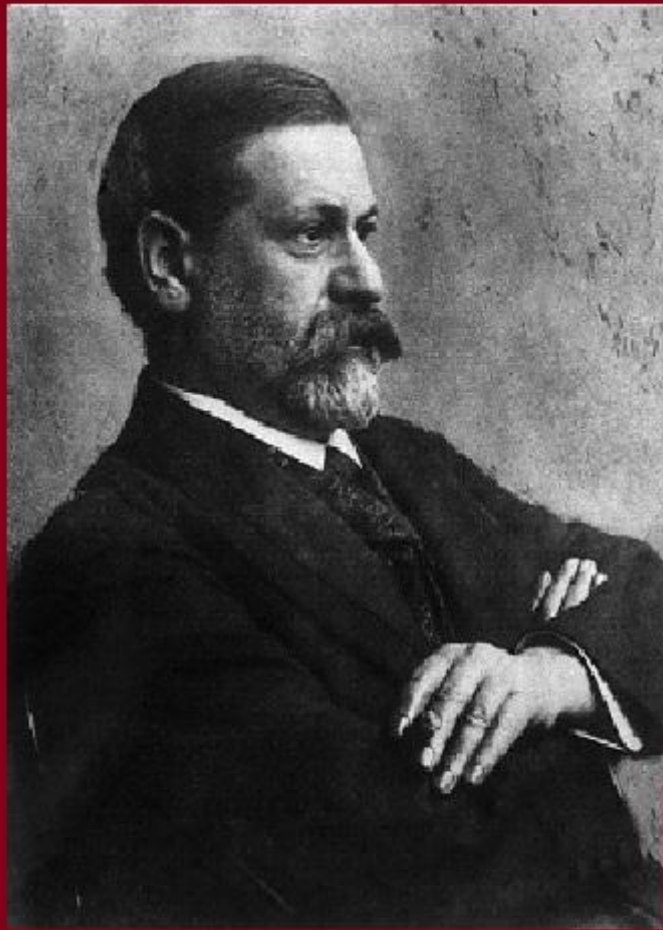


Anti-Semitism: Its Effect on Freud and the Development of Psychoanalysis



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INTRODUCTION

For the United States, World War II began with the bombing of Pearl Harbor by the Japanese on December 7, 1941. At the time, I was attending Rutgers University when President Roosevelt's voice came booming out over the loud speaker announcing the attack on our Navy, calling it a day of infamy. Two years later I was inducted into the Army. In 1945, the war ended with the atomic bombing of Japan, and I was discharged. Having read Freud's work in college, I thought it might be interesting to visit his home in Vienna. Thus I went to Vienna to see where he lived and wrote.

At that time, Vienna was divided into four zones: American, Russian, French, and English areas. From what I heard, the Russians were the most severe to the Nazi collaborators while the Americans were most liberal. In fact, some of the German rocket scientists were brought over to the United States to aid in the development of our technology.

When I asked people in Vienna about their experience during the war, they depicted themselves as victims of Germany. However, after seeing the newsreels of Hitler taking over Austria, it was just the opposite. Hitler was welcomed with open arms and great jubilation, like a conquering hero. Having been born in Austria, Hitler was the local boy who had made good. The large crowd of people in Vienna exchanged Nazi salutes with Hitler in his car. There was great excitement as they shouted greetings. During the war, Austrian soldiers fought alongside German soldiers against the allies--American, British, French, and Russians.

Some of the earliest internment of Jews in concentration camps occurred in Austria. Therefore, Austria was no victim, but a willing collaborator of the Nazis.

To find the address of where Freud lived, I called up city hall. I told them I was an American soldier and asked if they would please give me Sigmund Freud's address. I was told that they had never heard of Sigmund Freud. I hit a blank wall; what to do next? So, I decided to call the Psychoanalytic Society in Vienna; and although they were willing to give me Freud's former address, 19 Bergasse Street, they were unwilling to help me locate the building. After careful searching, I eventually found the building, which contained a furniture store on the first floor. Upon looking in the entrance, I saw the small garden and staircase leading to the second floor, but I was surprised to find that there was no indication Freud had ever lived at 19 Bergasse; not only that, but it was obvious there were new tenants occupying his flat. In order to feel a closer affinity to Freud, I went across the street to a small restaurant and ordered a meal. The proximity to Freud's former residence implied he would have eaten there on occasion, and I ordered a dish he might have liked. After finishing, I decided to venture forth in my quest to explore the living space that Freud occupied.

