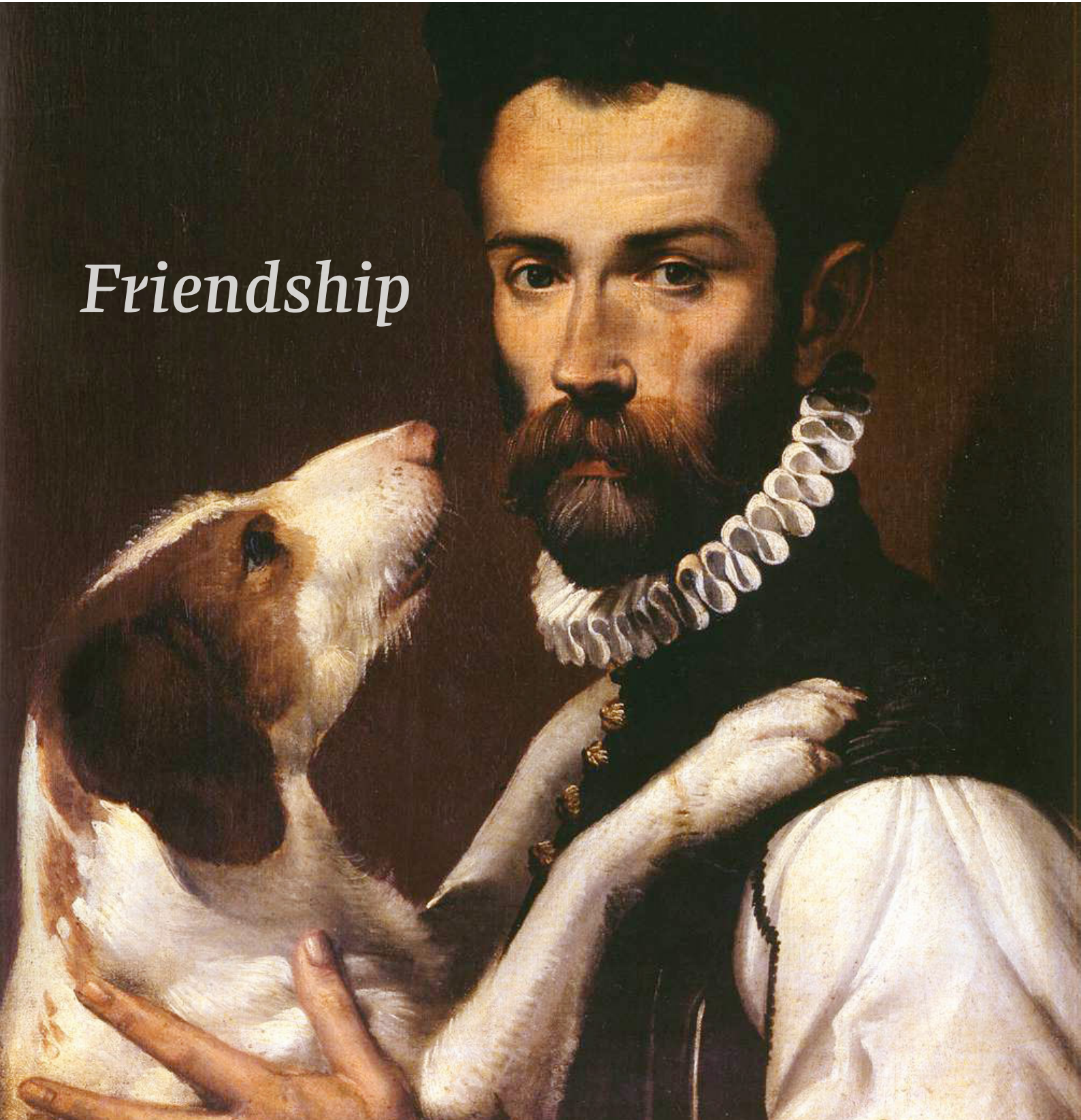




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Journal of HUMANISTIC PSYCHIATRY

Friendship



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Index

Editor's Note

- A Platonic Friendship

Icons of psychiatry

- Portrait of a Man and his Dog
- Reflecting on Relationships and Immortality
- The Laetoli Footprints: An Early Evidence of Human Attachment

Essays

- Friend
- Sofocles Maternal (Maternal Sophocles)
- Befriending Your Ex

Articles

- A Man's Best Friend
- Friendship in Art, Philosophy and Medicine

Cinema and psychiatry

- Dersu Uzala

Music and Psychiatry

- Music and Being, and The Friendship Between
- Amigo Del Demonio (Friend of The Devil)

Book Reviews

- Crazy

Free Text

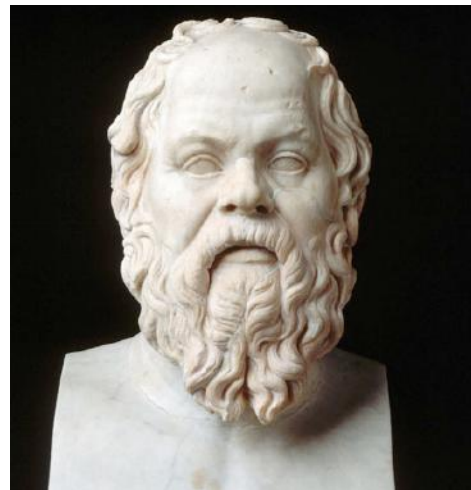
- Friendship
- The "Trip" to The Cabin in The Woods: On Psychedelics and Friendship
- Making Friends at The Philosophy Meetup

Editor's note

A Platonic Friendship

Lysis is a dialogue written by Plato that addresses the question: “What is Friendship?” In this dialogue Socrates encounters four young boys at the Greek Palaestra: Hippothales, Ctessipus, Menexenus and Lysis (The latter gives the name to the dialogue). The first part of the dialogue is charged with sexual content. Socrates notices that Hippothales has a crush on Lysis and praises him constantly. Socrates advises Hippothales that by praising him so much he is inflating his self-esteem and is only making him harder to get. Socrates then joins Lysis, with his friend Menexenus, and in the presence of the other boys asks them if they feel like they are friends. Lysis and Menexenus respond affirmatively. After that, a dialogue starts in an attempt to find a good definition of friendship.

Socrates first proposes that Lysis and Menexenus are friends because they love each other, therefore friendship is the relation between a lover and a beloved. This thesis is however rejected because they all agree that the beloved can often not correspond his lover. In fact the beloved can at times bore his or her lover. Then Socrates, citing Homer the poet and Empedocles the philosopher, proposes that Like can be the friend of Like. Therefore, Lysis and Menexenus would be friends because they are alike. Nonetheless this thesis is also soon rejected, as it seems the



Bust of Socrates, Roman Copy, Louvre Museum, Paris.

Like can also be friend of the Unlike. People can feel love for those who are not like them; in fact, often the opposite can be attractive. In a third hypothesis, Socrates suggests that friendship must be the Good. For him anything neutral will try to befriend the Good, which is better than the Evil. However this hypothesis is also rejected since it

would not make sense that friendship is motivated purely for the sake of the Good if one had to always judge it against Evil, because one cannot know intrinsically what is Evil and what is Good. At that point, Socrates and the boys begin to understand that friendship is neither the loved and the beloved, neither the likeness nor the good and arrives to the conclusion that they don't know what Friendship is. Socrates then begins to think of challenging some adult nearby but the conversation is interrupted by the boys' tutors who tells them it is late and they must go home in a "semi-barbaric" language (apparently there was a festivity in Athens and they had been drinking). Socrates then agrees to stop the conversation, but before Lysis and Menexenus leave, he tells them that they may have looked ridiculous to all the witnesses of the conversation since they admittedly thought that they were friends, but in the end they did not know what friendship was.

This jocose and humorous way of ending the dialogue, congruent with Socrates' persona, argues for the humble attitude the true philosopher must have in regards to knowledge. When reading Lysis, one realizes that for ancient Greeks the idea of friendship, love and sex are intertwined. In contrast, in today's language, friendship is a term that refers for the attachment between two persons without sexual or romantic involvement. Many people in society in fact believe that friendship between persons of different sex is not possible because at some point in their relationship, the sexual tension between the two would interfere with their ability to attain "true" friendship. This verbiage supports the values of our current society, which encourages more restrictive and hierarchical relationships and in which free sexuality is less tolerated.

Fernando Espi Forcen, M.D., Ph.D.

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Icons of Psychiatry

Portrait Of A Man And His Dog

Carlos Espi Forcen, Ph.D., Department of Art History, University of Murcia, Spain

One of the most common gestures of love of our dogs is when they jump on their owners, put their paws on our legs, chest or shoulders and try to smell our mouth, nose, ears and hair frequently licking us a few times before we order them to stop it because they are making our clothes dirty and have left some traces of slobber on our face. Jumping and barking are signs of affection of dogs both today and in the past, Arrian and Pliny described similar attitudes in their works almost two thousand years ago, as we can



**Portrait of a Man and His Dog,
Bartolommeo Passerotti, 1580 (ca), Musei
Capitolini, Rome**

see in one of the articles of the present journal. The painter Bartolommeo Passerotti has perfectly depicted such a moment in his portrait of a man with a dog (fig. 1). By the decade of 1560's Passerotti was already established in the Italian city of Bologna as a painter. He was a renown portraitist, in his works he depicted the person with the attitude, gestures and attributes that best represented him or her. A portrait of a physician will include books and a human skull -some of his most typical utensils- and

the portraits of musicians represent them playing the lute or the flute. The 17th century biographer of Bolognese artists Carlo Cesare Malvasia wrote in his work *Felsina Pittrice* about Passerotti that his skills included “that action and gesture which was most particular and frequent to the nature and the genius of the subject; and in that guise not portraying them still and insensate but in action and in movement and animating them”. This is exactly what we can see on this portrait of an unknown man with his dog. Even if it is a frontal portrait, Passerotti has wonderfully immortalized the most typical gesture of affection of a dog that looks at his owner full of pleasure, while the second grasps him with his hands. The form of the head with divergent upper longitudinal axes of the skull and muzzle and the Roman nose makes us think that he is a hunting dog, probably an ancestor of the Italian pointer (*bracco italiano*) or the Italian scenthound (*segugio italiano*). This unknown man was likely a hunter, and he loved his dog so much that he decided to include him in an expensive portrait executed by the hands of one of the most celebrated 16th century artists.

