the SCRIPT

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INTERNATIONAL TRANSACTIONAL ANALYSIS ASSOCIATION

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SPECIAL ISSUE

This special issue of *The Script* is devoted to the completion of the Eric Berne Archive at the University of California, San Francisco. It also includes a fascinating transcript of the tape from one of Eric Berne's seminars. Our thanks to Carol Solomon, Marco Mazzetti, Gloria Noriega, Ann Heathcote, and Terry Berne for their outstanding work to bring the archive project to completion. We also thank Bill Cornell and Mick Landaiche for transcribing the seminar tape.



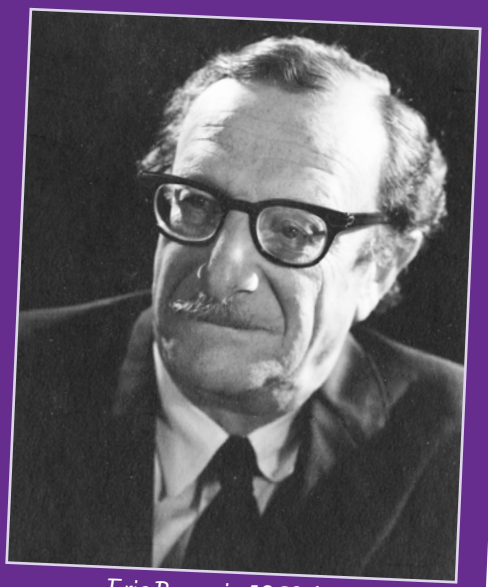
Celebrating the Completion of the Eric Berne Archive

by Carol Solomon

It is with great pleasure that we conclude our 6-year endeavor to bring the Eric Berne Archive to the transactional analysis community around the world. This accomplishment has been possible only because of your support and the hard work and dedication of the archive team, which includes Ann Heathcote, Gloria Noriega, Marco Mazzetti, Terry Berne, and me. I am grateful to the Eric Berne family for their support and for putting their trust in me as we navigated this uncharted terrain.

We are grateful that so many of you joined us in supporting the project so that we were able to raise the $72,000 required to put the selected material online. We received contributions from 23 TA groups and associations around the world and from more than 100 individual donors. Thank you to each and every one of you for your support, both financial and in service, and for sharing your valuable ideas as the project moved along.

When six boxes of material from Eric's study were left with me for safekeeping after the Berne family home in Carmel was sold, I realized what a treasure trove of material they contained. It started with a simple "bright idea": "Why don't we put this stuff online so everyone can have access to it?" Little did I know in saying this that I was entering into a major project that would bring enthusiasm, excitement, and, at times, frustration to our lives for this extended period.



Eric Berne in 1969 (14)

When we began our negotiations with the University of California at San Francisco (UCSF), no one knew the extent of the materials or how much the archive actually held. Eric Berne wrote every day of his life, and he kept everything. As you can imagine, the material had to be carefully selected (edited) so that we could bring to you the parts of the collection that are most representative of Eric's personal and professional life and his thinking and development of TA theory. We hope you will be excited by what you find. We now have the largest digital collection to date at the library at the University of California, San Francisco.

There are several sites that house the Eric Berne Collection.

The first site is Calisphere.org . When you go there and search on "Eric Berne Collection," you will find six individual collections that include photographs, letters, papers, and articles pertaining to Eric's personal and professional life. There is a total of 2200 pages of scanned material for you to peruse.

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"We hope that our work enriches your understanding of Eric Berne, the man, and his work. We are optimistic that having access to this trove of information may well enhance your life in both personal and professional ways."

The second site is the Internet archive at https://archive.org/details/transactionalana00chen, where you will find a complete set of the *Transactional Analysis Bulletins* (*TAB*). By clicking on the pages on the right or left of the image of the *TAB*, you can move through all the volumes. This 894-page collection of the *TAB* is keyword searchable in its entirety. You can search by keywords in the main application and in "view full text" or "download PDF" as well. We hope you enjoy looking at the *Bulletins*, which show the development of TA theory between 1962 and 1970. They also showcase the playful side of Eric Berne (e.g., "A Living Problem" by Cyprian St. Cyr) and provide a view of the context in which the ITAA was born. For example, if you go to page 27 of the collection, you can read an obituary that Eric wrote for a friend and colleague during the time he was working on *Games People Play*. This is a good example of the kind of person with whom Eric most liked to engage. Apparently the man was intelligent, creative, and had a keen sense of humor, much like Eric himself.

The third site is the online Archive of California at oac.cdlib.org . Type "Eric Berne papers" into the search bar, which will take you to the "Collection Guide." There you will find six subcategories. Clicking on one of those will take you to another Collection Guide that will include a Collection Overview and further details, including a "Collection Contents" list and "Scope and Contents" on the far right that will tell you more details about what is in that subcategory. Links to digital items on Calisphere in each collection can be found at the top of the guide under the heading "Online items." If items that you are interested in are not posted online, you may still be able to access them by asking the library to find, copy, and send them to you. Some materials (including audiotapes) are only available on site and with special permission. For more information, including any associated fees for items that are not available online, go to https://www.library.ucsf.edu/archives/services/fees/ .

All of these links and more information about the project will always be available on the project website at ericbernearchives.org .

Working on this project has been a pleasure, and I am gratified that we can leave this legacy for all TA professionals and students of transactional analysis around the world. We hope that our work enriches your understanding of Eric Berne, the man and his work. We are optimistic that having access to this trove of information may well enhance your life in both personal and professional ways. Thank you for being with us on this journey.

Special thanks to Ken Fogleman for keeping track of our donations and to Jake Solomon for developing and maintaining our ericbernearchives.org website. To the team at UCSF—Polina Ilieva, David Krah, and Kate Tasker—we are grateful to you for all you have done!

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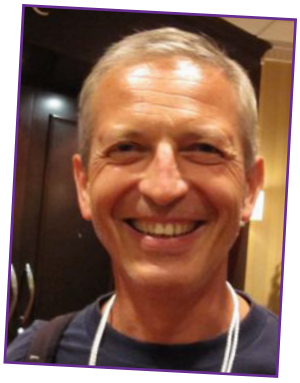
A Living Euhemerus

by Marco Mazzetti



Reflecting on the legacy of Eric Berne and his cultural influence on the TA community of today, I did a simple search to verify the impact his writing has on today's TA theoreticians. I examined the articles published in the *Transactional Analysis Journal* in 2016 to see how, and how many times, Eric Berne was quoted. I discovered that in the 29 articles (I did not consider letters from the editors or books reviews), there were 890 references, of which 69 (7.7%) were to Eric Berne. Most of these (57 of 69) were taken from his books and the other 12 referred to articles or unpublished documents. Two articles devoted specifically to Eric Berne and the early development of his ideas counted for 21 references. Without these two articles, the total of Berne's references for 27 articles was 48 or 6% of the overall 799 references. Considering this, the number of Berne's articles or other nonbook material dropped to 4. On the other hand, only 7 *TAJ* articles in 2016 (24%) did not quote Berne at all.

What do these data mean? My interpretation is that even if Berne is still present in the scientific TA literature of today, his presence does not appear to be large, is limited to his most famous books, and his rich production of articles and other material seems almost forgotten. I have the feeling that quoting Berne is, in some cases, a way of honoring our great founder more than a reflection of a researcher's attitude toward the richness and the actuality of Berne's cultural stimuli.

The founder of transactional analysis published dozens of articles, most of them in the non-TA press, because he wanted to make TA known and to spread it outside of our community. As Carol Solomon reminds us elsewhere in this *Script*, Berne wrote every day, and his output was enormous. This goldmine of ideas does not appear to be well known by TA theoreticians today, most of whom generally pay tribute to him by quoting his books (mainly the most famous: *Transactional Analysis in Psychotherapy, What Do You Say After You Say Hello?* and *Principles of Group Treatment*) but without exploring the breadth of Berne's creativity.