I slowly walked across the street to 19 Bergasse and an elderly lady was now sitting at the entrance on a wooden orange crate. She had a plain house dress, a wrinkled face, and white hair. I walked up to her and she turned her head and looked up at me. In my best German, I asked her how long she had lived at this address. "Oh a long time," she replied slowly. Then I asked her if by chance she had known Herr Professor Dr. Sigmund Freud who had lived here. She looked up at me with a quizzical expression on her face and scratched her head with her

right arm. “No”, she said, “I never heard of him, but if you need a good doctor, there is Dr. Hans (Schmege) down the street.” I chuckled to myself quietly, thanked her, and left.

The denial of Freud’s existence must have been due to the shame for how he had been treated in Vienna. Despite the Nazis taking over the country and expressing even more rabidly anti-Semitic sentiments than had existed previously in Austria, Freud loved Vienna and did not want to leave. It wasn’t until his daughter, Anna, was called in by the Gestapo, that Freud was convinced to flee the country. Jews were already being rounded up and sent to concentration camps. In 1938, seeing the looming threat to his family, the analysts Marie Bonaparte and Ernest Jones as well as US Ambassador William Bullitt were able to persuade Freud to leave. By paying a ransom to the Nazis, Freud’s rescuers enabled him and his immediate family to leave along with some of his personal property. Before allowing him to leave, the Gestapo called in Freud and asked him to make a statement about how he had been treated. He said “I can recommend the Gestapo to everyone.” Despite his external environment rendering him a helpless victim, in this sarcastic statement he remained a courageous fighter for freedom against injustice. Freud did not want to submit passively to his environment, like his father before him; in addition, Freud wanted to be seen as an individual who had made scientific contributions. This desire was reflected in his theory, which was universal and focused on the individual not on a collective identity imposed by society. He and his immediate family were able to leave Vienna and were settled in London, England, in an apartment in Hampstead. Although his immediate family was able to escape brutal persecution, four of his sisters were sent to Teresenstadt concentration camp where they eventually died. Freud himself died in 1939 in London without witnessing the outcome of the war, but his removal to London helped

safe guard his family. In fact his daughter, Anna, continued to live in the apartment, although she never married. When I taught at the Maudsley Hospital in London, I visited the Hampstead apartment that Freud and Anna had lived in. It had been kept intact and was a lovely experience.

It was several years after my visit to Vienna before Austria acknowledged the existence of Freud and put up a plaque on the entrance to 19 Bergasse. The government had denied Freud's existence probably out of shame for how they had treated him. Then years later, Austria evicted the people living in Freud's apartment, turning the residence into a museum that charged an entrance fee. In that way, the country could financially benefit from tourists who wanted to see where the famous Freud had lived and written his illustrious works. Had the income generated by this new museum been used to help holocaust victims, it would have gone some measure to expiate Austrian guilt. Although it would not undo the anti-Semitic cruelty toward Freud, the murder of his sisters and a great many Austrian Jews, it would show some remorse for past anti-Semitic brutality. Instead, Austria was able to capitalize on its actions, benefiting financially for this traumatic period. Here, as in so many other instances of anti-Semitism, self-interest triumphed over morality.

Chapter 1. The Beginnings of Anti-Semitism

The false beliefs held by many in Europe provoked rabid anti-Semitism. Anti-Semitism provided a fictitious explanation for events over which people could not understand, and gave them an illusion of mastery over natural events. For example, during the Black Plague, people were unaware of the real cause, which was that rats carried the plague bacilli. In order to protect themselves, other people had to come up with rituals and methods for preventing the spread of the plague. At Oberammergau, a pact was made with God that every four years they would perform the Passion play that accused Judas of being responsible for the death of Jesus. This pact was supposed to protect them from the plague. Also Jews were scapegoated during the plague and accused of poisoning the wells. Although the plague rats were mostly transported on the ships of the rich merchants and traveling aristocrats, blaming the Jews provided an excuse relieving the elite of responsibility. Scapegoating Jews protected the autocratic domination by the nobility and the church, who were seen as protectors. Therefore blame could be diverted away from the elite who remained good, and blame displaced onto the Jews who were seen as bad. The elite sustained their privileged hierarchical structure and the people were able to have an illusion of mastery over natural and manmade disasters.

