she studied with in Vienna. Marie's first analyst in Vienna was Paul Schilder who: "was in every way a maverick . . . he did analyses for only three months, that was his thing . . . we got to the end of the period and . . . he suggested that if I was interested in children, which he wasn't, I should go to Anna Freud" (Chodorow 1982). She then had a second analytic experience with Anna Freud, which lasted for two years, from 1928 to 1930, at which time Marie returned to New York City.

Marie's and Rose's course work, seminars, and training were historically rich, studying with thinkers we still read and respect today. Rose observed children at the Pirquet Clinic and studied privately with Siegfried Bernfeld and August Aichhorn. Since Bernfeld wasn't working with children, Rose "went to the seminars at the Psychoanalytic Institute where the medical people were being trained, which was every night, on different subjects and different theoretical aspects. Sometimes techniques, sometimes theory" (Chodorow 1981). She was the only American attending these seminars for the approximately nine months she was there in 1924, before returning to New York. Marie spent that first year in Vienna exploring art, music, theater and even journalism and didn't start attending courses until 1925. Rose also worked with Anna Freud privately: "I went to talk to her about how she approached [her cases] and theoretically . . . I had no cases in Vienna" (Chodorow 1982).

Marie attended the lectures of Paul Schilder from 1925–1928. "He gave Friday night seminars to which it seemed all of Vienna came, certainly all the students, psychiatric and otherwise. A marvelously large amphitheater in which he presented the most extraordinary psychiatric cases, interviewed them, spoke about them, and gave theory" (Chodorow 1982).

Marie also joined in various seminars with Freud's colleagues as Freud himself was already retired from teaching at this point. But on occasion she saw him. Sitting by herself in the common waiting room that Freud shared with his daughter, Marie observed him opening the doors at the far end of the room to let in his patients. Sometimes Anna Freud even arranged for her to visit with her father, despite his knowing so little English. He would ask Marie about English words, and, " . . . when my son was born, I brought him to see Anna Freud, and then [Freud] came out to see him, held him in his arms" (Chodorow 1982).

At the same time, Marie became a member of Anna Freud's first Child Analytic Seminar: "Marianne Kris was a member, Editha Sterba, Edith Buxbaum, and Dorothy Burlingham as well (Chodorow 1982). After each meeting, the participants in the seminar would convene in coffee houses, sometimes long into the night, to continue their discussions. These seminars, a significant part of Marie's training, also led to her involvement in the Freud-Burlingham School.

Dorothy Burlingham, an American, had moved to Vienna with her four children. Each of the children was in analysis with Anna Freud, and Freud himself analyzed Burlingham, who also became a lay analyst. She and Anna Freud later founded the Hampstead Child-Therapy Clinic in London. But prior to that they established The Freud-Burlingham (Heitzing) School in 1927 with Eva Rosenfeld in Vienna. The central ethos of the school was to observe the unfolding processes of development. The first teachers were Peter Blos (head teacher), Erik Erikson, and Marie.

Path to child psychoanalysis in America

The climate in Vienna may have been welcoming to qualified lay people. But in New York City, Marie and Rose encountered barriers to full affiliation with the New York Psychoanalytic Institute. The Institute's official position-that psychoanalysis was a part of medicine (Wallerstein 1998) – originated with changes in New York state law after the Flexner report (Flexner 1910). What Marie and Rose faced was largely an American matter. Although they were "encouraged" to form their own study group and were invited to attend lectures at the New York Psychoanalytic by way of Anna Freud's introduction, rightful inclusion into the New York psychoanalytic world eluded them: they were never offered full membership. An additional troubling matter was the fact that although the American Psychoanalytic listed equally all lay and medical analysts who arrived to the U.S. as refugees during WWII, Marie and Rose were excluded, as this was not their status. Marie remarked: "Rosetta and I were not listed. We were not Viennese and we were not German and we were not victims of Hitler. We had been here all the time laying, plowing the ground for children to be analyzed" (Chodorow 1982).