> *"He is not simply something like a monument to be honored but is still a lively cultural and theoretical stimulus. I hope that our community will discover how fresh and creative is his heritage, which is now, wonderfully, available in the archive. How much we can still learn from him by following his example of being a courageous, pragmatic, and open-minded innovator!"*

Having had the privilege to touch with my own hands some of the richness of Eric Berne's production, I have become an enthusiastic supporter of the Eric Berne Archive project, beautifully, generously, and cleverly led by Carol Solomon. Her passion and wisdom have been real assets that have brought this vessel into its final harbor, together with its competent crew: Gloria Noriega, former ITAA President, whose commitment and generosity have touched me more than once; Ann Heathcote, Berne's passionate biographer and an endless font of ideas; and Terry Berne, who ensured the support of the Berne family.

Now, all transactional analysts and other researchers from around the world will be able to go in depth into the work that came from the creative mind of Eric Berne, whose intuitions were often ahead of his time and confirmed only by later developments, especially in the neurosciences and experimental psychology. For the first time online, people will have the chance to browse all of the *Transactional Analysis Bulletins*, in which Eric Berne, as the editor, stimulated, collected, and ordered the creativity of the first transactional analysts. It was in the *TAB* that many of the historical, seminal papers in transactional analysis were published.

Eric Berne is not simply our Euhemerus, which he defined in *The Dynamics of Groups and Organizations* in 1963 as the founder of a commu-

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To Make a Dream Come True

by Gloria Noriega



First, before anything else, I want to say thank you to all the donors to the Eric Berne Archive project from all over the world, with special mention of those in the Spanish-speaking TA community with whom I had contact. Thank you to all of them for their generous donations; for the enthusiasm of my trainees, colleagues, and friends in Mexico, Latin America, and Spain; and for the trainers from other countries who came to teach at our institute in Mexico City as part of the project. You all made this dream come true.

This project began as the initiative of Carol Solomon, who organized the Eric Berne Archive Committee by inviting four of us to focus on raising funds using their own language and also English in different regions of the world. I want to thank Carol for her warm leadership and the wonderful commitment from my friends and colleagues on this team: Ann Heathcote, for helping to lead a second stage of the project, her research on Eric Berne's life, and her editing abilities in helping to write letters; and Marco Mazzetti for his enthusiasm and caring way of being, for encouraging us in happy and hard times, and for always taking a positive attitude when we felt discouraged about completing this goal. It has been an honor to be part of this committee.

I also want to express my gratitude to Terry Berne for his support on this project, to Robin Fryer for helping with the editing of updates and announcements for *The Script*, and to Ken Fogleman for receiving the donations and keeping the accounting.

I remember some highlights during this project, such as when Carol organized a meeting with the Berne family in 2014 at the World TA Conference and a visit to the archive at the University of California in San Francisco (UCSF). There was also a presentation about the archive that Marco and I did in 2015 at the EATA Conference in Rome and another at the ALAT conference in Lima in 2015, where Claude Steiner cried while watching a few photos from the archive as he added inspiring comments about his experiences with Eric Berne. And, of course, there was my visit to Berne's house in Carmel, California, when I was able to feel how Berne lived and to take lovely photos of the house and his studio at the bottom of the garden.

"The goal of this project was to keep and protect Eric Berne's legacy for future generations. He was a visionary who decided to create a social psychiatry by developing a theory and methods that can be used by lay and professional people to understand personality and different ways of communicating between individuals and groups."

The goal of this project was to keep and protect Eric Berne's legacy for future generations. He was a visionary who decided to create a social psychiatry by developing a theory and methods that can be used by lay and professional people to understand personality and different ways of communicating between individuals and groups.

His theory is based on a humanistic philosophy, one that is very much needed at this time in our world and that comes from a position of respecting the dignity of people beyond our individual and cultural differences. This is based on sustaining an "I'm OK, You're OK" existential position, developing empathic relationships by listening, and validating different ways of thinking in order to understand each other.

In his book *What Do You Say After You Say Hello?* Berne (1972) wrote, "[The] answer is the answer to the questions posed by the Four Horsemen of the Apocalypse: war or peace, famine or plenty, pestilence or health, death or life" (p. 3). We may find the answers to these profound questions in our lifetime by being more conscious about the way we communicate with each other. We may use our own power to fight against destructive scripts and to instead create more sane scripts so as to develop peace, abundance,

continued on page 5

Marco Marzetti from page 3

nity and a history. He is not simply something like a monument to be honored but is still a lively cultural and theoretical stimulus. I hope that our community will discover how fresh and creative is his heritage, which is now, wonderfully, available in the archive. How much we can still learn from him by following his example of being a courageous, pragmatic, and open-minded innovator! Entering the Eric Berne Archive is a way to discover and revitalize our roots, to plunge into our tradition, and to discover how alive and promising it still is.

The great composer and orchestra director Gustav Mahler wrote somewhere that being a traditionalist does not mean being an adorer of ashes but, rather, a preserver of the fire. Please, have a look at the Eric Berne Archive, and you too will discover how much fire there is in Eric Berne's legacy!

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Gloria Noriega from page 4

health, and a good quality of life in our personal and professional relationships. This involves building bridges instead of walls between people and countries.

Contemporary transactional analysis has benefitted from continued research and development of Berne's theory and methods over the years. However, I think we need to remember always our positive roots in the history and legacy he left us.

At this difficult time in the world, this goal may seem like a dream, but by keeping in mind this inspiring position, each transactional analyst may help to make the dream come true. All fruitful initiatives begin this way, and we have the power to continue spreading Berne's inspiring words and ideas throughout the world.

Reference

Berne, E. (1972). *What do you say after you say hello? The psychology of human destiny*. New York, NY: Grove Press.

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Panorama of Berlin showing the Reichstag cuppola in the center distance

Berlin Conference Notes

Workshops Announced: The exciting list of dozens of presentations scheduled for the Berlin Conference is now available online. There are workshops from all continents (except Antarctica), many countries, in many different languages (often with translation), and from all fields. To see the tentative list, visit https://tawc2017.berlin/en/program/workshops/

Conference Registration is Open! Go to http://www.tawc2017.berlin to register. At the same time, you will be able to sign up for special events, such as the festive evening, the boat trip, and various tours.

Website Constantly Updated: Those planning to attend the 2017 World TA Conference in Berlin 27-29 July should visit the conference website often because it is frequently updated with new information. Visit http://www.tawc2017.berlin .



TA Conferences Worldwide

21-22 April 2017:
Brighton, United Kingdom.
2017 UKATA Conference.
Contact: uktaconference

27-29 July 2017:
Berlin, Germany.
World TA Conference.
Contact: info@tawc2017.berlin
or www.tawc2017.berlin

Contributors to the Eric Berne Archive Project

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Eric Berne's San Francisco Seminar: A Transcript

Transcribed by Bill Cornell with Help from Mick Landaiche

During the last 5 years of Eric Berne's life (1966-1970), tape recordings were made of his weekly San Francisco seminars and lectures. After his sudden death in 1970, Claude Steiner spent considerable time editing and organizing this recorded material, which he annotated using his own recorded descriptions of the proceedings. The transcript that follows here was taken from a seminar held on 11 March 1969 that Steiner indicated was attended by Eric Berne, Steve Karpman, Jack Dusay, Claude Steiner, Vi Callaghan, Mel Boyce, Ken Everts, George David, and Addie Kline. Steiner described this particular gathering as follows: "During the same meeting in which [Steve] Karpman discussed his [USC-sponsored] trip to the [hospitals of the] South Pacific, he also presented the seminar with some questions asked by psychoanalysts that he thought were worth answering. This provoked a debate, which was typical of the proceedings at the San Francisco Seminar. In such debates, Eric tended to draw heavily from his psychoanalytic beliefs, pretty much against the trend and convictions of the rest of the seminar members."