Scapegoating Jews had much of its origin for Christians in the story of Judas Iscariot. Christians blamed Judas and the Jews for the crucifixion of Jesus, calling Jews Christ killers.

They believed Judas had betrayed and sold out Jesus to the Romans for a few silver coins. Jesus was then supposedly brought before the Jewish Sanhedrin, where Jesus declared himself the son of man, i.e. the messiah. This meeting is altogether very questionable, since historians at the time only mention the meeting with Pilate. Plus the supposed timing of the meeting with the Jewish Sanhedrin does not match Jewish law, and Jews did not practice nor participate in crucifixion. The form of execution sanctioned by Jewish law was death by stoning. According to the Synoptic Gospels, Jesus was handed over by the Sanhedrin to the Romans, who crucified him. Jews were then perceived as betrayers and evil, and deserving to be cheated and punished for the death of Jesus. Christians held on to their skewed view of Jews, ignoring the fact that Jesus was an Orthodox Jewish teacher and his followers were Jewish. The last supper of Jesus and his disciples was a Passover meal, which celebrated the liberation of the Jews from Egyptian slavery.

Passover was an especially dangerous time in Jerusalem for the Roman conquerors, who feared a spark could be ignited to cause rebellion. Blaming Judas and the Jews was a distortion that fed the myth that Jews killed Jesus. The myth implies that Jesus was not a Jew nor concerned about his fellow Jews. Even the name Judas resembled the word Jew and further facilitated this myth that served to scapegoat Jews (Slipp 2010).

But, there is evidence that the so-called betrayal of Jesus by Judas is indeed a false myth. This is according to the Gnostic Gospel of Judas, which was found in 1970 at El Minya, Egypt, Judas did not betray Jesus, but was his closest and dearest friend, who shared mysteries told him by Jesus. Jesus apparently felt that evil occurred to people when they were abandoned by God. This meant the Roman persecution of Jews resulted from the absence of God's

protection. Jesus believed he was the Messiah, and would bring back the Kingdom of God to eliminate Roman subjugation of Judea. This Gospel states that Judas complied with Jesus' order to give him up to the Romans, which would bring on the Kingdom of God. Then God would be in control and would eliminate Roman domination of Judea. The Romans saw Jesus as a challenge and threat to their authority and crucified him, like previous other Messiahs. On top of the cross of Jesus was written "King of the Jews." This clearly states that Jesus was seen as a threat to Roman authority and punishment for this was crucifixion (Pagels 1989).

Why did the Christian Gospels portray the Roman Prefect Pontius Pilate as appearing weak and indecisive, asking the collected Jews whom to crucify, Jesus or Barabas? The Gospels state Pilate washed his hands of the crucifixion, and the blood libel was put onto the Jews and their descendants. The resulting cultural myths were that (1) all the Jews in Judea at the time were responsible for the execution of Jesus; (2) collectively all Jews currently living were responsible for the death of Jesus; and (3) because Jews were to blame for the crucifixion of Jesus, God rejected the Jews. Thus it permitted scapegoating current innocent Jewish descendants.

From all the historical evidence we have, it is very unlikely that Pilate would ask Jews what to do about Jesus. This would have implied that his authority was weak, and he needed their compliance to avoid being blamed. He did not need to wash his hands of the crucifixion, nor would Jews call for crucifixion of one of their own. Jews had no power over crucifixion; it was not their form of punishment. Only the Romans had the power to punish threats to their authority, and that punishment was crucifixion. This is confirmed by the historians at the time, Josephus (*Jewish Antiquities* 18:89) and Philo (*Embassy to Gaium* 299-305). They describe

Pilate as a ruthless tyrant, often crucifying vast numbers of Jews, without concern for their opinion. Pilate had the military might to crush any incipient or actual rebellion against his authority.