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Reflecting On Relationships And Immortality

Fernando Espi Forcen, M.D., Ph.D., Department of Psychiatry, Rush University, Chicago, IL

Jyl Bonaguro is an Italian American artist known for her sculptures on marble and alabaster. After obtaining a bachelor's degree in humanities at the Jesuit University of Loyola and traveling throughout Europe and Asia, she came back to the United States to



Series: Relationships, Spatial & Otherwise

Published with the kind permission of Jyl Bonaguro

Source: jylbonaguro.com

develop a career as a playwright and sculptor. Inspired by classical philosophy, Bonaguro's sculptures focus on the idea of "immortality" and the fragility of humanity. Civilizations often believe they will be eternal but inevitably, like all prior civilizations they will disintegrate into ruins. Her fragmented sculptures reflect this rise and fall. This inherent fragility is continuously revealed by the remnants discovered in archeological excavations.

In her series "Relationships," Bonaguro represents the human form in essence offering an anthropocentric view of eternity. These relatively neutral and partially complete human forms allow the viewer to encounter with the self and reflect on our experience of being. Bonaguro's sculptures are similar to Michelangelo's "Slaves." Both are left unfinished and invite existential reflection. Psychologically, at our encounter with death, an existential guilt can invade us triggered by the knowledge of the projects we have left unfinished. Bonaguro's artwork provides cathartic relief to this type of existential anxiety.

The Laetoli Footprints: An Early Evidence Of Human Attachment

Fernando Espi Forcen, M.D., Ph.D., Department of Psychiatry, Rush University, Chicago, IL

Three point nine million years ago, a historical event for humanity was about to happen in Tanzania. In the region of Laetoli, the nearby volcano Odiman had released an amount of volcanic ash that, together with a light rain, had formed a layer of wet cement. At that time, two humans were about to walk together on this layer of wet ash immortalizing their footprints on the cement. The footprints were later covered with other sediments and rediscovered in 1976. British paleoanthropologist Mary Laekey and her team



Recreation of the events in Laetoli at the Museum of Natural History, New York

Photo: Fernando Espi Forcen



Laetoli Footprints

Source: pbs.org

uncovered the fossilized trail track of these early humans, an

evidence of human bipedalism during the Pliocene. Today it has been widely accepted that these footprints belong to two *Australopithecus afarensis*, a theory that is supported by the finding of other *Australopithecus* bone fossils found in the area.

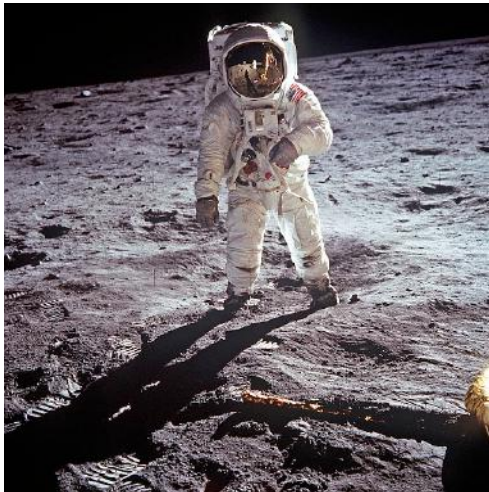
In the realms of psychology, the Laetoli footprints are not only evidence of early bipedalism but, a very early evidence of emotional attachment, a proof of our innate social nature. The vicinity of the footprints suggests that these two early humans probably were holding hands or walking while hugging. This ability to socialize has been essential in transmission of knowledge and has marked the path of our evolution.

After taking a look at the Laetoli footprints, any fan of Stanley Kubrick would inevitably think of Neil Armstrong's footprint on the Moon on July 20, 1969. Armstrong's first step on the Moon was taken with his left foot. Perhaps it would have been more representative of our species (and more informative for any future intelligent form of life landing on the Moon) if Neil Armstrong and his colleague, astronaut Buzz Aldrin, had left their track of footprints together, similarly to the *Australopithecus* couple of Laetoli.



Neil Armstrong's footprint on the Moon

Source: nasa.gov



The Man on the Moon

Source: dailymail.co.uk

Essays

Friend

Aviram Mizrachi, M.D., Department of Surgery, Memorial Sloan Kettering, New York, NY

friend

noun \ 'frend \

- a person who you like and enjoy being with
- a person who helps or supports someone or something (such as a cause or charity)

Merriam-Webster

In the competitive world that we live in, the importance of true friendship cannot be overemphasized. The question is whether people can overcome their personal interests and truly become friends, who listen and show empathy without feeling inferior or needing to show superiority. To some people, friendship is a mean to achieve personal or career objectives. To others a friend is someone you can spend time with and enjoy your free time together. A friend can also be someone you trust and will always be there for you. Sometimes a friend can be someone you have not seen for a while but the moment you get together it feels like you see each other everyday. Rarely, a friend can be a complete stranger that helps in times of trouble without being rewarded for that. But perhaps the most interesting aspect of friendships is how they are being made. And even more so how they are being maintained. Much has been said and written on the essence of friendships by poets, writers and artists. Nevertheless, it seems that true friendship is not easy to explain, as it is not easy to find. A friend is often someone who gives you freedom to be yourself and whatever you happen to be feeling is fine with him or her.

In other words being true to your friend is actually being true to yourself which is something that we all need every once in a while.

Finally, I wanted to share a few insights on friendship that really capture the important elements of it:

“A friend is one that knows you as you are, understands where you have been, accepts what you have become, and still, gently allows you to grow.”

William Shakespeare.

“Anybody can sympathize with the sufferings of a friend, but it requires a very fine nature to sympathize with a friend's success.”

Oscar Wilde.

“There is nothing noble in being superior to your fellow men. True nobility lies in being superior to your former self.”

Ernest Hemingway.

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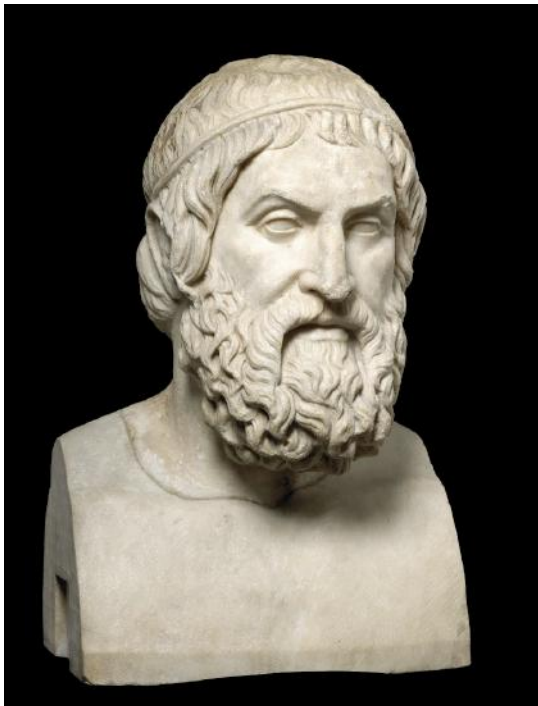


**Two boys watching
schooners, 1880**

**Winslow Homer, The
Art Institute of
Chicago**

Sófocles Maternal (Maternal Sophocles)

Teodoro Jiménez Pozo, Law Student, University of Las Palmas de Gran Canaria, Spain



Sophocles, Roman Copy,

British Museum, London

Dicen que la familia es de lo poco en esta vida que no se elige, al contrario que las amistades, las cuales vamos escogiendo a lo largo de nuestra vida minuciosamente, estructurando y cerrando cada vez más nuestro círculo de intimidades, secretos, alegrías y desgracias. Al principio vienen todas en tromba y en muchas ocasiones nos podemos sentir embriagados con ese compañerismo excesivo de tantas amistades y todo ello porque la mayoría se tornan banales y se generan solo con el afán de tener un amigo más, apelando más a la cantidad que a la calidad.

Pero, ¿qué decir de la amistad entre una madre y un hijo? ¿Es acaso esa amistad, un amistad impuesta o somos nosotros quienes la elegimos y la forjamos? ¿Esa confraternidad se mancha de cantidad o está en el bando de la calidad? Se podría considerar como una amistad innata en las personas, pero que debe ser regada a diario para que no marchite, una camaradería anclada en lo más primitivo de las personas generada por ese ser que dio todo por traernos.

Evocando al poeta y dramaturgo Sófocles, podríamos mencionar a simple vista que no se equivocaba al decir “El que sabe corresponder a un favor recibido es un amigo que no tiene precio”, pero me atrevería a ir un paso más allá, aplaudiendo el

salto que dan las madres modificando un poco la frase y diciendo “El que sabe corresponder a un favor que todavía no se ha recibido es un amigo que no tiene precio”. Eso es lo que define la amistad de una madre con su vástago, es la esencia del amor mutuo entre estos dos seres, el poder de darnos la vida sin recibir nada a cambio, el hecho de que su esfuerzo y sacrificio diario vayan destinados a generarnos un bienestar que solo una madre sabe dar. Ellas dejan muchas cosas de lado por traernos, no firman ningún acuerdo o contrato que les garantice que el viaje que van a tomar les llevará a buen puerto, y es precisamente por la fuerza de esa decisión por lo que debemos ser empáticos y valorar lo que nos han dado.

Debemos hacer un ejercicio de autorreflexión, parar un instante y pensar, cuántos amigos serían capaces de despertarse en plena madrugada para que nos durmamos de nuevo, cuántas personas dejarían de lado una siesta por pasarse una tarde entera esperando a que fuésemos atendidos en el pediatra, cuántos tienen la paciencia de recoger montañas y montañas de juguetes día tras día.