Eric Berne's seminar room on Collins Street, San Francisco (1)

Karpman: So how is the transference handled? I said some things like it's a nonregressive type therapy. Transference is usually Child to Parent, so I described how we keep trying to hook the Adult. If it comes up in the form of a transaction or a game, it gets interpreted. Later, I thought the answer was, if there is any transference, then the therapist is playing a game, but I didn't say that at the time. Though I could have said how Freud had games with his patients.

Berne: Lucky you didn't say that.

Karpman: Huh? Lucky I didn't say it. Well, permission to have the transference is what you give, I think. Let's see … OK, that's all I remember that I gave offhand. How would some other people answer that? What's the right answer? It's a legitimate question. I think any Freudian-trained therapist would wonder about that.

Male voice [Dusay?]: I think the quickest way to answer that is that I'll draw it on the blackboard. [Another male voice: Yeah.]

About the Photos: The photos accompanying this transcript are all taken from the Eric Berne Archive at UCSF. The numbers at the end of the photo captions correspond to the full UCSF archive citations, which can be found on pages 18-19 of this *Script*. All the photos are published courtesy of Archives and Special Collections, Library and Center for Knowledge Management, University of California, San Francisco. Our thanks to the UCSF staff for their help in making these photos available.



Washington Street, San Francisco, seminar group with tape recorder in 1958 (2)

Karpman: It's very easy to get, easy to get a lot of cute evasions here, like when they ask what is the theoretical basis, I could have been cute and said, "It just works," but these were really sharp people, the top teaching people. …. [Multiple voices]

Steiner: I would say transference is a crossed transaction, unless you are attempting to fool your patient.

Berne: Since we only have a few minutes, can I give a lecture on this, please? Or is there somebody else here who knows more about transference than I do?

Steiner: Dr. Berne is going to give a lecture [multiple voices]. Dr. Berne is going to give a lecture on this subject.

Berne: Let me give the lecture, because I think this is very important. And I think—

Karpman: But I wanted to give a cool answer. [Berne: Huh?] I wanted to give cool answers.

Berne: Well, how about getting the right answer, and we'll worry about cool later? Because we can really get into a lot of trouble with the transference. In fact, I'd like to spend the next time on it, but let me give you a brief outline. I'll give you two cases.

I have a guy who's coming to me who doesn't do anything. He sits in his room. He's in a groove. Girls think he's groovy. He's well built. He's a nice guy. He hasn't been able to move forward in his career. And we keep going back and forth. He has all sorts of insights. And then he says, "Yeah, but I'm still in my room." So anyway, this goes on and on, and I finally get to the point of saying, "Well, if you don't get better, it's my stupidity because I'm not competent to cure you." Uuhhhh, so that gets him upset, so I say, "Maybe you should go to somebody else," which I shouldn't have said, because the whole problem is in the transference, as you'll see in a minute, which we just discovered. Uhhh, I mean I was looking for it, but I couldn't find it. We finally discovered it.

OK, now what comes out of it is a classical Freudian transference problem, which is simply what we would call a Child's problem. The problem is that, uhh, I forget how he said it, but what it boils down to is that if he listens to what I am saying, then I'm screwing him, in effect. And he is afraid, he has strong feelings, he's afraid of being homosexual anyway. So if he listens to what I say, then that stirs up his Child's homosexual fears. That's very dangerous, and he's scared as hell of it, and I don't know exactly why he's that scared of it. Whether he's paranoid underneath or what. So we could go on forever, and if I didn't know that, we would never get anywhere. But now that I know that, I think we can get somewhere. If he didn't have the strong homosexual feelings, or if he had the homosexual feelings and said, "OK, I have a little bit of homosexuality, and it's not bothering me," he could listen to what I say. But

> *"In other words, the transactional analyst would say, 'Oh, that's interesting, and I wonder what that means about your Child.' The psychoanalyst would say, 'Do more of that. That's good. If you do more of that you'll get better eventually because we'll analyze it, and then you'll be better.' And I think that's a big difference."*

since he's so scared of homosexuality, his Child feels that an auditory penetration would be the same as a homosexual experience. Now that's a classical transference. We even have some material on it like

when he was young he was more interested in his father's penis and what it could do than his mother's sexual organs.

> *"The real rule is you don't do anything; leave the transference alone, until it gets in your way. Well, it's getting in the way, so then you start saying, 'There's something in the way. What is it?' And you analyze it just as a psychoanalyst would by free association."*

So, in psychoanalytic language, this man has a strong fear of homosexuality, and he has a very strong defense against homosexuality. Uhhh, in fact, it's so strong that he defends against any sexuality. He doesn't even have girlfriends, which he'd like to have. Therefore, in the transference, the transference resistance is, "I'm not going to let you get inside of me." Now that's very easily dealt with by TA, because it's simply his Child attitude that he learned as a child. It all comes with permissions, injunctions, fantasies, the whole business. But that's the kind of thought that a psychoanalyst, an English psychoanalyst particularly—who are much more precise in their thinking than American psychoanalysts—I mean, they think, they don't just, uhhh, they're not that … they're not quite as fixed in their thinking.

Karpman: OK, but the thing is, the question is how is the transference, how is the transference handled? What do you mean?

Berne: All right, so it's handled because you cannot cure the patient until you've analyzed the transference resistance.

Steiner: Can I say something? I have a patient who is exactly like that.

Berne: Yeah.

Steiner: And it's totally clear that if he listens to me, he loses.

Berne: Yeah.

Steiner: I don't know where the whole homosexuality, buggery, all that stuff that you're suggesting should be in there, or needs to be.

Berne: I'm not suggesting it. It's what the patient says.

Steiner: This particular patient said, "I'm afraid you're going to screw me."

Berne: Yeah, and "because I'm afraid of homosexuality." I'm not suggesting it. This is what's there.

Steiner: He said that?

Berne: He said that.

Karpman: That's a crossed transaction.

Berne: I understand that, but the question is, how do you explain this to a psychoanalyst? How do you handle it? You handle it by what they would call "analyzing the transference resistance." The transference resistance is, "I can't let any man get to me in any way, because that would arouse my homosexuality." So first you have to deal with why is he so afraid, like what is he doing with his fear of homosexuality? What are the various methods he uses to avoid it? Why has he got a fear? And why does he have the homosexuality? So it's just—

Karpman: You interpret it as it comes up, or do you interpret it later? I mention that you interpret it as it comes up, like a crossed transaction in therapy.

Berne: At that level you use Fenichel's axiom, which is that you interpret what is on the surface. So the patient says this, you interpret this. When he is ready, he will give you a signal that he is ready for you to interpret the next layer. And that's how you handle it.

Now I'll give you another example. Incidentally, all this goes back to



Eric Berne and Viola Litt Callaghan at Eric's desk at Washington Street in 1958 (3)

Freud's—I'm going to give you one man and one woman—now this all goes back to Freud's paper on analysis terminable and interminable, in which he kind of says it is very hard for a male analyst to terminate an analysis, to complete an analysis with a male patient, because essentially the male has to submit to castration, which is exactly what my patient is saying. [Garbled speech, Steiner interrupting…]

Steiner: I thought he was afraid of buggery.

Berne: That's the first step.