By connecting the dots of events that occurred when the Christian Gospels were written, an insight is proposed here as to why the Jews and not the Romans were blamed for the death of Jesus. The Gospels were written between 65 and 90 AD, which was the same time when two major violent, historical events occurred. It seems evident that the writing of the Synoptic Gospels of Matthew, Mark, and Luke were motivated by these events. These two violent events had to contribute to these Gospel writers minimizing Roman responsibility for the crucifixion of Jesus and displacing blame onto the Jews, who later suffered terrible consequences.

The first event affecting the Gospel writers was the Jewish rebellion against Rome. The Jews fought for freedom in this rebellion against overwhelming odds. The Romans defeated the Jewish rebellion in Judea between 66-73 AD and destroyed the Holy Temple in 70 AD. This was a brutally bloody battle, with half a million Jews killed and a large number of Jews brought to Rome as slaves. An Arch of Triumph was built in Rome, celebrating the Roman general Titus' conquest of Judea. It depicted the golden candelabra taken from the Temple and carried by Jewish slaves. The Jewish slaves were then used to build the nearby Coliseum in Rome. Undoubtedly the Jewish Christian Gospel writers, who now lived in Rome, wanted to differentiate themselves from the defeated rebellious Jews in Judea. They also downplayed the fact that Jesus was Jewish and had preached the Hebrew bible to his Jewish disciples and followers.

Secondly, the Roman Emperor Nero (54-68) accused the Christians of setting fire to Rome. In actuality, it was probably Nero himself who set fire to parts of Rome in order to build on the land. But, blaming the Christians provided him with a scapegoat group whom he found troublesome. Nero justified his actions by also accusing the Christians of a blood libel, of killing and using the blood of children. This he invented, since the Christians drank wine representing the blood of Jesus and bread the flesh of Jesus in their services. Nero began slaughtering Christians around 64 AD. This resulted in some Christians being covered with pitch and set on fire, while other Christians were thrown alive into the arena to be devoured by wild animals. Thus the Christian Gospel writers sought to avoid increased Roman persecution, even extermination, by minimizing the Roman and stressing the Jewish role in the crucifixion of Jesus.

However around 90 AD, St. John in Revelations (17) metaphorically does implicate Rome and Nero for killing Christians. He describes the Whore of Babylon, who was dressed in purple, which is the emperor's imperial color). She is seated on a beast with seven horns and seven heads. This implicates Rome, which was built on seven hills. John also mentions the number 666, which adds up in Hebrew letters to Caesar Nero (Slipp 2010, pp. 91-2). John also defended the Jewish sect of Jesus against the Gentile Christians, who had been converted by Paul. It is interesting that Revelations was included in the fourth century in the Canonical Bible, even though it originally differed from the preceding three Gospels. The revised Revelations of John, used in the Canonical Gospels, totally turned its meaning upside down. It made Rome the hero and persecuted as heretics those that did not believe in the Orthodox Church. History shows us that people will use whatever myths are available to justify their

action, even if it is totally reversed from its original meaning.

After the death of Jesus, the Kingdom of God did not occur as predicted by Jesus. Some Jewish followers of the Jesus sect believed he would be resurrected and then bring on the Kingdom of God; others emphasized his humanistic preaching. Paul created Christianity, which he spread amongst the Gentiles and Jews in the Greco-Roman empire. Paul believed the resurrection would occur during his lifetime. Pagans were told they were made in the image of God, which elevated their self-esteem and that they would have a better life after death, especially when Jesus returned.

Paul convinced James, the older half-brother of Jesus, at the Apostolic Council in 48 AD that pagan converts to Christianity did not have to become Jewish first to join the sect of Jesus (Acts 11:27). Paul had been brought up in Antioch and was familiar with the Greek mystery cults, where the god Jupiter had sex with a human female and their offspring was a demi-god. Jesus did not say he was divine, only claiming to be the son of man, i.e. the Messiah. In the Jewish religion only God is divine, but Paul indicated Jesus was the son of God. This complied with Greek myths of a human being divine. For Jewish converts, Paul emphasized that Jesus was a descendent of King David, which complied with biblical stories. Paul made conversion easier to Christianity by requiring faith in Jesus and not the performance of Mosaic laws required of Jews. The Gentiles did not have to undergo circumcision or eat kosher food. Salvation depended on belief in Jesus Christ, not on earthly behavior (Slipp 2010, Chap 6). Paul eventually was beheaded in Rome and not crucified, since he was a Roman citizen. However, Peter, who was not a Roman citizen, was crucified. Not wanting to be the equal of Jesus he asked to be crucified upside down, which was done.