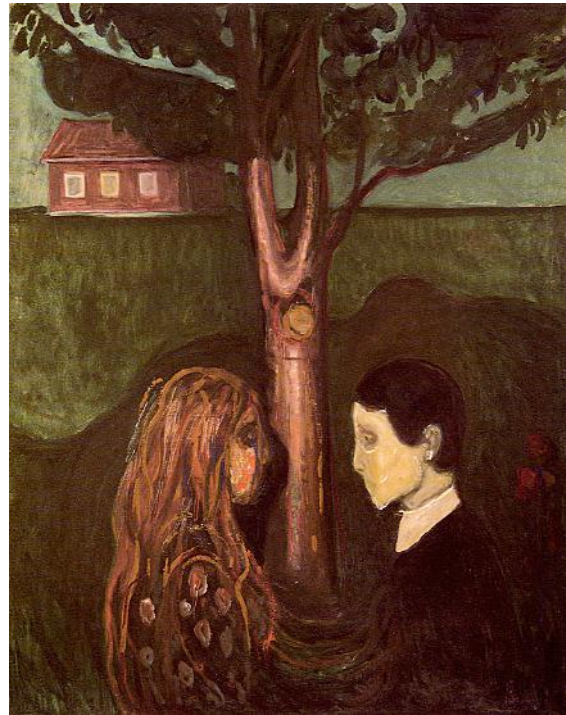
Tenemos un poder que se nos otorga a todas las personas, el poder de elegir cuantas amistades queramos, ya sean tóxicas o sanas, pero el hecho de que la amistad de una madre venga predeterminada es un regalo que no debemos desperdiciar por todo lo que trae consigo. Una madre no busca nada a cambio cuando nos cuida, no es una relación de interés, pero si que debemos sentir el deber de recompensar ese esfuerzo y sacrificio que ella ha generado a nuestro favor.

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Befriending Your Ex

Fernando Espi Forcen, M.D., Ph.D., Department of Psychiatry, Rush University, Chicago, IL

A romantic break up can be among the most stressful events a human can experience throughout their life. Often the two individuals go through a psychological bereavement that can last for months or years. When a significant relationship is over, learning how to live without the other person can become a real challenge. Whether the romantic relationship started from an intense sexual attraction or a good friendship evolved into romance, a positive attachment can be key in the development of a long lasting relation. This attachment usually implies what could be fairly identified as a friendship beyond sexual attraction. Even if over the



Eye in Eye, Edvard Munch, 1894

Source: edvardmunch.com

years, both members of a couple develop a desire to have sex with other people, this friendly, dyadic and loyal attachment allows for a feeling of stability within this world. Therefore, most couples in general, agree to repress the desire and not allow polygamy. However, over time these sexual urges can interfere with the level of satisfaction in the monogamous relationship. This dissatisfaction can be overcome by continuing to nurture the relationship in a creative and exciting way. Other couples resolve this problem by allowing extramarital sex. When the problem is not resolved, one of the partners can have an affair without the other's consent, or in an unconscious way provoke a psychological tension between the couple – a defense mechanism called projective identification.

When a couple breaks up, the frustration and suffering can easily take them to a primitive defense of devaluation and demonization of the other –a defense called splitting- In such a case the friends can easily turn into enemies in a way that is directly proportional to the intensity of their attachment. The possessions, they will have to divide (children, house...) and their psychological readiness will depart from each other. Nonetheless, no matter how much the ex-lover is devaluated, the bereavement will still take place, perhaps even in a more maladaptive form. Even fighting legally such as in a case of divorce, may be an unconscious attempt by a couple to keep their relationship going in a negative and maladaptive way. These actions will only make the grief more prolonged and will likely affect their ability to have future relationships.

A more adaptive way of separating would involve a conscious attempt to metamorphose the relationship into a non-sexual friendship. This however would require high level of motivation, maturity between both partners and a great appreciation of each other. This may require a significant amount of psychological energy. However, even if the two members of the couple agree in trying to continue the relationship as friends, a grief will still take place since the romance and sexual tension that existed before will be removed from the equation: Whatever they had, won't be there any longer. If one of the two finds a new partner, the other can feel hurt, cheated on and suffer.

At times, even when there is high appreciation of each other and a positive attitude, it is safer and psychologically healthier to separate completely until each one can heal on his or her own. Romantic grief is a chronic emotion. Even in bad break ups, the people that we have loved in our lives will always be missed. We must learn how to live without them even if we agree on keeping the relationship as mere friends. Nonetheless, we must honor what we had and give meaning to our past with them. What we learned and what we take from lost romances will be helpful in our future relationships and in our lives. It is worth it to make an effort to keep them symbolically with us in our hearts.

Articles

Man's Best Friend:

A History Of Love Between Dogs And Men In The Ancient World And In The Middle Ages

Carlos Espi Forcen, Ph.D., Department of Art History, University of Murcia, Spain

The origins of mutual love

It is widely acknowledged that dogs are man's best friend. Recent DNA tests indicate that this longstanding relationship between species may have even had its start at the very beginning of the history of dogs and man. The split between domestic dogs and wild wolves started 135,000 years ago and could have been the result of the interaction between wolves and earlier forms of hominids, such as *homo neanderthalensis*, forming a collaboration that would continue with the progressive invasion of the world by *homo sapiens*.

It seems that this relationship began with wolves who scavenged for food in areas inhabited by the first populations of humans. This early contact became more and more frequent, with the relationship progressing to men choosing wolves or pups that were kinder to humans and training them to track the game while they were hunting. A long-term period of selection converted wolves into domestic dogs, who



Fig. 1. Fibula, 4,000 BCE. Camino del Molino archeological site, Caravaca de la Cruz, Murcia.

were eventually bred for the specific purposes of hunting, keeping the cattle, and standing guard, usually by alarming human settlements with their barks.¹ This collaboration soon evolved into mutual respect, friendship and love. Archeological findings also demonstrate that dogs were not only valued for their usefulness, but were unconditionally loved by their owners even if they could not perform any specific function. This is noted in the case of an old dog called “Fibula,” buried in the archeological site of “Camino del Molino” (Caravaca de la Cruz, Murcia) over 4,000 years ago (fig. 1). His name was given by the archeologists of the site, due to the fact that his skeletal remains revealed a fractured tibia and fibula that was completely ossified. This would have caused him to have a shortened leg and a severe limp preventing him from performing useful tasks. The only reason why Fibula was not sacrificed seems to be the love and affection that people in this chalcolithic village felt for him.²

The Ancient World

Ancient Egyptians proffered great affection to their domestic dogs. They were often buried with their owners with the hope that they would accompany them in the eternal life. Moreover, Egyptians frequently chose to depict their dogs with the rest of the family in funerary stelae that even contained the dogs’ names. This is seen as early as 3,000 BCE, when Queen Herneith of the First Dynasty was buried with her dog at the burial complex of Saqqara. The dog was likely put to death to guard the queen’s tomb in the afterlife. Future rulers continued this practice, and the tomb of Pharaoh Khufu of the Fourth Dynasty (2,613-2,494 BCE) in the Great Pyramid of Giza contains an inscription that states:

¹ Hans Räber, *Vom Wolf zum Rassehund*, Mürlenbach: Kynos, 1999, pp. 19-32.

² Cristina Ruiz García-Vaso et al. “Los perros que vivieron en la Región de Murcia hace 4,000 años: nuevos datos sobre tamaños, edad, alimentación y patologías”, *Comunicación presentada al XIX Congreso nacional de Historia de la Veterinaria y X Congreso Iberoamericano* (Madrid, 18-20 de octubre de 2013), available at <http://historiaveterinaria.org/files/TEXTO-COMPLETO-COMUNICACIÓN-PERROS-CALCOLÍTICO-Francisco-gil-cano.pdf>

“The dog, which was the guard of this Majesty, Abutiyuw is his name. His Majesty ordered that he be buried ceremonially, that he be given a coffin from the royal treasury, fine linen in great quantity and incense. His Majesty also gave perfumed ointment and ordered that a tomb be built for him by the gangs of masons. His Majesty did this for him that he (the dog) might be honoured before the great god Anubis”.³



Fig. 2. Mummified dog, 1,400 BCE. Valley of the Kings, Egypt.

Dogs of Pharaohs received privileges that hardly any other Egyptian of the period could dream of. Abutiyuw was buried and honored as a proud representative of courtesan status. Dogs were also depicted as part of the family in a domestic context. The tomb of the Nubian soldier Senu in Gebelein (2,150 BCE) contains a relief that represents Senu with his wife, his children and two dogs perfectly integrated into a picture of the family. On some occasions dogs were

mummified to assure them an eternal life. Close to the tomb of Pharaoh Amenhotep II in the Valley of the Kings, some animals were also buried in a sort of pet cemetery. Among them is a mummified dog that received jewels and a sarcophagus, similar to other prominent members of the highest hierarchy (fig. 2).⁴

Love for dogs was not much different in Ancient Greece. One of the most touching passages of Homer's *Odyssey* is the moment in which Odysseus returns to Ithaca disguised as a beggar to prevent recognition. Odysseus meets his old servant, Eumaeus, who does not recognize him, but kindly takes him to his old palace. At the hall, Odysseus is speaking to Eumaeus, at which time his former dog quickly recognizes him after almost twenty years:

³ Michael Rice, *Swifter than the Arrow. The Golden Hunting Hounds of Ancient Egypt*, London and New York: Taurus, 2006, p. 54.

⁴ For domestic dogs in Ancient Egypt see Rice, *Swifter than the Arrow*, pp. 43-77.

“So they spoke. And a dog lying there lifted his head and pricked up his ears. Argos was the hound of noble Odysseus, who had bred him himself, though he sailed to sacred Ilium before he could enjoy his company. Once the young men used to take the dog out after wild goat, deer and hare, but with his master gone he lay neglected by the gate, among the heaps of mule and cattle dung that Odysseus’ men would later use to manure the fields. There, plagued by ticks, lay Argos the hound. But suddenly aware of Odysseus’ presence, he wagged his tail and flattened his ears, though no longer strong enough to crawl to his master. Odysseus turned his face aside and, hiding it from Eumaeus, wiped away a tear [...]. As for Argos, seeing Odysseus again in his twentieth year, the hand of dark death seized him”.⁵

The deeply moving death of Argos is a brilliant example of the love and eternal loyalty that dogs feel for their owners, something that ancient Greeks were already aware of in the 8th century BCE. Odysseus cannot help but to cry when he sees how his dog, covered by filth and plagued by ticks, recognizes him after such a long period. Argos can hardly crawl towards him, but he wags his tail and dies happily after seeing Odysseus again.