Steiner: Oh. Did he also say—

Berne: Not yet, but he will in 6 months. [Garbled]

Steiner: Well, that's what I object to. You're molding this—

Berne: He already has the castration stuff there, but he doesn't know what it is.

Steiner: You talked him into it.

Berne: No, I didn't talk him into it. [Garbled, multiple voices] It was already there. One of his first crazy things was something about "urine can dissolve your penis," which he thought as a little boy. OK?

Male voice: So how is that different from the psychoanalytic approach?

Berne: It's exactly the same. The point is that you deal with the transference the same way when you get to that phase. The value of transactional analysis is, first of all, you get to that place three times as fast if you know what you're doing with the patient. And secondly, the patient has a ready-made instrument for dealing with it. In other words, what the psychoanalyst does is he essentially splits off what we would call Adult and Child, like as he goes along, like over 2 years getting a piece here and a piece there. What we do is, in the first 2 weeks, . . . we say . . . "You've got an Adult and a Child," so the split is there right across the board.



Eric Berne at his desk with members of the Washington Street seminar in 1958 (Claude Steiner standing) (4)

Karpman: Now, does transference, you say that transference is always Child-Parent. How about a transference where the patient's Parent is—

Berne: Well, that's not a transference. The point is—

Karpman: Well—

Berne: Transference means the patient feels toward you the way he did toward his father when he was a little boy, and that's exactly what's going on here.

Male voice: And you're not really like the boy's father.

Berne: Well, there's always something. You're like the boy's father because you've got balls, you know, intrinsically. You have masculinity.

Karpman [or other male voice?]: But in the specific way that he is—

Berne: Yeah, the point is that's how you cure him. Because if you were like his father, you couldn't cure him. The way you cure him is you confront him with reality. "Just because I have balls does not mean that I have a knife like your father had," or whatever you're going to say.

Karpman: OK. Then I would say, of the crossed transactions that occur between the therapist and the patient, the one that comes from the Child to the Parent is called transference, but the one that comes from the patient's Parent to the therapist's Child, isn't, is called, doesn't have a name.

Berne: It's not transference.

Karpman: It's not called transference.

Berne:No, it's called identification with the parent. [Multiple voices]

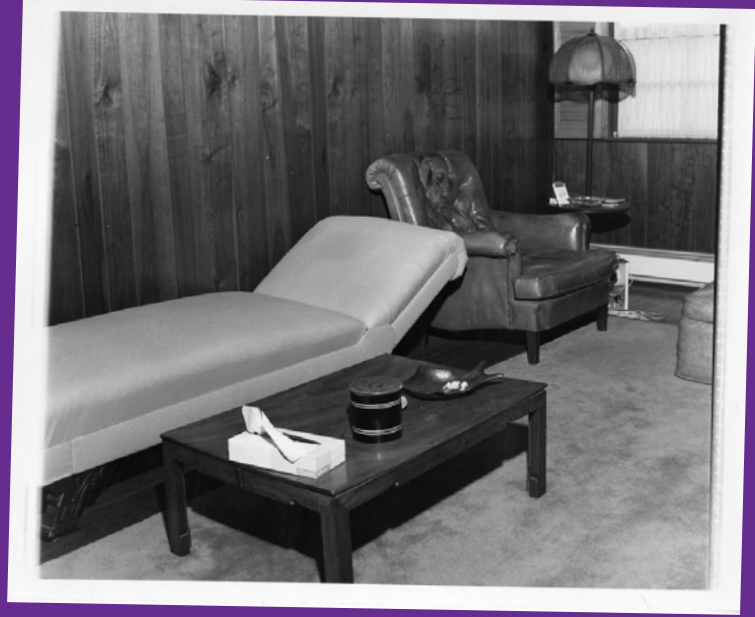
"Intellectualizing has done more harm than the amount that good psychoanalysts have done. But there is a point at which intellectualization becomes a legitimate consideration, and that is where you draw a diagram on the board about an immediate sexual experience."

Karpman: So, let me give you an example. I have this alcoholic lady in treatment. Now as I'm talking to her, and we're working in therapy, sometimes her Child hears what's going on and her Child says, "Wow, isn't that interesting information," that she has an injunction to surround herself with intelligent people who have interesting things to say. So therapy for her Child is entertaining, so she's not listening sometimes to what's going on because her Child is being entertained by my Parent, she thinks. But at other times her Parent is listening to what I'm saying, or watching what I'm saying, and that's also a crossed transaction, like the Parent may just be grabbing information to use with her husband or sizing me up to see if, uhh. She has a way of looking at all men. Her Parent has a way of looking at all men. I'm saying that's the exact same thing as the Child.

Berne: There's no doubt it's a crossed transaction, because all you're doing . . . [Berne seems to be drawing a diagram]. I think the main point I'm trying to make is we're not trying to replace Freud, we're trying to improve therapy. And we have to include Freud because he was right. And, and it's the same thing as with Claude's patient when they said, "That's a script," and I said, "No, that's a script adaptation." Protocol script, oh was [it] Warren's case? But the script, what you're calling a script, is an adaptation, and the real script has to do with raw, instinctual sexuality. OK. But transference is [sounds of Berne writing on a blackboard] a classical crossed transaction, and I wrote that in a book, and some of you should read that book.

Karpman: I said that.

Berne: Thank you. In other words, I say to my patients, "You are, uhh, you can't move ahead in your work, because of so-and-so [writing on the blackboard], which is true. Instead of saying, "Yeah, that's right, now I can finish my work. Yes, sir, you're right, I will think about this. Thank you, that's what I'm paying you to tell me." What he says is [drawing on the black board], "Yes, but you can't bugger me." So it's a crossed transaction.



Eric Berne's Carmel office with couch in 1970 (5)

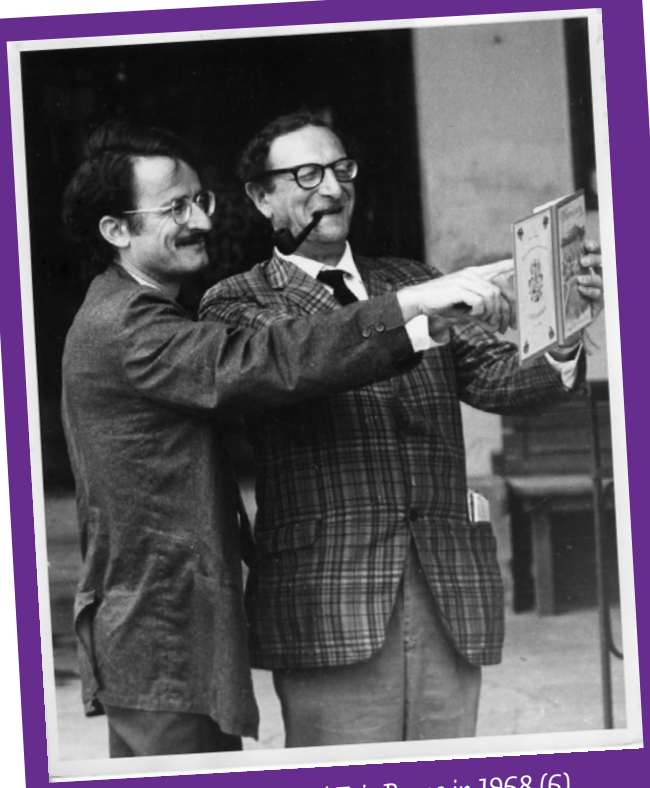
Karpman: I have a question. At the time this comes up, the patient gets this transference thought, did the therapist give him permission to have a transference thought? Like did the therapist give him permission to break the Adult-Adult transactions that's part of the contract? [Multiple voices]

Berne: No, you say, I said, "How come you can't listen to me?" "If I listen to you," he said, "I have something, my Child is saying something, which my Adult knows is wrong, but my Child is saying that if I listen to you, I'm going to get screwed." "So what does that mean?"