Thus, by distancing Christianity from its Jewish origins, the Jews were set up as a target for the anti-Semitism that ran rampant throughout Christian Europe. Although anti-Semitism had been a slowly burning torch, the economic, social and political events culminated in Hitler's triumph over Germanic Europe. In Austria anti-Semitism spread gradually like a wildfire that restricted Freud's personal and professional life, and eventually threatened his very existence.

Chapter 2. The Rise to Divinity and the Propagation of Anti-Semitism

In pre-dynastic Egypt, from 3900 BC, the unpredictability of life and the fear of death created religion that provided a comforting illusion of power and protection over nature. Rituals were performed to idols of humans or animals, which were thought to be the repository of the spirits of different gods. These idols were made of clay, stone, wood, or ivory. Then the gods were represented by gods who were part animal and part human. An example is Horus who had the head of a falcon and the body of a human being. He was the son of the gods Osiris and Isis. The myth stated that Setekh killed his brother Osiris, and Horus was born to Isis who was a virgin. Osiris then became ruler of the afterlife. During a battle with Setekh, Horus changed himself for a time into a hippopotamus.

After approximately 3100 BC, the Pharaohs of Egypt were seen as representing a god in human form. This supported the authoritarian power of the Pharaoh. During life the Pharaoh was the god Horus, god of the sky, sun and moon. After death, the Pharaoh became Osiris (his father, God of the afterlife), while the Pharaoh's spirit departed for the after-life and the body was preserved as a mummy. (This is similar to the Christian triune, Father, Son, and Holy Ghost). In the Pharaoh's tomb were food, idols, furniture, and other items that the Pharaoh might use in the afterlife. Also the statues of a seated mother goddess Isis, tenderly holding her baby Horus on her lap, are similar to Mary holding the baby Jesus on her lap.

Julius Caesar, after conquering Egypt in 44-42 BC, made himself a divine Pharaoh, and thereafter Roman emperors became divine. After Julius Caesar's throne was usurped by Mark Anthony and Cleopatra, Augustus, who was the adopted son of Julius Caesar, defeated them to become the next Pharaoh. Augustus, who also believed in the divinity of the emperor, saw Haley's comet in the sky and believed it was Julius Caesar's spirit going to heaven, proving the claim of divinity of both the pharaoh and emperor.

In the beginning of the 4th century, Constantine saw a cross illuminated in the sky (probably a comet) which he believed foretold his military victory. He interpreted it this way, since he believed the Greek gods determined one's destiny. He won his military victories in the west and east to consolidate the Roman Empire. He became the one emperor of all of Rome from 306-313 A.D. As a result he put a stop to the demonizing and slaughtering of Christians that had existed in Rome for almost 300 years. Despite the persecution, the number of Christians in the Roman Empire had greatly expanded. He made Christianity the official imperial religion, yet he continued to believe in the Greco-Roman gods. He changed the Sabbath to Sunday in honor of the Sun God Apollo, and depicted himself and Apollo on coins. To consolidate his power Constantine killed his relatives, his wife, and his son. Constantine justified killing his son, since God killed his son, Jesus. According to James Carroll (2001) the crucifixion of Jesus had no previous symbolic significance in Christianity. The image of the crucifixion replaced the visual idols of gods and heroes that had been worshiped by illiterate pagans. In addition he sent his mother, Helena, to Jerusalem, where she believed she found the site of the crucifixion and burial of Jesus. She had the Church of the Holy Sepulcher built on the site. She also brought back a piece of wood that was supposedly part of the cross on which

Jesus was crucified.