Most of the texts and depictions regarding dogs in Ancient Greece deal with the topic of hunting. Argos himself was a hunting dog praised for his scent, speed and power. Ancient treatises on hunting accurately describe the appearance and skills of hunting hounds. In the 2nd century AD, the Greek writer Arrian (Flavius Arrianus) wrote a treatise on hunting called *Cynegetica*, emulating the previous work of Xenophon with the same title. Arrian describes Greek and Celtic breeds of dogs and their different skills of hunting wild game. At one point he writes about the exceptional skills of his favorite dog named Hormé (impulse), valuing her for her intelligence, kindness and unconditional friendship:

“For I myself reared a hound with the greyest of grey eyes, and she was fast and a hard worker and spirited and agile, so that when she was young she once dealt

⁵ Homer, *Odyssey*, Book XVII: 290-327.

with four hares in a day. And apart from that she is most gentle (I still had her when I was writing this) and most fond of humans, and never previously did any other dog long to be with me and my fellow-huntsman Megillus as she does. For since she was retired from the chase, she never leaves us, or at least one of us. If I am indoors she stays with me, and accompanies me if I go out anywhere; she escorts me to the gymnasium, and sits by while I am exercising, and goes in front as I return, frequently turning round as if to check that I have not left the road somewhere; when she sees I am there she smiles and goes on again in front. But if I go off to some public business, she stays with my friend and behaves in the same way to him. If one of us is ill, she does not leave him. If she sees us even after a short period of time, she jumps up in the air gently, as if welcoming him, and she gives a bark with the welcome, showing her affection. When she is with one of us at dinner she touches him with her paws alternately, reminding him that she too should be given some of the food.”⁶

Anyone that has ever owned a dog can relate to what the Roman hunter Arrian (Flavius Arrianus) comments about his beloved companion. Besides mentioning her excellent hunting skills, Arrian spends time writing some lines describing the affection and loyalty that she felt for him. Hormé follows him everywhere he goes, waits for him while he is busy performing daily tasks, takes care of him when he is sick, and welcomes him with the most joyful attitude every time she sees him, even if they have been apart for just a short while. Arrian is fascinated by the character and behaviour of Hormé; it is clear that their love is mutual by the way he describes how she touches him with her paws claiming for some food while they are eating.⁷

The Roman author Caius Plinius Secundus, known as Pliny the Elder, wrote in the 1st century AD his *Natural History*, an encyclopedia of thirty seven books containing as much information about diverse disciplines that the author could gather during his lifetime. Chapter XL of Book VIII is dedicated to dogs and includes stories

⁶ Arrian, *Cynegetica*, chapter IV, ed. and trans. A. A. Philipps and M. M. Willcock, *Xenophon and Arrian on Hunting with Hounds*, Warminster: Aris and Philips LTD, 1999, p. 97.

⁷ In the Late Middle Ages Albert the Great wrote that feeding dogs at the table made them abandon their duties, see Kathleen Walker-Meikle, *Medieval Pets*, Woodbridge: The Boydell Press, 2012, p. 59.

supporting the long-standing friendship between dogs and humans. Pliny calls dogs “the most faithful and trusty companions of all others to a man” and to prove this he adds that he has “heard it credibly reported of a dog that in defense of his master fought hard against thieves robbing by the high way side, and albeit he were sore wounded even to death, yet would he not abandon the body of his master, but drove away both wild fowl and savage beast, from seizing of his carcass”. Pliny continues with two more stories that confirm the loyalty of dogs to their masters:

“Also of another in Epirus, who in a great assembly of people knowing the man that had murdered his master, flew upon him with open mouth, barking and snapping at him so furiously, that he was ready to take him by the throat, until he at length confessed the fact that should cause the dog thus to foam and rage against him [...] Iason the Lycian had a dog, who after his master was slain, would never eat meat, but pined himself to death. Duris makes mention of another dog, which he named Hircanus, that so soon as the funeral fire of king Lysimachus his master was set a burning, leapt into the flame. And so did another at the funerals of king Hiero”.

After quoting these stories gathered from other ancient sources, Pliny makes his narrative more vivid by adding contemporary examples:

“But this happened in our time and stands upon record in the public registers, namely, that in a year that Apius Iunius and P. Silus were consuls, at the time as T. Sabinus and his servants were executed for an outrage committed upon the person of Nero, son of Germanicus; one of them that died had a dog which could not be kept from the prison door, and when his master was thrown downstairs would not depart from his dead corpse, but kept a most piteous howling and lamentation about it, in the sight of a great multitude of Romans that stood round about to see the execution and the manner of it; and when one of the company threw the dog a piece of meat, he straightaway carried it to the mouth of his master lying dead. Moreover, when the carcass was thrown into the river Tiber,

the same dog swam after and made all the means he could to bear it up afloat that it should not sink; and to the sight of this spectacle and fidelity of the poor dog to his master, a number of people ran forth by heaps out of the city to the water side”.⁸

Pliny had a huge influence in all the encyclopedias written during the Middle Ages. His stories and anecdotes were copied for hundreds of years and favored a gentle conception of dogs in the Latin West.

The Middle Ages

Early medieval culture depended highly on the classical world. In the 7th century AD, Isidore of Seville refers to dogs in his *Etymologies* in similar terms to those of Pliny: “No creature is wiser than dogs; they have more sense than other animals. They alone recognize their names; they love their masters; they defend their master’s homes; they expose themselves to death for their masters; voluntarily they run after prey with their master; they do not abandon their master’s body, even when he is dead”.⁹ Pliny’s influence even went much further. The text of the mid 13th century English Bestiary, now preserved in the Bodleian Library at Oxford with the name MS Bodley 64, presents some similarities with St. Isidore’s *Etymologies*, including the sentence: “(Dogs) will lay down their lives for their masters [...] and will guard his dead body never leaving it”. MS Bodley 64 even includes some of Pliny’s stories, such as what occurred in Epirus, but it contains more details to stress the bravery and loyalty of the dog:

“There is a story that in a remote quarter of Antioch a man who had a dog with him was murdered in the evening twilight by a soldier intent on robbery. Under cover of darkness he fled elsewhere. The body lay unburied, and a crowd of

⁸ For quotations of Pliny see Pliny, *Natural History*, Book VIII, Chapter XL, ed. and trans. Philemon Holland, *C. Plinius Secundus, The Historie of the World*, 1601.

⁹ Isidore of Seville, *Etymologiae*, XII, 2, 25-26, ed. and trans. Priscilla Throop, *Isidore of Seville’s Etymologies*, vol. 2, books XI-XX, Charlotte: Medieval MS, 2013 (2005).

spectators gathered. The dog howled by its side, lamenting his master's fate. The soldier, cunningly thinking that by mingling with the crowd and appearing confident he would prove his innocence, approached the corpse as if he was showing his sympathy for the dead man. The dogs ceased to howl for a moment and sought his revenge, seized the man and took up his dirge again, moving all who saw it to tears. And because he fastened on this man alone among many, he proved his case, because in the end the soldier was bewildered by such a clear proof, and could not argue that he has been accused out of hate, enmity or envy".¹⁰

The bravery of this dog has been graphically illustrated in a miniature (fig. 3). The upper scene shows a knight riding a horse, who murders a blond bearded man with his spear. The dog tries to avoid his master's death by licking effusively the blood pouring out from the enormous wound on his chest, but unfortunately his efforts are in vain. In the lower scene the loyal dog has been magnificently depicted with a mournful face,



Fig. 3. Story of the dog in Antioch, 13th century, Bestiary, MS Bodley 64, fol. 31v, Bodleian Library, Oxford.

howling and lying beside his master's corpse. The chronicle of the man from Antioch can be found in other encyclopedias like *De Natura Rerum*, written in the 13th century by Thomas of Cantimpré, who confirmed that he took it from St. Ambrose's

¹⁰ *Bestiary Being and English Version of the Bodleian Library Oxford*, MS Bodley 764, ed. and trans. Richard Barber, Woodbridge: The Boydell Press, 1993, pp. 75-76. See also the facsimile edition *Book of Beasts. A Facsimile of MS. Bodley 764*, Oxford: Bodleian Library, 2008.

Although dogs are almost absent in the Bible, there are two legends that also portray the dog's loyalty for their owners. The first one is the Book of Tobit in the Old Testament. Tobit's son, Tobias, must go to Media to collect a debt of his father. On this long trip, the angel Raphael protects Tobias, but he also has a dog as his only companion (Tobit, 6: 1). The second mention of dogs in the Bible within a positive context is in the parable of "The Rich Man and Lazarus":

"There was a rich man who was dressed in purple and fine linen and lived in luxury every day. At his gate was laid a beggar named Lazarus, covered with sores and longing to eat what fell from the rich man's table. Even dogs came and licked his sores" (Luke, 16: 19-31).

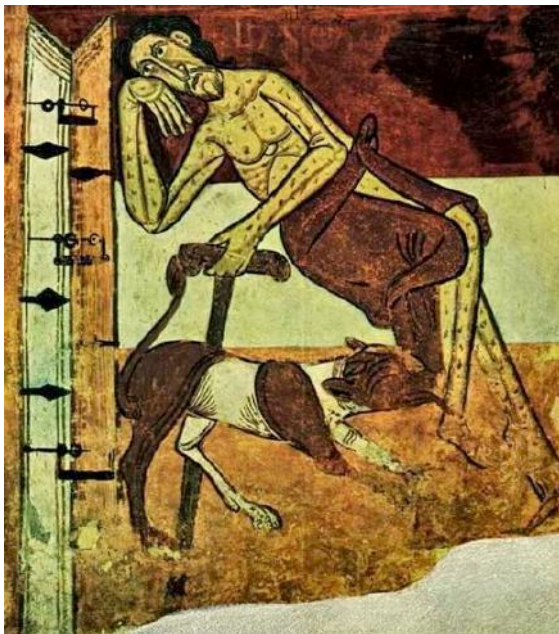


Fig. 4. Lazarus and a dog licking his sores, 12th century, Frescoes of St. Clemente of Tahull, Lérida.

Lazarus is depicted in a pitiful and miserable state and does not receive compassion from other humans. The only creatures that dare to get close to him, licking his sores to alleviate his pain and cure his wounds, were dogs. Although the New Testament just mentions that Lazarus had sores, during the Middle Ages it was generally understood that he had leprosy and he was commonly depicted as a leper.¹² The 12th century frescoes of the Romanesque church of St. Clement of Tahull (Lérida,

¹¹ Thomas of Cantimpré, *De natura rerum* (lib. IV-XII), ed. *Tacuinum Sanitatis. Códice C-67 de la Biblioteca Universitaria de Granada*, Granada, 1974, pp. 78-79 (Latin), 172-173 (Spanish), 255-256 (English).