Karpman: Did the therapist, does the therapist, give the patient permission to get out of the Adult role, whenever the patient gets out of the Adult role? [Garbled words about "the transference"]

Berne: Essentially, yes. The Child is watching the therapist to see if what he calls a therapist can be trusted, what we would call the therapist is giving him permission, and the Child trusts the therapist enough to take the permission, for that particular thing. "Yes, yes, you can talk about sex with me."

Steiner: But there's more than that. I had a woman whose psychoanalyst who was not only getting the information but was encouraging it. A TA therapist would say, "Oh, don't give me that. I'm not your father." A psychoanalyst would get to the edge of his chair and start scratching with his pencil. Therefore, the patient



Claude Steiner and Eric Berne in 1968 (6)

says, "Oh, OK, I'm gonna give him more of that stuff." That's the difference.

Berne: The difference is you say, uhh, "The world in which your Child lives is still the world in which your father was going to bugger you, and so your Child is afraid of me. So let's talk about that." You don't say, "Knock it off," any more than you would say to a child who is afraid of bears in the bedroom, "Knock it off." You would say, "What bear?" or something. Whatever you would say, you don't say, "Knock it off" to a 4-year-old who's scared of bears.

Steiner: Well, you might not say, "Knock it off," but you might not say, "Go on, go on." In other words, the transactional analyst would say, "Oh, that's interesting, and I wonder what that means about your Child." The psychoanalyst would say, "Do more of that. That's good. If you do more of that you'll get better eventually because we'll analyze it, and then you'll be better." And I think that's a big difference because—

Karpman: You give permission to address the Child, that's what the analyst does.

Steiner: If the patient is willing to quit thinking of me as his father right now, I'm willing to—

Berne: A lot of transactional analysts say, "Well, I'm a transactional analyst, and what I said to the patient was—" [bursts of laughter from the group]. Oh, I don't know about that. "Well, you can't listen to me until your Child gets over being scared of me, so let's talk about why your Child is scared of me."

Male voice: So, what happens then? What cures his Child?

Berne: I don't know yet. I'll tell you next week.

Male voice: By being on the couch. Free associate.

Berne: Let me give you my lady example and maybe that will—

Male voice: You go into a regressive—

Berne: No, it's not regressive in the classical analytic sense. I don't want them going around acting out in the transference and all that stuff. [Male voice: Yay!] And then write a paper on why patients should not act out in the transference. All I wanted to do was help him get over being scared of me.

Dusay: What you're saying is that we can talk about these things like your father didn't talk about, and I'm not going to castrate you.

Berne: We can talk to his Parent, his Adult, and his Child selectively. And at certain times, it's well to listen to his Child, not so much talking to his Child as listening to his Child.

Dusay: But you're not really analyzing it. You're not putting him on the couch.

Berne: Yeah, he's on the couch. He's on the couch.

Male voice [Dusay?]: And he's free associating.

Berne: Yeah. Let me give you a second example, and you'll see why you have to have free association. A girl comes in, the same thing. We have a lot of fun, and she makes a lot of progress. And she was a sort of a rag. And now she's working and had a boyfriend and looks decent, you know, lots of progress. But she isn't cured. She still gets headaches. She's still afraid of somebody stabbing her in the back. And we've been over the stabbing in the back, and the "Knock it off," ya know, tried everything.

But you have to have free association because, after 2 years, she said to me, "I think now I can talk to you." She'd always said, "I just can't talk here. I can't lie on the couch. I just lie here. I know I'm wasting my time, but I can't do anything else." So she finally said, "I think now I can talk to you," and I forget why she thought so at this point, but we'd been through a lot together, you might say. So she said, just right at the end of the hour, when she could get the hell out of the room, that her stepfather is a medical professional. And when she was a little girl she was constipated, [and] her stepfather used to remove the feces digitally. And she would hide her face in shame but was really enjoying it.

> *"My position would be that there is a certain point where transactional analysis has to merge with psychoanalysis 'cause Freud was right, and sex is here to stay. And I'm really amazed at everybody here being against sex, which I would never have suspected."*

She said that, and I said, "Well, the time's up now, and thank god for that." [Loud laughter] So, uhhh, she's lying there, and you know, that's when I felt like a dentist, like I'm going to pull this stuff out of her, and I didn't know what it was. You can't guess. You can't go around saying to your female patients, "Did you ever have a man putting his finger in your rectum [loud laughter] looking for feces?" It's a far out thing, and it might be different in every case. But she finally got around to where, she said, "I didn't remember it till now," which may or may not be true. OK, so now I know what the trouble is, and—

Steiner: How did you know what the trouble is?

Berne: The trouble is that she's not going to tell me anything unless I put my finger in and pull it out.

Karpman: Why can't you put it on the blackboard? Like say this guy's afraid of being buggered, so I'd put it on the blackboard that, "OK. One of the transactions you get into with people is fearful Child to buggering Parent," so that's memorized and learned and come up against time after time. [Garbled, multiple voices] Now we can bring him right back to Adult.

Steiner: What you're saying. We had a patient at Berkeley again whose brother stuck a firecracker up her ass and lit it. OK? And I'm her brother, or I have been for a number of months, OK? That's a real transference, and there's no jazz about, well, I don't see what the connection is between some guy pulling the feces out of your anus and you asking her questions. Particularly if she enjoyed it.

Berne: The point is that it has to do with sex in both cases.

Steiner: But what's the connection?

Berne: This was the missing element, which your cases don't have.

Steiner: Well, this was a pretty sexy thing, and—

Berne: The firecracker?

Steiner: Yeah, it started like this. It was a woman who was very pleasant, at first sweet and nice to her and then tied her to a post. The first part was sexy, and the second part [was] she got a firecracker in her anus, and it was lit, and it was very much connected with sex.

Berne: How old was she?

Steiner: She was, what, 3? 4?

Berne: OK.

Steiner: But here I can see the connections. Like I am like her brother.

Male voice: This is in our group, and I'm somebody else [unintelligible].

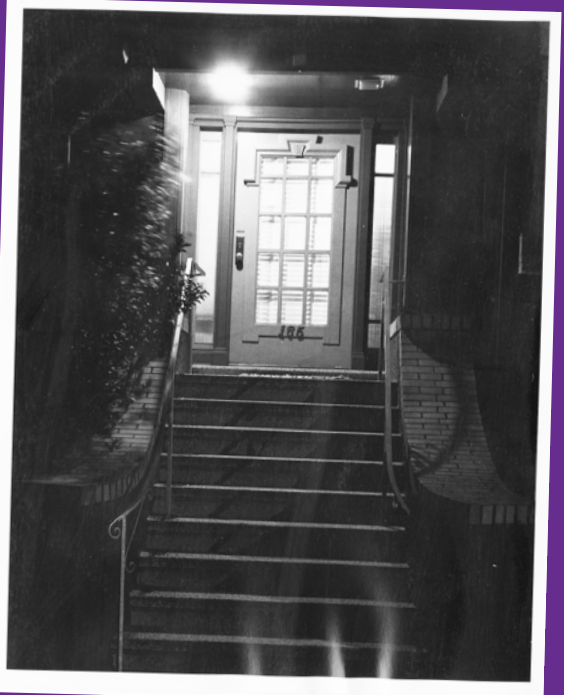
Berne: I don't know why everybody is arguing like this. [Multiple voices]

Male voice: I'm somebody good, and Claude is somebody bad…

Steiner: OK. The reason I'm arguing is because I felt that three times you brought up "Notes from the Underground" [presumably references to discussions in earlier seminars] or notes from . . . and I just don't see where the connection is, unless I'm willing to see the connection but I don't see it, except for perhaps, you say, "Yea, there's evidence for this guy's having castration fears and buggery fears." But I'm really not convinced. I think, like, I don't see the evidence.