Yet, the sisters did much to help the refugee analysts establish themselves upon their arrival. As Marie stayed in close contact with Anna Freud, she knew of her efforts to help children during the war: Ms. Freud and Dorothy Burlingham established The Hampstead War Nurseries which were located in northwest London, safely removed from the blitzkrieg. Marie and Rose were responsible for convincing Eric Muggeridge, the director of The Foster Parents Plan nurseries to provide support to The Hampstead Nursery project. As Marie said: "We were instrumental in getting The Foster Parents Plan to do that because they were only interested in beginning to get children away from the bombs. But not interested in the psychological and developmental problems the Freud-Burlingham nurseries took care of – from the loss of parents or separation from parents – and which developed, then, into the Hampstead" (Chodorow 1982).

It is important to note that it wasn't only lay analysts (or non-refugees) who experienced difficulty in North America. Child psychoanalysis itself took many years to become an integral part of the psychoanalytic project in this hemisphere. Anna Freud and Melanie Klein developed their play techniques in the analysis of children in Europe, and Rose was the first American to use these techniques in New York City. She had to forge her own way for acceptance into the analytic community there by introducing herself to pediatricians. For example, she told one such physician who was connected to the Margaret Fries clinic about the new play techniques from Europe that had been developed as a way to understand the mental lives of children, and his interest was piqued. He sent children to be treated by Rose "because [he] didn't know what to do with a child who was having that kind of deep problem. So, the work [and later Marie's] started very naturally … when they sent you a child and found that the child was improving and coming to life" (Chodorow 1982).

Since Rose lacked clinical experience during her time in Vienna, she was committed to developing her skills overall, but particularly with challenging cases. Consequently, she sought out additional training when she began practicing analysis in New York. Rose treated a difficult adolescent patient, as an unofficial control case, under the supervision of Leonard Blumgart. The Ethical Culture School – progressive in its grasp that emotional issues may trigger a child's educational difficulties – also sent Rose referrals.

So it was that, little by little, Marie and Rose began to find favorable reception by those who understood that children needed competent analysts. They were, in fact, the first child analysts in New York! Marie was invited to speak at conferences and seminars hosted by Cornell Medical School and Mount Sinai Hospital. It was Clarence Obernforf, M.D. who invited her to practice her clinical work at the Mount Sinai mental health outpatient clinic. Later, she was under the directorate of Lawrence Kubie, M.D., the renowned analyst and psychiatrist. Even A.A. Brill, a major voice in the New York Psychoanalytic Institute's official opposition to lay analysts, accepted Marie's and Rose's work privately (Wallerstein 1998), though never publicly. He and other New York analysts, including Sandor Rado, Sandor Lorand, and Bert Lewin made referrals and supported their work as well: "They [also] used our material for their discussions. We were not fighting anybody, we were only interested in making progress in our own field" (Chodorow 1982).

Marie Briehl's contributions to child psychoanalysis

Still residing in New York before the end of World War II, Marie conducted the first group therapy with mothers of children under the age of five whose husbands were away in the war. As she put it, this work occurred " . . . with young children in a phase of their lives we consider psychologically and developmentally important . . . when a mother was filled with anxiety, this group could work out its problems" (Chodorow 1982). The presenting problems ranged from a mother who didn't know how to make her baby comfortable with bathing to the modern dilemma of a mother who was torn between staying home with her baby and her desire to maintain her career as a pianist. In these ways, the group helped young mothers resolve expectable insecurities and resentments that so frequently accompany early motherhood. In the late 1920's, Marie made the first longitudinal study of a child in daily life, observing him from the ages of two to four within his home. She decided not to publish it " . . . because I have a very great sensitivity to confidentiality . . . and I have difficulty changing the scene so it is not recognizable" (Chodorow 1982). However, her study was presented in Sandor Rado's seminar at The New York Psychoanalytic Institute.