¹² Ruth Mellinkoff, *Outcasts: Signs of Otherness in Northern European Art of the Late Middle Ages*, vol. 1, Berkeley: University of California Press, 1993, pp. 44-45.

Spain) include a representation of Lazarus lying at the gate of the rich man (fig. 4). He needs a crutch to move, presumably secondary to the effects of the leprosy. His body is full of sores, and his gesture illustrates that he is in a desperate situation. A beautiful white and brown dog is carefully licking his wounds to relieve his pain.

Admiration of dogs' fondness for humans reached its zenith in the story of St. Guinefort, a greyhound elevated to the category of saint. We know the story through the work *On the Seven Gifts of the Holy Spirit*, written in the 13th century by Stephen of Bourbon. He was a Dominican preacher and inquisitor against the waldesian heresy. While Stephen was performing his duty in the diocese of Lyon, he discovered in Villars-les-Dombes that local people venerated a dog as St. Guinefort. The story of this bizarre saint starts with a knight, who lived in a castle of the village with his wife and newborn son. On one day, the wet nurse leaves the baby in the company of their dog. A big serpent enters the room and is ready to attack the baby, but the dog protects him and fights fiercely until the serpent is killed. When the wet nurse returns to the room, she cries loudly after seeing blood on the dog's muzzle and all over the room. The child's mother hears the cry and rushes to the room, discovering the gory spectacle and shouting desperately. Finally, the knight goes to the room and kills the dog, believing that he had slain his son. When they discover the baby peacefully sleeping in the cradle, they wonder why there is so much blood all over the place and soon after discover dead serpent nearby. Feeling guilty for having killed such a precious dog, they bury him in a well outside the castle, covered with stones. To commemorate the dramatic event they plant trees around this improvised funerary monument and the place turns into a holy shrine where others visit this martyr with the hope of being healed or relieved from their sins. The site becomes particularly popular among mothers whose children are sick.¹³

The origin of this legend goes back to the 6th century BCE in India, where there is a similar story with the variation that the serpent is defeated by a mongoose. From India, the legend travelled to Persia, where it was translated to Greek, and later on to Arabic. We know a close version of its Arabic form through a 13th century translation by John of Capua from a Hebrew text. However, the legend was already popular in the Latin West in the form that we have above narrated. The name of St. Guinefort was

¹³ Jean-Claude Schmitt, *La herejía del santo lebel. Guinefort, curandero de niños desde el siglo XIII*, Barcelona: Muchnik, 1984 (1979), pp. 15-49 (In English: *The Holy Greyhound: Guinefort, Healer of Children since the Thirteenth Century*, Cambridge: Cambridge University Press, 1983).

taken from another popular saint martyred in the times of Diocletian, whose human rests were preserved in Pavia. Despite the efforts by Stephen of Bourbon to finish with what he considered a heretic and demonic tradition, the cult to St. Guinefort the dog was maintained in Villars-les-Dombes until the first half of the 20th century.¹⁴

In the late 14th century Gaston Phoebus, III Count of Foix wrote *Le livre de chasse* (The Book of Hunting), probably the most popular medieval treatise on hunting. Almost every type of hunting with dogs is explained, but he also dedicates some space to praise the noble values of hounds in chapter XV, “the manner and habits and conditions of hounds”. The book was translated in English in the 15th century by Edward, the II Duke of York, who also added some new chapters and changed the title to *The Master of Game*. The English translation of Gaston Phoebus’ work states: “And first of their noble conditions that be so great and marvelous in some hounds that there is no man can believe it,

unless he were a good skillful hunter, and that he hunted them long, for a hound is a most reasonable beast, and best knowing of any beast that ever God made”.¹⁵ It was generally believed during the Middle Ages that animals lacked reason; this was a privilege of humans because they were made in God’s image. Church fathers and other medieval scholars insisted that dogs



Fig. 5. Gaston Phoebus surrounded by hunters and dogs, late 14th century, fol. 13r, Livre de chasse, Ms. Fr. 616, Bibliothèque Nationale de France, Paris.

¹⁴ Ibid., pp. 73-279.

¹⁵ Gaston Phoebus, *Livre de chasse*, ed. Gunnar Tilander, Karlshamn, 1971, p. 106; Edward, II Duke of York, *The Master of Game*, ed. WM. A. and F. Baillie-Grohman, London, 1909, p. 75.

were among the animals that lacked reason¹⁶. The 13th century Tuscan Bestiary compares the good qualities of dogs with those that humans should have, but it contains the idea that dogs are irrational: “The dog does not forget their benefactors and is to them very faithful, so we should learn that if an animal without reason has so much nobility, then we, the noblest creature of the world, should be more noble and know and not forget, and be faithful to our imperial benefactor Jesus Christ, creator and savior of the world, who made us to His image with rational soul, since no other creature has reason other than men”.¹⁷ Gaston Phoebus’ view on animals differed radically from this main trend, as he seemed to think that animals do contain the ability to reason, with dogs being the most reasonable beast of all. In a miniature at the beginning of *Le livre de chasse* we can see Gaston Phoebus surrounded by his hunters and the different types of dogs that were used for the chase (fig. 5).

To stress the virtuous qualities of dogs, Gaston Phoebus tells some stories that resemble those in Pliny’s *Natural History*. The first deals with a dog in the times of King Clodoveus (Clovis I). This King of France receives a visit from King Apollo of Lyonnys, his beautiful wife, and their greyhound. The twenty-year-old son of Clodoveus falls in love with the Queen of Lyonnys and tries to seduce her, but is unsuccessful. As the royal couple start their journey to return to their country, Clodoveus’ son and a group of armed men assault them. They wound the king and attempt to rape the queen, however the couple manage take refuge in a tower. When they reach the tower, the king ultimately dies of his wounds. The queen fatally jumps out through a window to avoid being raped, with her body landing in a river. The king’s dead body is also thrown into the river by his assailants. At that moment “the greyhound that I have spoke of, the which was always with the king his master, when his lord was cast in the river, leapt after him into the river, insomuch that with his teeth he drew his lord out of the river, and made a great pit with his claws in the best wise that he could, and with his muzzle. And so the greyhound always kept his lord about half a year in the pit, and kept his lord from all manner of beasts and fowls.” As we can see, this tale is so similar to that of the dog trying to rescue his master from the Tiber River that Phoebus’ story may be an adaption of the Roman one. The story continues

¹⁶ Joyce E. Salisbury, *The Beast Within: Animals in the Middle Ages*, New York, Routledge, 2011 (1994), pp. 4-5.

¹⁷ *Il Bestiario Toscano, secondo la lezione dei codici di Parigi e di Roma*, ed. M. S. Garver and K. McKenzie, 1912, pp. 28-29. The translation is mine.

with King Clodoveus' return and discovery of the corpse of King Apollo of Lyonnys, guarded by his dog. Clodoveus finds that his son is guilty for the murder and casts him into fire.¹⁸

In *Le livre de chasse* we can also find a French version of the story that we have analyzed in the Oxford Bestiary about the murdered man in Antioch, the same legend that is traced back to Pliny's *Natural History*. In this case, a gentleman named Makarie kills Auberie of Moundydier out of envy, but "when the greyhound sought his master and found him, he covered him with earth and with leaves with his claws and his muzzle in the best way the he could. And when he had been there three days and could no longer abide for hunger, he turned again to the king's court. There he found Makarie, who was a great gentleman, who had slain his master, and as soon as the greyhound perceived Makarie, he ran upon him, and would have maimed him, unless men had hindered him". The story continues with a typical medieval *topos*. The corpse of Auberie is found, and as the king suspects that Makarie may be deceptive, he orders Makarie to fight against the greyhound. The dog beats Makarie and the latter admits to have killed Auberie in treason. He is finally hanged and drawn.¹⁹

The love and admiration that Gaston Phoebus felt for dogs is clearly expressed in one of the most beautiful description of dog's nature that has ever been written:

"A hound is of great understanding and of great knowledge, a hound has great strength and great goodness, a hound is a wise beast and a kind one. A hound has a great memory and great smelling, a hound has great diligence and great might, a hound is of great worthiness and of great subtlety, a hound is of great lightness and of great perseverance, a hound is of good obedience, for he will learn as a man all that a man will teach him. A hound is full of good sport; hounds are so good that there is scarcely a man that would not have them, some for one craft and some for another. Hounds are hardy, for a hound dare will keep his master's house, and his beasts, and also he will keep all his master's goods, and he would sooner die than anything be lost in his keeping [...] The greatest fault of hounds is that they live not long enough, most commonly they live but

¹⁸ Phoebus, *Livre de chasse*, 107-109; Edward, *The Master of Game*, 76-79.

¹⁹ Phoebus, *Livre de chasse*, 110-111; Edward, *The Master of Game*, 80-82.

twelve years”.

Reason, intelligence, wisdom, memory, obedience, smell, strength and loyalty are the qualities of dogs according to Gaston Phoebus. So good are dogs that no man would spare them for one or another reason. Phoebus sees just one defect in these precious creatures: they live not long enough, only for about twelve years. If we keep in mind that life expectancy in the 14th century was between 30 and 40 years, it seems that Phoebus did not want to see any of his dogs die.²⁰

Reading the excerpts of the history between dogs and men, we can see that our ancestors experienced the same emotions towards dogs that present-day owners of dogs feel. Anyone that has ever had a dog knows what unconditional and absolute love means. Today we are deeply moved by stories like the Japanese dog Hachiko, who waited for his owner, Professor Eisaburo Ueno, at Shibuya train station for ten years after the professor died of a heart attack. Likewise moving are the stories of the dog Argos, the dog of Iason the Lycian, the dog Hircanus, the dog of the servant of T. Sabinus, the dog of Apollo of Lyonnys or the dog of Auberie of Moundydier. Dogs and humans have shared mutual love and admiration for thousands of years, and this love will continue as long as we both exist.

²⁰ Phoebus, *Livre de chasse*, 109-110; Edward, *The Master of Game*, 79-80,84.