Karpman: I'd like to go back to the original question, and the way you would answer it, and the way I would answer it, like I'd put it on the board and say, "This is one of your typical transactions and put that in the computer" and so forth. One way or another. The way you would answer it is that the way transference would be handled would be that you would see it as a Child-to-Parent relationship, and then you would put them on the couch to find more?

Berne: No, I would say, it's handled exactly the same as it's handled in



Collins Street door in San Francisco (7)

psychoanalysis. When you get to the point where the transference, you see another thing that a lot of psychoanalysts don't know, that you don't mess around with the transference until it gets in the way. And that's what's wrong with psychoanalytic therapy and all that jazz. "Wow, transference." The real rule is you don't do anything; leave the transference alone, until it gets in your way. Well, it's getting in the way, so then you start saying, "There's something in the way. What is it?" And you analyze it just as a psychoanalyst would by free association—[multiple voices].

Karpman: OK. Your answer then would be the couch. Patients I see in individual therapy I only handle it when it gets in the way, and I know that I'm hooking on to their Adult, and then I put it in the form of a transaction with the label to the Parent and a label to the Child. As well as Parent to Child [garbled]. By examining to see if I'm like all other men.

Male voice: You resolve the transference that way?

Steiner: How do you get it out of the way?

Karpman: Yeah, OK, with this woman I've mentioned who is an alcoholic, we're talking and all of a sudden I realize she's there smiling, being entertained by all the brilliant things I've been saying, or something like that, and so I say show on the board where her Child goes to maybe the Entertained Child to Educated Parent or Bright Parent, or something like that. So that would be one of her Child-to-Parent transactions.

Male voice: So what are you going to do to change her?

Karpman: Well, look, the other thing her Parent is examining critically what I'm saying and it would be NIGYSOB Parent to men who disappoint women or whatever it is, I don't know, and I would draw that on the board. And that would be back to the Adult.



Eric Berne and members of the Washington Street seminar in 1958 (Vi Callaghan to Eric's left) (8)

Berne: Let me say a couple of things about that. The first thing is, uhm, if it's not sex, you're not getting to the real stuff. Like you can say, "I know it's sexy under there," but if you don't get to sex, then you're not getting the real stuff. The second thing is that I'm listening as a psychoanalyst, which I've had a lot of training in psychoanalysis, so I can do it. Uhm, so that's where the intellectualizing accusation comes in.

Now, I think the accusation of intellectualizing has done more harm than psychoanalysis in general has done good. It has done more harm, if you add up all the years of everything, intellectualizing has done more harm than the amount that good psychoanalysts have done.

But there is a point at which intellectualization becomes a legitimate consideration, and that is where you draw a diagram on the board about an immediate sexual experience, like having a firecracker shoved up your rectum. Uhhh, somehow to understand in a diagram is not the same as saying, "What the hell are you going to do? What do you do when you have a firecracker shoved up you when you were 3 years old?" Which is like a real problem, and you've got to figure out what to do about it. And to diagram it may help to protect you against being terribly upset by it, but it doesn't really tell you what to do about it.

Karpman: OK, now—

Berne: That's the psychoanalytic [unclear]—

Karpman: When this woman brought up about her being entertained, sex wasn't brought up, so sex wasn't in the way. In fact, she was

listening and enjoying the things, if sex came up, it hasn't come up, I'll handle it. I don't know how I'll handle it then, it might be the same way, or it might be the way you mentioned, that I just talk over with her reactions.

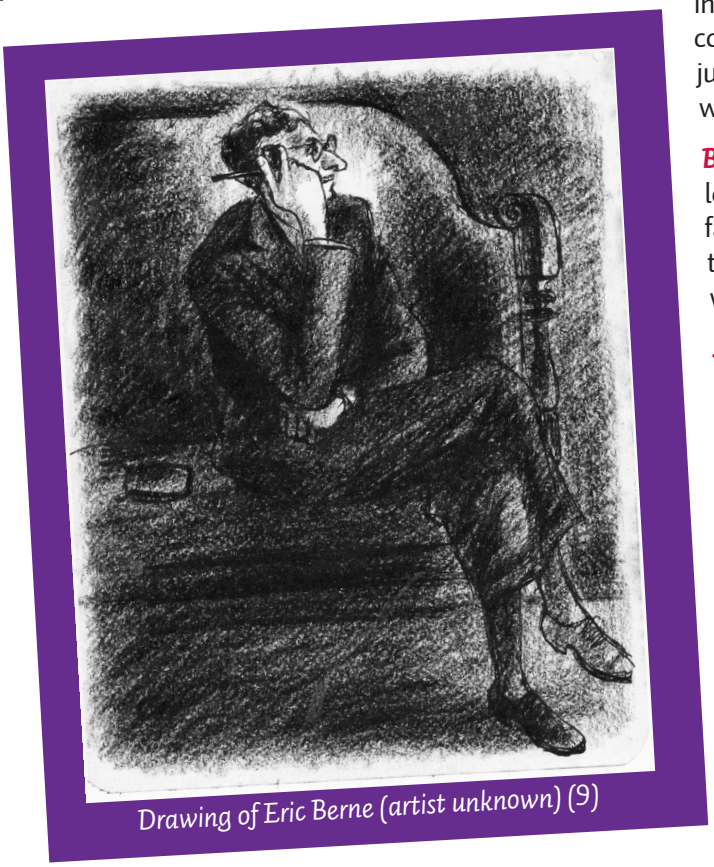
Berne: I don't know why you guys don't like sex. [Multiple voices]

Dusay: … the historical perspective. When you get to this impasse, you recognize the transference situation, what you're doing at that point is then going, is resolving this from an analytic method. And that's because you've read the analytic books. Now the other point, I think Steve is saying the same thing in a way. And I think, Claude, you're saying, and I feel this way, I feel differently. I didn't read all the analytic books, except superficially. I was more impressed by the behavioral books, conditioning, extinction books, and things like that. That's why when I get to that impasse I will put it on the board and draw it out and let it come up again and frustrate it, and let it come up again and frustrate it, and let it come up again and frustrate it. I think, when you get to the impasse, I think this method works too. I have a couple of cases in which I think it worked. I think the whole riff is when you get to these situations, do you handle it behaviorally or do you hand it psychoanalytically? Some people, depending on what books you read and your training, you're going to handle it one way or the other.

Berne: Well, I'm not arguing with that. I'm saying get to it. Once you get to it, if you want to handle it some other way, but you've got to get to it. You've got to get to it.

Karpman: But you're using an artificial method in order to get to it. The sex hasn't come up yet. And you forced it out by this artificial method.

Berne: No, I didn't. I said, "How come you can't listen to me," and he said, "If I listen to you, I'll get screwed." And I said, "What do you mean by that?"



Drawing of Eric Berne (artist unknown) (9)

Karpman: And why the couch? [Multiple voices]

Steiner: And what did he mean by that? Did he mean buggered, or did he mean screwed in the—

Berne: It's not clear yet. It is something about a man, this only happened, uhhh, two sessions ago, so I don't know anything about it. It means something about a man penetrating him. Where, I don't know. Or how. [Multiple voices talking over him]

Steiner: That usually, when I'm thinking about it, it turns into, "Father forced me to do certain things, and I decided you're not going to force me to do one more thing." But the business of buggery could easily have been, like, incorporated, just doesn't come up, and I think that's just as good. I don't see where—

Berne: Well, listen. This fellow comes from a very decent family, and no one forced him to do anything. It has to do with—

Steiner: Did anyone try to bugger him?