Relocating to Los Angeles in 1948, the not-easily-deterred Marie forged the way for the legitimacy of psychoanalytic treatment with children at the Southern California Psychoanalytic Institute (SCPI). She developed the first formal child psychoanalytic training program in Los Angeles that included supervision and course work: "I organized the society and the courses and the curriculum, and did all the supervision in the beginning until we had others who were trained" (Chodorow 1982). James Gooch, M.D. now deceased Training and Supervising Analyst at The Psychoanalytic Center of California, who trained under Marie at SCPI, commented: "There would have been no child psychoanalysis at SCPI if it wasn't for Marie Briehl. Marie had the determination to persevere. At SCPI, though, it seemed she had little support" (Personal communication 2019). Like the New York Psychoanalytic Institute, SCPI too, began as "a pure medical society." However, Marie was made chairman of the Child Analytic Section and stayed in that position, later as Emeritus consultant, until she returned to New York at age 94.

At SCPI Marie became a Member and Training Analyst and was granted both an honorary Ph.D. and Emeritus status. In 1971, she was finally elected to membership in the American Psychoanalytic Association (APsaA). During the process she was warned that there were people still hostile toward lay analysis, but Marie's fiery position never waned:

"I've gone this far and whatever my age is, and whatever the resistance is, I'm going all the way. They can vote for me or not. I'm used to being accepted for what I am, and not accepted for things I don't give a hoot about … so, I was elected. I could say, as I thought then, too little too late" (Chodorow 1982).

What it takes to be a good child psychoanalyst

Marie and Rose both contributed considerably to the evolution of American child psychoanalysis. But it was Marie's passion that brought formal child psychoanalytic training to Los Angeles. As she put it: "I had to do it. There was no one else. I brought up my society," just as a patient parent might help raise a child to understand what is important. One of Marie's personal values was her commitment to the child, and she traversed much territory to become a child psychoanalyst. She began her journey by first becoming a teacher, and then a *model* schoolteacher (a highly skilled educator with a drive to improve instructional quality). These important stepping-stones culminated in her understanding that to truly reach children she must know more about a child's unconscious mind. That awareness, stemming from Marie's empathy, took her to psychoanalytic training in Vienna. Over the years, this initial recognition grew into a certainty about the qualities necessary to do good child psychoanalytic work.

Those qualities include the sensibilities that embody a receptivity and openness to the child's experience, one that must deeply resonate with what an analyst knows from within. "Essentially, it's an empathic quality without which you cannot work with children. It involves talking their language, sometimes sitting on the floor with them. It could involve your spontaneous response, an ability to communicate with the child on a feeling level that is equivalent to where that child is in his development, normal and pathological, and how you deal with the actions directed at you, aggressive or non-aggressive. All of it means that somewhere from the wellsprings of your own being there is a feeling of understanding, not necessarily of identification. But, an empathic feeling of understanding as well as an intellectual ability to get there because you have that feeling, and then you talk on that child's level" (Chodorow 1982). Since at the heart of every analysis is the child that is or was, I believe that Marie's description of what is required to practice child psychoanalysis are the qualities necessary for all analysts, child and adult alike.

Marie's life work carried a profound devotion to children. Although neither she nor Rose expected recognition, this homage to their legacy serves as a gesture of acknowledgment for their remarkable contributions. Marie didn't "give a hoot" as to whether she was accepted to the APsaA or not, but she did convey to Nancy Chodorow (1982): "I'd like that pre-history to be mentioned. How long it took."

So, Marie, I hope I've done justice to the pre-history of child psychoanalysis in the United States and Los Angeles and have set a rightful place for you and Rose in my account. Yet, I also want to pay tribute to the creative inspiration that moved your dedication. For, although being an analyst has to do with empathy and theoretical knowledge, there is also a creative impulse within the analyst and between analyst and patient that allows an analysis to unfold with its own language and in its own way. As you said: "What makes a good child analyst is an ability to communicate with the child on a feeling level. But, mostly, it is equivalent to the unanswerable question of what makes for creativity" (Chodorow 1982).

Disclosure statement

No potential conflict of interest was reported by the author.

Notes on contributor

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