Friendship In Art, Philosophy And Medicine

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In 1891, Henri de Toulouse-Lautrec painted "*The Portrait of Dr Henri Bourges*", part of a series that he dedicated to his best friends. In it we see Henri Bourges in a corner of the studio of the painter. We know him as the painter who enjoyed with friends the Paris' nights. Similarities with Lautrec's personal friends demonstrate the close connection between his art and his life. The Portrait of Dr. Henri Bourges was first exposed at the *Pavillon de la Ville de Paris* on 20 March 1891.

In a letter to his mother in 1892, Toulouse-Lautrec told her that he considered Henri Bourges "as one of his best friends; the best".[1] Bourges and Lautrec were friends from childhood. When Bourges went to study medicine in Paris, they shared between 1887 and 1893, for seven years, an apartment at 19 *rue Fontaine*, (Toulouse-Lautrec hated living alone).



Portrait of Dr. Henri Bourges 1891, oil on cardboard mounted on wood panel; 79.0 x 50.0 cm. Carnegie Museum of Art, Pittsburgh. (Source: Toulouse-Lautrec National Gallery of Australia)

Henri Bourges successfully completed his studies in medicine in 1893 and not only started practicing immediately but decided to marry and found a family. The news of Bourges wedding was fatal for Toulouse-Lautrec. The painter felt betrayed and abandoned, fell into a deep depression and became a pilgrim sleeping here and there, in a friend's house, in a hotel, in a brothel... However, their friendship never ended. Bourges convinced the mother of Toulouse-Lautrec, Adèle, in 1899 to treat his alcohol addiction in a clinic. The doctor friend always wanted the best for the painter.

Scientific research associates friendship relations and their quality to the degree of physical and psychological well-being. Many epidemiological studies conducted on large populations demonstrate that the amount of friends, but also the quality of friendship relations has an effect on the prolongation and on the quality of life.[2]

A significant number of meaningful friendships has been related to stress reduction, an improvement in blood glucose control[3], greater efficiency of the immune system, and a better regulation of blood pressure and cardiac function.[4], [5], [6], [7]

In contrast, continuous social isolation, insecurity, anxiety and low self-esteem, have powerful effects on health. For brief periods this does not matter; but if people feel lonely too often, they become more vulnerable to a wide range of conditions including depression and aggression. How and with whom a person has social contact, affects future risk of depressive symptoms.

Research shows that individuals with poor social contact with children, other family, and friends have a significantly higher probability of experiencing clinically significant depressive symptoms than those having social contact once or twice per month or once or twice per week. [8]

Friendship is a complicated issue, even though it is one of the most elementary relationships a person experiences in life. Social isolation can be extremely damaging not only for healthy people. Living with a mental health condition can make finding friends a little more difficult. Notably in young adults with cyclothymic disorder a regression analyses indicated that irritability is related to friendship quality. Impulsive aggression and irritability are related to social impairment. [9]

An imperative requirement in order to create meaningful friendships is the ability to fully understand ourselves.

From Aristotle to Nietzsche, the notion of friendship continues to invoke philosophical discussion. Aristotle, for example confronts his audience with an ambiguous declaration: *“My friends, there are no friends”*. [10] In some aspects, however, Nietzsche’s and Aristotle’s friendship, share similarities: for example, both Nietzsche and Aristotle agree that friends improve one another, and more or less, in a moral sense. [11] *“Flee, my friend, into your solitude! I see you deafened with the noise of the great men, and stung all over with the stings of the little ones”*. [12] On The Flies in the Marketplace, Zarathustra shows the disciple that solitude is more necessary and noble than the market. According to Zarathustra, the exchange of ideas can only come to fruition when a person retreats into solitude to let the ideas come to light.

Loneliness is correlated with psychological well-being, life-satisfaction, activities, adaptation to one's work and non-work situation, psychiatric symptoms and alcohol consumption. Most people with poor affective contacts tend to indulge in conduct prejudicial to the health as alcohol abuse, smoking, drugs and poor diet.[13], [14]

Through these compulsive activities, is as if people hopelessly and illusorily try to reproduce within himself those bodily sensations such as heat, fullness, calm, belonging and affection. Those are the same feelings human beings physiologically experience during healthy empathetic and emotional contact in a natural way, much more durable and effective.

Friendship, affirms Socrates, is one of the best assets that you could wish for, and the same philosopher confesses to prefer a friend to any wealth or material good. [15]

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Cinema and Psychiatry

Dersu Uzala

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Akira Kurosawa's Japanese-Soviet masterpiece (1975) focuses on the deep friendship among two men with totally different backgrounds: A Soviet topographer – Captain Arseniev- and a Siberian Goldi hunter -Dersu Uzala-. Moreover, Kurasawa invites us to see and reflect not only on human relationships but on our relationship with nature. Dersu is a hunter of the Ussuri region in Siberia and represents an extinguishing type of human who lives in harmony and symbiosis with nature. The film had a great success in the former USSR selling millions of tickets in the theaters.

At the beginning of the film, Captain Arseniev leads a Soviet expedition in the search of the grave of an old friend he dug in 1902. In the expedition they encounter a native Goldi hunter, Dersu. This



Dersu (right) and Captain Arseniev (left)

Source: akirakurosawa.info

eccentric hunter belongs to the ancient Nanai people than inhabits East Russia and China. Nanai people are Tungusic people from Easter Siberia and are different from the Turkic and the Mongols. Today it is estimated that around 17 thousands Nanai people live between Russia and China. Their economy is based on fishing and their religion is Shamanistic with magical attributions to the bear and the tiger. Dersu is very different from the regular Russian citizen and initially he entertains the military crew with his

eccentricities. For instance he talks to the fire and he always leaves food and provisions behind for upcoming hunters. At some point in the film during the expedition, Arseniev and Dersu get disoriented and caught in a storm. Dersu is able to create a shelter with stalks of grass saving Arseniev's life.

Five years later, Arseniev returns to Siberia and is delighted to find his good friend again. However he is shocked to see that Dersu is showing signs of aging that won't allow him to survive in the wild much longer. He has lost skills and does not have good eyesight. In a moment of panic he shoots at a tiger (a Nanai's divinity) and gets very scared that the spirits of the forest will go after him. Arseniev realizes that Dersu won't survive on his own much longer and decides to take him to his town to live with him and his family. However Dersu won't adapt to civilization and soon will feel unhappy. He feels hopeless in the city and even if he becomes an important figure for Arseniev's child, his life without nature becomes meaningless. Dersu understands that he has no choice but to return to the wild to an unavoidable death.

The two friends show tender and empathic relationship. Arseniev is an honest man according to the values of society and civilization. Dersu in contrast is driven by his traditional ancient Nanai values. Nonetheless both intuitively know what "true" friendship might be. This beautiful and genuine portray of friendship will often elicit a tear when watching the film, in especial when listening to the movie's Eagle's song:

<https://www.youtube.com/watch?v=rYgQbhoLtxc>

Kurosawa's movie also allows for a reflection on philosophical causal determinism and fatalism. This theory proposes that every circumstance is related to something that happened in the past leaving little space for freedom. Determinism proposes that events are a matter of fate caused by multiple agents. Fatalism takes the theory to a more radical extreme. In fatalism, humans won't have freedom to change their fate no matter how much effort they make since everything is determined by circumstances that are beyond their control. In Kurosawa's classic, even if Arseniev tries to save Dersu's life by taking him to town with his family, however the story seems already to be written otherwise.

Music and Psychiatry

Music And Being, And The Friendship Between

Rachel Cantzler, Musician, Chicago Youth Symphony Orchestra, Chicago, IL

"The effect of music is so very much more powerful and penetrating than is that of the other arts, for these others speak only of the shadow, but music of the essence." - Arthur Schopenhauer

Why is music so powerful and penetrating to the being? Why do we feel so moved listening to music and equate music with pure passion?

I think it starts before birth. We can think of our time in the womb as our first introduction to music—the rhythm of our mother's blood coursing through her body and the beating of her heart, hearing the melodic tones of the outside world from sing-songy intonations and inflections of our parent's speech to the music that's playing around them.

From this exposure we learn about rhythm and melodies, and in some regard, it's also our first exposure to learning about emotions. Inside the womb, we're so connected to our mother that when she's listening to a song that excites her,



Unraveling Bolero by Anne Adams

Source: newscientist.com

not only does her heartbeat increase, but ours does, too. Conversely, our heartbeat slows down with our mother's when she's listening to a song that relaxes her. So we're introduced to the ways in which music affects our emotional bodies before we have memories or experiences of happiness and sadness or before we even know what a major or minor key is.

It's natural that music affects our bodies, not only on an emotional level, but very much on a physical level because at its root, music is intrusive. We literally feel the vibrations as sound waves enter in our ear canal and vibrates through the eardrums and into the inner ear. When we hear lower-note or percussion instruments like the bass or drums, we easily feel their vibrations throughout our entire bodies. The heavy bass at a night club can even make me mistake the heavy rhythm for my own heartbeat, whether the tempo is faster or slower.

Our physical body is connected to our emotional body and music leads directly to the essence of emotions, and ultimately to the essence of our being, as if we're naked, raw, and exposed. As a listener of music, there's nothing to translate, only a feeling to experience. Like so many aesthetical philosophers have pointed out, other fine arts require that we first make sense and process symbols before experiencing a feeling, like with literature. First we have to make sense of language, a series of symbols. We process letters and put them into words which plug into sentences. With this work done, we can then experience a feeling from what we're reading, whether the sadness and disparity of a tragic hero or the happy resolution of a victorious hero.

But music is different. There's no need to process first and feel later. We're immediately taken on an emotional journey with the middle man of symbols taken out of the equation, directly transporting us to the essence of emotions. Where do these emotions come from, though? Do they come directly from the music so that the sadness in the piece is transferred to me, the listener? No, I think we have had to experience these primal emotions already to be taken deeper into our emotional body, so that we have a representative model to work from. I think we have had to already experience sadness, fear, anger, happiness, surprise, and disgust to allow for the phenomenon of music helping us feel these basic emotions more intimately and transcend our being.

There's still the question of why this penetration of music is so powerful to the being, though. All of us are constantly experiencing some sort of existential problem. Whether we fear death or question life's meaning or question if our own lives are meaningful. These existential feelings come because of paralysis and paralysis comes when we're regretting or glorifying events in our past or idealizing the future. To Kierkegaard, we're stuck and no longer transitive beings and no longer living in the present. But music allows us to step outside of ourselves and forces us to go on a transitive journey, and thus forced to live in the present as all notes and melodies are fleeting.