Berne: No, it has to do with injunctions, like, "Don't look at mother's genitals," so he said, "OK, I'll look at father's genitals." And that scared the hell out of him, because he had a very small one, and his father had a very big one. And this scared the hell out of him. I don't know, the point is, my position would be that there is a certain point where transactional analysis has to merge with psychoanalysis 'cause Freud was right, and sex is here to stay. And I'm really amazed at everybody here being against sex, which I would never have suspected. [Multiple, loud voices]

Male voice: Oh no, I haven't spoken.

Karpman: You interpreted, you forced with artificial—

Male voice: It gets to a certain point where there is something analogous to TA, when the Child finally comes

out, what do you do? And it's my understanding that the analyst keeps explaining, keeps explaining, while working through the transference. Whereas, we have something called permission, which comes from our Parental ego state—

Berne: Yeah.

> *"You don't say, "Knock it off," any more than you would say to a child who is afraid of bears in the bedroom, "Knock it off." You would say, "What bear?" or something. Whatever you would say, you don't say, "Knock it off" to a 4-year-old who's scared of bears."*

Male voice: And that's a real difference at that point. [Berne: Let me say—] Everything kind of fits up to that point, but then there's a split.

Berne: Let me say something. Psychoanalysis is very much like we are, like we've got a branch in Sacramento, and we're not sure they're doing the same thing we're doing. We've got two branches in Carmel that do things differently. They're all legitimate in the sense, in the sense that if you say that there are four things that make a TA man, they all go for it: Parent, Adult, Child, games, etc. And psychoanalysts are in exactly the same position. They've got to say analysts do things differently, but there are four things we all have to believe. Do you believe in this, if so, you're an analyst. The four things are, they're listed, very simple things: transference, infantile sex, and so on. OK, so, for instance, you say, psychoanalysts explain and interpret. Well, that may be true of many analysts, but for instance, the story about Ernest Jones is that if you came to him for treatment, he said "Hello" when you walked into the office for the first session and he said "Good-bye" when you walked out of the office for the last session, and he said nothing in between. [Laughter] So, you can't say analysts, you can't make a generalization that analysts do a lot of explaining and interpreting. I guess what Ernest Jones did was grunt at the right time, or say "Aha!" or something, and that's all that's necessary. [Laughter, multiple voices]

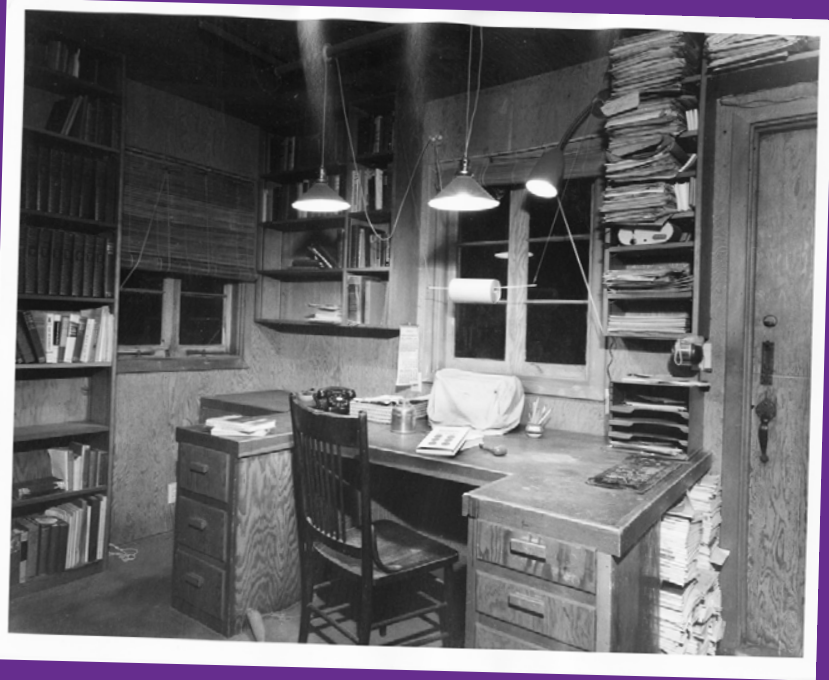
Male voice: Oh, I can do that. [Laughter]

Steiner: But how do you know where to grunt? [Multiple voices saying something about transference and permission]

Male voice: Eric, don't you get a different kind of transference than those who are not so well known? So you have to deal with the magical part? Almost psychotic?

Berne: Yeah, well, after 6 weeks. It's like culture, you know. Like, it's there for a while and then you say, "Culture-schmultzer, books-schmooks." Whatever you have to say, and then that's settled.

Dusay: There's another way … I think you can get some evidence when you're getting through to the Child without analyzing, without, at this point, without putting them on the couch, and having them free associate, which you can possibly get through to the Child that way. You say, "Be a child," or something to regress. You could say something to him, first of all you've got two Parent parts, at least. You've got a mother part, and when you're his mother and when you perceive that you are his mother, you can say something like, "I didn't tell you that things were safe with your father." Then, he could either make a joke about it, come back later making a joke about it, and say, "Oh, you're gonna bugger me today, Doc," and this is conceivable that he could say something like this. Or he could dream



Eric Berne's Carmel study (10)

about it. Come back and see you in his dream.

Berne: It also depends how sick he is. Like, you know, it might not really be, he might not be, it might not be really all that sinister. But if you get a patient where it's sinister, then it's sinister. The thing I'm getting out of this is that for some reason you don't like the idea that children are sexy.

Steiner: No, no, no. Now come on. [Loud, multiple voices]

Karpman: So go into group therapy instead of individual therapy.

Steiner: But that's not at all what we're saying. At least I'm not saying that. I'm saying that I'm willing to buy, if the patient is, in fact, at some level worried about you buggering him. But when you say bugger, it's got to be— [Berne: Right!] penis in the ass, you know. Nothing else— [Multiple voices]

Berne: OK, OK, OK!! [shouting]

Steiner: All right.

Berne: The penis in the ass! That's what I'm talking about. [Lots of laughter from group]

Steiner: If it's the finger on the knee, or the fist in the face—

Berne: No, it is a penis in the ass, a penis in the ass—[Loud laughter from group]

Steiner: The thing, the thing that Warren, the patient that Warren brought up today, there's just no reason to say he's worried about being buggered, maybe your patient, but not his.

Berne: I don't understand what you're saying. LOOK! You're a 4-year-old girl, and your father sticks his finger in your rectum. And it feels good, but you know you're not supposed to feel good, so you hide your face. And it confuses you. Twenty years later you see a penis erect, and you say, "Gee, this is fun, but wow, I wonder what it would be like to have the penis in the ass?" It's sort of confusing. When you're a young, red-blooded American girl, you're not supposed to think of that. OK?



Eric Berne's desk at Collins Street (11)

Steiner: OK.

Berne: So what I'm saying is—

Steiner: So, how do you fit into that?

Berne: Huh? [Loud, extended laughter from group]

Berne: All right. I'll present next time, and we'll talk some more about this. [Multiple voices, lots of laughter]

Karpman: I like the structure of these kinds of questions.

Berne: Yeah, what's the next question? [Multiple voices, lots of laughter]

Karpman: Why does permission work? How does it compare to other methods? The intellectualization and the theoretical base—

Berne: I answered a little bit about intellectualization. And how permission works is when the patient stops thinking you are going to bugger him or her, then the patient may say, "You mean I can really jump up and down, and you won't bugger me?" And you say, "Yes." So she jumps up and down or whatever and goes out and does whatever she's going to do.

Karpman: So, then you're in a Parent ego state when you give permission. Because I went into a lot of detail trying—

Berne: No, no.

Karpman: We're trying to figure out which Parent, or which ego state is it that gives script permission to the patient.

Berne: Let's talk about this next week. [Multiple, garbled voices] Next Wednesday evening I'm going to talk to a group of psychoanalysts about



(from left) Jack Dusay, Claude Steiner, Eric Berne, and Pam Blum in Vienna for the 4th International Congress of Group Psychotherapy in 1968 (12)

TA. Also next week I'll give you statistics about how many patients get better. [Loud multiple, garbled voices]

Male voice: Jack's going to give us the contract—

Dusay: [In a loud voice] OK, here's going to be the contract for the group. … [With the seminar apparently ending, approximately 14 minutes of multiple, garbled voices, with Dusay suggesting a contract that the group only say good things to one another, followed by lots of laughter and joking back and forth, new members introducing themselves, and the female members speaking aloud for the first time at this meeting.]

Our special thanks to Bill Cornell and Mick Landaiche for preparing this transcript for publication. There are some audio recordings in the Eric Berne Archive at the University of California, San Francisco: See atoac.cdlib.org and type in "Eric Berne papers." Arrangements must be made to hear them on site, and special permission is required for listening to tapes marked "restricted." Contact the Head of Archives and Special Collections for more information at https://www.library.ucsf.edu/archives/ask-an-archivist/ .

Photo Credits

Photo 1
Title: Seminar room at Eric Berne's Collins Street house, San Francisco
Date: 1970-07-21
Collection: Berne (Eric L.) Papers, MSS 2013-19
Owning Institution: UC San Francisco, Library, Special Collections
Source: Calisphere
Date of access: March 21 2017 22:23
Permalink: https://calisphere.org/item/2658c07e-e139-4188-96b6-cf234658a072/?_pjax=%23js-pageContent

Photo 2
Title: Group with tape recorder at Washington Street Seminar
Date: 1958
Collection: Berne (Eric L.) Papers, MSS 2013-19
Owning Institution: UC San Francisco, Library, Special Collections
Source: Calisphere
Date of access: March 21 2017 20:16
Permalink: https://calisphere.org/item/059c2d58-08f4-47c6-a65a-bc1a-e5ac62e9/?_pjax=%23js-pageContent

Photo 3
Title: Eric Berne and Viola Litt, Washington Street Seminar
Date: 1958
Collection: Berne (Eric L.) Papers, MSS 2013-19
Owning Institution: UC San Francisco, Library, Special Collections
Source: Calisphere
Date of access: March 21 2017 20:00
Permalink: https://calisphere.org/item/2ba77f67-28e1-4580-b8ee-4980d0c342c5/?_pjax=%23js-pageContent

Photo 4
Title: Group at desk, Washington Street Seminar
Date: 1958
Collection: Berne (Eric L.) Papers, MSS 2013-19
Owning Institution: UC San Francisco, Library, Special Collections
Source: Calisphere
Date of access: March 21 2017 20:20
Permalink: https://calisphere.org/item/5d96b177-027e-40fe-8e00-75be1514b241/?_pjax=%23js-pageContent

Photo 5
Title: Couch in Eric Berne's Carmel office
Date: 1970
Collection: Berne (Eric L.) Papers, MSS 2013-19
Owning Institution: UC San Francisco, Library, Special Collections
Source: Calisphere
Date of access: March 21 2017 20:08
Permalink: https://calisphere.org/item/8f-cfc930-ac45-4bf3-b5f7-fee2c2cb55f4/?_pjax=%23js-pageContent

Photo 6
Title: Claude Steiner and Eric Berne
Date: 1968
Collection: Berne (Eric L.) Papers, MSS 2013-19
Owning Institution: UC San Francisco, Library, Special Collections
Source: Calisphere
Date of access: March 21 2017 19:53
Permalink: https://calisphere.org/item/1af02b6b-9ca5-4b85-85c1-d8a578b3488c/?_pjax=%23js-pageContent

Photo 7
Title: Front door of Eric Berne's Collins Street house, San Francisco

Date: 1970-07-21
Collection: Berne (Eric L.) Papers, MSS 2013-19
Owning Institution: UC San Francisco, Library, Special Collections
Source: Calisphere
Date of access: March 21 2017 22:19
Permalink: https://calisphere.org/item/d034bbab-f6a7-45a0-a71a-69cf-ba180f5c/?_pjax=%23js-pageContent

Photo 8
Title: Eric Berne and five TA members, Washington Street seminar
Date: 1958
Collection: Berne (Eric L.) Papers, MSS 2013-19
Owning Institution: UC San Francisco, Library, Special Collections
Source: Calisphere
Date of access: March 21 2017 20:02
Permalink: https://calisphere.org/item/5516d5f1-dc6e-4516-84e3-9e88cdb-7cbde/?_pjax=%23js-pageContent

Photo 9
Title: Drawing of Eric Berne
Date: undated
Collection: Berne (Eric L.) Papers, MSS 2013-19
Owning Institution: UC San Francisco, Library, Special Collections
Source: Calisphere
Date of access: March 21 2017 19:55
Permalink: https://calisphere.org/item/18e51785-711f-477c-89c6-cf21ddf2f18c/?_pjax=%23js-pageContent

Photo 10
Title: Eric Berne's writing study (interior)
Date: 1970
Collection: Berne (Eric L.) Papers, MSS 2013-19
Owning Institution: UC San Francisco, Library, Special Collections
Source: Calisphere
Date of access: March 21 2017 20:13
Permalink: https://calisphere.org/item/7ce-8ae28-b0cd-4361-9f47-c05ffc8ca2d2/?_pjax=%23js-pageContent

Photo 11
Title: Eric Berne's office, Collins Street house
Date: 1970-07-21
Collection: Berne (Eric L.) Papers, MSS 2013-19
Owning Institution: UC San Francisco, Library, Special Collections
Source: Calisphere
Date of access: March 21 2017 22:21
Permalink: https://calisphere.org/item/f5adfcf9-975b-4cc1-9e1e-4729a0c1128c/?_pjax=%23js-pageContent



Group in Eric Berne's Carmel home in 1964 (fourth from left: Franklin Ernst, fifth: Vi Callaghan, sixth: Bob Goulding) (13)

Photo 12
Title: Jack Dusay, Claude Steiner, Eric Berne, and Pam Blum in Vienna
Date: 1968-08
Collection: Berne (Eric L.) Papers, MSS 2013-19
Owning Institution: UC San Francisco, Library, Special Collections
Source: Calisphere
Date of access: March 21 2017 20:10
Permalink: https://calisphere.org/item/d602cebd-b41a-410c-bda0-0863c8934cb7/?_pjax=%23js-pageContent

Photo 13
Title: Group in Eric Berne's home in Carmel, CA
Date: 1964-01-04
Collection: Berne (Eric L.) Papers, MSS 2003-12
Owning Institution: UC San Francisco, Library, Special Collections
Source: Calisphere
Date of access: March 21 2017 20:14
Permalink: https://calisphere.org/item/133b54c2-2833-4885-9e34-f485b8e8579e/?_pjax=%23js-pageContent

Photo 14
Title: Portrait of Eric Berne in Juncker-Jensen Studio
Date: 1969
Collection: Berne (Eric L.) Collections
Owning Institution: UC San Francisco, Library, Special Collections
Source: Calisphere
Date of access: March 27 2017 15:40
Permalink: https://calisphere.org/item/b65ed994-933f-4753-a3f5-cbd55ef5173b/?_pjax=%23js-pageContent

TAJ Theme Issues

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Coeditors: Bill Cornell and Sylvie Monin

Deadline: 1 May 2017

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