And so music helps us process these existential questions that we pose on ourselves. We're taken on an emotional journey each time we listen to a symphony or an album from a band we like, whether it's Beethoven or David Bowie. Beethoven's Symphony No. 5 in C-Minor helps us experience pain and sorrow that's belted out in the first movement, but then transcends and transforms into ultimate and pure majestic joy.

David Bowie's newest album *Blackstar* helps us confront and process the primal existential fear that we have about our own mortality and death, the ultimate fear of failure, and that of being alone. The opening track is dark and creepy with broken noises and incomplete melodic phrases, a reflection on how we can sometimes see ourselves and our life. By the end of the album the minor-key has given way to a major-key with the melodic phrases completed. This is a journey of reconciliation, learning to forgive ourselves and learning to see ourselves as whole, no longer fragmented, but complete.

In this regard, music takes us outside of ourselves instantly so we can experience pure emotions directly. When this happens, we're able to play out scenarios like we do in dreams. We're able to experience ultimate melancholy and question fate, question life, question death. We're able to experience the transformation of that melancholy to majestic joy and feel happiness. And so music penetrates every physical and emotional crevasse in us and helps transform us and reconcile the strife we feel in our lives.

Amigo Del Demonio (Friend Of The Devil)

Fernando Espi Forcen, M.D., Ph.D., Department of Psychiatry, Rush University, Chicago, IL

Friend of the Devil (Amigo Del Demonio) es una canción de la banda psicodélica The Grateful Dead (Los Muertos Agradecidos). Robert Hunter escribió la letra y Jerry García, el líder de la banda, junto con John Dawson, compusieron la música. La canción está incluida en el álbum American Beauty (Belleza Americana). La letra narra la historia de un forajido que huye de la ley con la ayuda del diablo. El forajido tiene varias mujeres y un



Logo de la banda The Grateful Dead

Source: bugzz.deviantart.com

hijo (que no se le parece). Dice tener problemas para dormir pues le atormentan dos cosas: La primera es Anne Marie, la mujer a la que ama y la segunda la cárcel.

A mi, la canción me recuerda a la historia de Tom Rakewell, el Libertino, immortalizado en las pinturas de William Hogarth en el siglo XVIII. Según cuenta la historia, el Libertino era el hijo de un rico mercader que gastó toda la fortuna de su padre en lujos, vicios y prostitución. El objetivo de la historia es moralizante, pues el mal camino lleva al Libertino a la cárcel y, más tarde, al psiquiátrico de Bedlam en Londres. En la pintura de Hogarth se aprecian, en una de las salas del psiquiátrico, un grupo de personas con diferentes enfermedades mentales: un demente; dos hombres de pequeño tamaño, que parecen tener enfermedades metabólicas congénitas; un hombre con ideas grandiosas que cree ser un rey y una mujer que cree pertenecer a la más alta aristocracia. En la parte superior derecha se ven dos psicóticos con un embudo y un libro en la cabeza. En el centro de la imagen, se observa al Libertino, lamentando su destino con el solo consuelo de una de sus amantes.

Canción Friend of The Devil: <https://www.youtube.com/watch?v=b9SKxL9CnW0>

Cuadro del Libertino por William Hogarth:

https://commons.wikimedia.org/wiki/File:William_Hogarth_019.jpg

Book Reviews

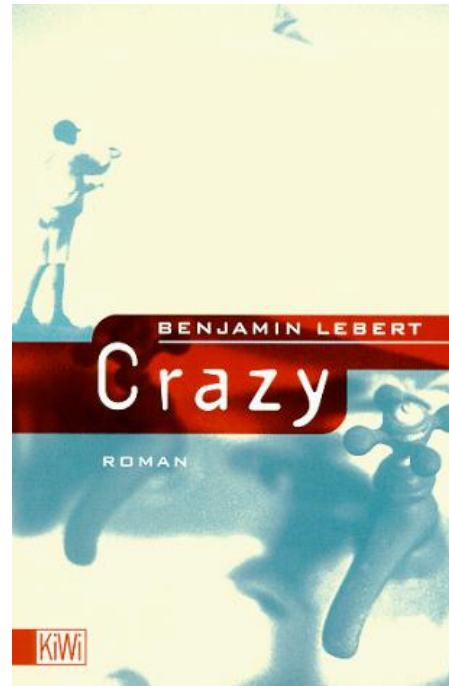
Crazy by Benjamin Lebert

Blake Merrian, Book Critic, Chicago, IL

Benjamin Lebert's novel "Crazy" covers a short 48 hour period among five friends. The book can easily be read in less time. Yet, it is this structure of simplicity mixed with emotive ideals that grants readers such a unique space. On one hand for adding their own personal insight, the other for wondering what is actually missing from the book as Fisher's literary review laments (Fisher 2011).

The premise is rather similar for the characters. They are wondering about life. All within the auspices of a boarding school for unique students facing challenges. As with so many things in the novel what this means is intentionally left unanswered. But, the protagonist's quote "She said she found me a little strange. When I told her lots of girls tell me that, she found it really strange," says a lot (p.716). The key disabilities are existential and the real character development focuses on what happens next. Each new friendship forces a confrontation validating what many consider to be flaws into a more complex perspective on reality. For example, "As far as I can see you're not disabled and you're not normal. Far as I can see, you're crazy." (p. 37). 'Crazy' turns out to be the quoted character's favorite adjective for describing a good party.

The story line takes off when the group decides to take the adventure of a lifetime (at least for a sixteen year old in school) and escapes for a night in nearby Munich. En Route there is a eerie encounter with Sambraus a septuagenarian former student returning from a visit to his former wife's grave. A dialog begins where begins



when Benjamin the protagonist begins to wonder what it means to be 70 years old looking back at youth. In the process, gaining a different perspective on his very real suffering, but also the wonder of youth. Sambraus also finds a new value in his position as a 'sage' being able to sing about life and his unique ability protect the runaways so similar to him self. Inevitably, the group winds up on a alcohol fueled night at the old man's favorite strip club. And, with a different explanation of who they could be.

But, I have left out two key details. First, the author did not only name the protagonist after him self. He also claims to have written the story when sixteen. The second detail is the reader. Maybe the magic of this novel is the reader's own experiences in relation to the philosophical questions everyone asks when sixteen. In the last chapter the protagonist invites readers to visit him and his dysfunctional family over the summer. While most would probably find a way not to take up that offer, the book does offer a chance to see a different perspective on one's perspective and to be thankful to friendships for offering that.

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Source of Book Image: goodreads.com

Free Text

Friendship

Simon Wein, M.D., Pain and Palliative Care Service, Davidoff Cancer Center, Petach Tikva, Israel

A dog is a man's best friend

Frederick II, King of Prussia

Dogs love their friends and bite their enemies, quite unlike people, who are incapable of pure love, and always have to mix love and hate

Sigmund Freud

Outside of a dog, a book is man's best friend. Inside of a dog it's too dark to read.

Groucho Marx

A personal issue

Our family recently acquired a dog, a vizsla. She was named Matilda. Why Matilda? Because the unofficial national anthem in Australia is 'Waltzing Matilda'. 'Waltz' is from German, to walk-about whilst learning a trade, and 'matilda' was a swag to carry your essentials on your back. Hence the swagman is someone who would travel around the outback on foot with his few possessions slung over his shoulder. So why wasn't Waltzing Matilda made Australia's national anthem? Well let's read the final stanza:

‘Up jumped the swagman and sprang into the billabong.
"You'll never take me alive!" said he
And his ghost may be heard as you pass by that billabong:
"Who'll come a-waltzing Matilda, with me?"

It might seem melodramatic but in the 1890s when the British were still in charge of Australia a swagman could be hanged for a trifling, such as stealing a sheep. The swagman chose suicide rather than give the British the satisfaction.

Returning to our dog. She is charming, elegant and sticks like Velcro in the friendliest way (just as the website says). The problem is as follows – the dog has become the woman's best friend and the man is being quietly eased out. There are many examples. The dog sleeps at the end of the wife's bed – the dog is referred to as 'darling' – the dog is lovingly taken for a walk – the dog is preferentially patted and petted, and the dog is wrapped in the man's blanket when it is chilly. The situation is such that I hope my wife treats me like a dog.

However not all cultures treat dogs with such affection.

Human consumption of dog meat is not uncommon. Whilst today it is taboo and reviled in Europe (except for rural Switzerland and in times of crisis), it is a common source of protein in Asia and West Africa.



So this domestic dispute over a dog got me to thinking about friendships.

Can friendship be defined?

There are many sayings, books, songs and films about friends. However the opinions and definitions range the length of a rainbow. One simply cannot conclude.

Some say friendship is trust, or knowing-you-better-than-you-know-yourself, or love, or loyalty, or 'just being-there', or shared memories or drinking at the pub after work. For some it is emotions, whereas for others it is deeds. Some quotations wax more sentimental than tears at a school graduation. And others say we should fear our friends more than our enemies. Some poetically describe friendship as the river-reed that bends with the raging winter waters but in the spring sun stands upright unbroken.

Then there are friends for different occasion and seasons – drinking, sporting, singing, reminiscing. I have a childhood friend whom I might not see for years but we start talking as if it was only yesterday. With other friends the tyranny of a little e-mail distance dissolves the relationship quicker than butter in a hot pan.



Daniel Wein, 2015, acrylic on canvas

Plato taught that the warmth and beauty of the other person would inspire the mind and soul in a spiritual direction and not physical. Hence a platonic friendship is a love relationship that is celibate.

All rather confusing and vague, methinks.

Maybe it would be better to tackle the problem by describing a theoretical model of friendship, rather than become jumbled with examples and opinions.

My conclusion

Plato pointed the way by emphasizing the spiritual and not the physical nor the emotional.

In the Book of Samuel in the Old Testament the relationship of Jonathan and David is described. Chapter 18: "... the soul of Jonathan was knit to the soul of David, and Jonathan loved him as his own soul."

Jewish sages in the Wisdom of the Fathers commented: "Whenever love depends on some selfish end, when the end passes away, the love passes away; but if it does not depend on some selfish end, it will never pass away. Which love depended on a selfish end? This was the love of Amnon and Tamar. And which did not depend on a selfish end? This was the love of David and Jonathan."

I think the crux of friendship is intimacy. Whereas my wife thinks the crux is sharing – and therein I suspect lays the nub of our canine issue. I find that looking intensely into someone's eyes creates intimacy and can be embarrassing for that reason. The eyes function as the portal to the soul. Why should this be? I think there are two reasons: 1) the movement of the eyes is closely linked to the emotional part of our cortex and 2) a high degree of consciousness is needed in order to focus and sustain a gaze.

Plato and the bible spoke of souls intertwined. Although the concept of the soul is nebulous the idea of the soul (and its kin concept spirituality) lingers. I think this is so, because the soul describes a human experience that neurotransmitters and brain scans do not and cannot.

Spirituality is a human activity, typically a search for meaning, which entails an experience of unifying with 'other' and is accompanied by an altered state of consciousness. This 'other' can include another person, G-d, nature, or the stars. The altered state of consciousness, like a 'high', is the core of spirituality. This alteration can also be found with drugs, religion, meditation and so forth.

Friendship then, is an intertwining of the spirits.

The resolution of my problem

So how have I resolved the friendship problem with my wife and Matilda, the dog? I placed pride aside, join them on their regular walks, share my blanket, hug the dog, share the choicest parts of my dinner, and ceded to the good wife that sharing is the prime building block of friendship.

A dog is indeed a man and woman's best friend.

The “Trip” To The Cabin In The Woods:

On Psychedelics and Friendship

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Friendship is often associated with shared experiences, which foster sympathy, empathy, mutual understanding and trust. All of these things are what we sought when 2 friends and I decided to go on a journey fueled by entheogenic substances to test the limits of consciousness. We set off from Chicago and drove North to Canada where we were able to obtain some LSD from a colleague through legal means as it is schedule III in Canada, but still a schedule I substance in the US. We ventured off to a cabin in the woods and prepared for, well, we were not sure, but since 2 of the 3 of us did have some experience with the agent in college, and 2 of the 3 of us were physicians who had done our research on how the substance was previously used not only on test subjects but also directly on other psychiatrists during the earlier half of the 20th century, we felt we knew what we were in for.

It was late when we arrived at the cabin. We unpacked, took stock of our rations for the next day, found our rooms and went to sleep. The next morning all 3 of us were clearly a little anxious, but also excited for what we hoped would be an Odyssey that we would never forget. The original plan was to awaken early and to take the LSD mid-day so that we could take some time to soak in the beauty of nature as heightened by the drug; hence the whole idea for doing this in a remote and wooded area. However it was a little hotter than expected and the cabin was near some trees, but more attached to some farmland than a purely wooded area. Also we were all still a little restless from the long trip, so we instead had a nice breakfast and decided to just take a walk so as to get some exercise and experience more of the scenery of the country side that were we not too familiar with, and maybe find more of “the woods”.

Our lodging host had shared that an elderly woman lived on the far end of the property all by herself and that it might be nice to say hello as she rarely had visitors, except the delivery man that came once weekly to drop off her groceries and assist in fetching the mail. Since she lived right off the road, and apparently had lived there for a long time, we decided to stop by and introduce ourselves as we were new neighbors for the weekend and perhaps she would be able to point us towards some sights worth

seeing in the area. We approached the property that was curated with a number of knick-knacks and lawn ornaments, most with a Native American theme. There were bears and frogs and buffalo statues. On the side of the garage there was a large sign that read “APACHE” featuring a Native man with long braided hair and a feathered headdress. There were little red pouches hanging from many of the trees that looked maybe like some kind of bird feeders or maybe just ornaments, and a cow skull hanging right above the front door.

We knocked on the door and heard some rustling inside. There was a scooting noise and some clanks along the ground before the door opened. Behind the door was a woman of short stature, or rather deformed into short stature as she had extreme kyphosis in the spine. In front of her she held her walker, which would account for the noise. She greeted us with a smile and we introduced ourselves as visiting on the property for the weekend. We explained the property owner suggested it would be nice to stop by. We also asked if she could direct us to any interesting sites around the area. She thanked us and beckoned us to come in and offered us tea. She refused to let us leave without obliging. We sat and listened to some stories of her youth in Oklahoma and the interesting events that led her north. She eventually got to talking about the area and suggested that we explore more just down the road to find a covered bridge. Before she said goodbye she laughed and told us that she felt we were in for an adventure.

We walked down the road and soon a large brown dog came galloping towards us. He looked friendly and was wagging his tail. He seemed to come from a farm we could see off the road where an old man was mowing the lawn in front of his house. We tried to shoo him away, but the dog decided to follow us. We walked down the road a little further, perhaps only a quarter mile and we saw a truck parked next to some trees. And just beyond the trees we saw a covered bridge.

The dog gives a bark and runs towards the bridge. We start to jog after the dog almost out of instinct and also out of a little excitement that we arrived at our destination. As we drew closer, we heard some laughter and yelling coming from down by the water. Off to the side, just below a steep path were 3 rather homely women in bikinis. There were 2 who appeared to be in their late 40’s although could have been younger and just had poor dentition, and 3rd that seemed fairly younger, yet looked old

for her age. They had 2 inflatable rafts with them and were struggling to scale the cliff. They were clearly drunk. They called for help as they spotted us approaching.

We kindly helped pull them up the 6 foot gorge and they introduced themselves as 2 friends who were out on a drinking and rafting trip and one of the women brought her daughter. They invited us to get into their pick-up truck and go back to their house, but we kept our wits about us and declined the, oh so generous offer. They threw the rafts into the pickup that was near-by and drove off.

At this time we decided to turn around and walk back as we had certainly gotten much more than the original walk and site-seeing we were planning on. We followed the same road back, the dog still following us the whole way. As we passed his farm however, the man was out front and whistled for his dog. The dog barked and bid us adieu.

By the time we arrived back it was almost dusk. We built a fire and decided to place the little pieces of paper on our tongues. We sat and talked, and about an hour or so later the medicine took effect. It was potent, but not at all scary. The stars peeked out as the night sky darkened and they seemed to connect with each other like a giant game of connect-the-dots. We laughed and spoke and enjoyed each other's company and the beautiful evening around the fire.

My colleagues took time to discuss and lament the struggles that they have had with the relationships with their fathers and deaths of close family members they have had to deal with growing up. I sat and just noticed various feelings start to swell within my body. I began to cry. Tears of sadness, tears of laughter, tears of fear and joy, almost all at the same time, but soon, that feeling passed and I just observed myself being. I was just there, and in that moment, and I was crying, and it did not feel good or bad, it just was. There were just drops of water coming from my eyes as I talked jovially with my friends. I was even asked about it and I remember explaining that I feel fine, but the tears just feel that they want to come out. Of course this did pass in time and I just sat and I listened and I connected with my friends in very non-sexual, but highly intimate way.

At some point in the night, perhaps 2am, the drug started to leave us. We put out the fire and headed inside. We had a brief snack, as he hadn't eaten most of the day and retired to our respective rooms.

The next morning, we packed up, drank some coffee and hit the road. On the way home, we laughed and reminisced about the Oracle we met that sent us to the river to meet with the Sirens. And the spirit animal guide we had along our journey.

So what is the point? What lesson did we learn? Why even tell this story? Well, with the growing acceptance of cannabis being used for both medicinal and also recreational purposes, and Ketamine being FDA approved for certain types of acute depression, there is a new resurgence of interest in other psychedelic substances such as MDMA, LSD, Psilocybin, and DMT. While there is need for more research, it seems that the main function of these substances is to open one up to a more objective view of reality, foster positive emotions towards those that take the journey with you, and also a general positivity towards humankind. Yet, if taken at the incorrect time in one's life, in the wrong location, or with others you mis-trust, things can become fairly terrifying, fairly quickly. The positive and most common aspects of these drugs are quite amazing, and if we can learn how to harness these abilities, we may find new treatments for a number of psychiatric conditions. However by no means are such chemicals required for such transcendent or psychedelic experiences.

We did indeed feel the effects of the drugs and they did indeed bring us closer, however the events prior to imbibing are that ones that really stick with me. The surreality of the events and how a simple walk truly turned into an adventure were indeed the most psychedelic part of the whole trip. To this day, when we discuss the weekend, we talk more of these than the drug experience. Perhaps we as a species have been blinded from noticing these strange events that likely happen every day. We are so wrapped up in our daily lives and focused on getting from point A to point B that we miss the details. We are always looking for the "quick fix" or the "new pill" that will magically cure whatever we feel might be wrong with life, or that which will just make us feel better. Yet, if we open our eyes and allow ourselves to be present for the journey, we might see that the answers were right there in front of us all along. When we notice things we can share more. And the more we share our experiences, the more we foster friendship.

Making Friends At The Philosophy Meetup

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The Meetup is an online web social networking that allows the organization of meetings for people with a common interest. Last November I met a philosopher at a friend's party. After a discussion on free will, he suggested I join the Chicago Philosophy Meetup. Online I saw there was a meeting on an almost daily basis on several topics. I joined the group and put a request to assist the following Saturday meetup at Eva's Café in Old Town Chicago. That week the reading assignment was Plato's "Theaetetus."

Once I arrived at Eva's Café I initially felt a little anxious. Having a background in medicine and psychiatry I felt I was probably going to have a hard time following or contributing to the conversation. However I was pleased to see that everyone was very welcoming to my thoughts and comments even if they were a little biased by my profession.

The Chicago Philosophy Meetup has been a great opportunity to meet friends, socialize and learn philosophy. For me it has been very valuable. Attendants come from all different fields: philosophy, law, mathematics, engineering, music, literature, computer science and now psychiatry! Everyone's opinion is regarded and considered. I feel we learn from each other in a transdisciplinary way. On Saturdays, Eva's Café feels like going to the Agora to have a Socratic discussion. Coming from formal school education and training, the Meetup provides a different way of learning. The motivation to go and learn is different. There is no title or degree to obtain, the only reward is wisdom.

The picture here was taken in February 14th, on Valentine's day. That day we discussed Emmanuel Levinas's paper "Is Ontology Fundamental?" Being a Jewish survivor in France during World War II, Levinas reflects what kind of relationship we should have with The Other. That is to say, what kind of relationship human beings should have to prevent another human catastrophe. Levinas intuitively feels that Love can save us. I agree with Levinas.



Future Issues

- Spring Issue 2016: Sports, Physical Activity
- Summer Issue 2016: The Divine

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