Constantine convened the Council of Nicaea in 325 A.D. which declared Jesus was one with God, just as he was the one emperor of the unified Roman Empire. Jesus had preached Jewish humanistic values of freedom of the poor from oppression, and illness, as well as love, equality, honesty, and justice for all. Jesus would not change one iota of the Jewish bible and was an Orthodox Jewish teacher. But Constantine politicized religion and infused Roman values into Christianity. The emperor behaved like a Greek god, with divine power to determine others' destiny. He established a theocratic social hierarchy, headed by a divine Roman emperor, which included nobles and church fathers. This privileged hierarchy continued as the divine right of kings, the nobility, and the church to rule over the poor. The poor were kept subservient by instilling fear of the afterlife and were denied access to the Bible, since knowledge was power.

Christianity had spread throughout the Roman Empire, and thus it was politically expedient for Constantine to bring them under his fold. Constantine spread anti-Semitism as he expanded Christianity. Origin (185-254 A.D.) wrote that the blood of Jesus did not only fall on the Jews living at that time but on all Jews to the end of the world. St. Cyprian (200-258 A.D.) blamed the Jews for executing Jesus Christ and considered them evil doers who could no longer call God their father. St. Athanasius (296-373 A.D.) called the Jews cursed and destined to wander everywhere on earth. St. Jerome (345-420 A.D.) claimed the story of Judas was that of the Jews, and they are accursed. St. Augustine (354-430 A.D.) told the myth of Judas betraying Jesus for silver, and that Jews will forever bear the guilt of his death. The result was that many Christians did not believe that Jesus himself was a Jew.

Constantine ratified the four canonical books of the Bible – Mathew, Mark, Luke, and John. But as previously mentioned, John’s version of the bible implicated the Romans as persecuting the Christians and sided with the Jews. Historically, in the second century most of the bishops in Asia Minor voted to reject Revelations as blasphemous. However, the church council under Bishop Athanasius voted to include it in the Canonical Bible. It was reinterpreted as a cosmic war against heretics, who did not conform to the Orthodox Church. It thus became a political tool to justify imposing Christianity, and punishing those dissenters considered as the Other. Constantine embraced this interpretation as it justified his persecuting nonbelievers, such as Jews and non-Orthodox Christians, who were called heretics. Constantine stated the Jews “had to be eliminated from humanity like a poison,” since they might infect others (Pagels 2012, p 169). Constantine’s sentiment was probably due to the fact that Jews were literate, and therefore harder to impose his authority upon. Having been slaves in Egypt, they opposed autocratic domination and sought freedom. Jews were brought up to question authority, even to comment on the Bible. Most Gentiles on the other hand were kept illiterate, which made it more likely for Gentiles to conform to authority.

To consolidate his power, Constantine ordered the destruction of the Gnostic gospels of Andrew, Bartholomew, Magdalene, Phillip, Thomas, and Judas. These Gnostic gospels were discovered buried in Egypt in 1945 and 1970 (Pagels 1989). Constantine also organized the Orthodox Church hierarchy to be like that of the Roman army. In 1095 A.D., Pope Urban II launched the Crusades and Jewish communities in Europe and Jerusalem were slaughtered. Jews were blamed for the black plague and murdered. The Roman Catholic Church and Greek Orthodox Church continued to preach anti-Semitism which provoked violence. This pervasive

anti-Semitism resulted in the Inquisition, with Jews being expelled and burned alive. There were false accusations against Jews that they killed Christian children. This blood libel had originally been claimed against the Christians by the Roman emperor Nero. There were pogroms in Russia, resulting in rapes and killings. There were restrictions on where Jews could live, such as the Pale of Settlement or ghettos. Jews were also restricted in their occupations, were unable to own land, and were not allowed to vote. Anti-Semitism resulted in innocent people being persecuted and killed due to false myths. Eventually anti-Semitic feeling climaxed, resulting in the holocaust by the Nazis (Slipp 2010, Chap 7).

Chapter 3. The Impact of Anti-Semitism on Freud

Freud was born into an Austrian society that was virulently toxic for Jews and that eventually disrupted his entire life. Jews were demeaned and demonized by collective anti-Semitic stereotypes. They were seen collectively as greedy, evil, and deceitful. Jews were portrayed as being unattractive, shifty eyed, and with long hooked noses. They were segregated where they could live and limited in educational and occupational opportunities. As mentioned, to combat these degrading collective stereotypes, Freud limited his metapsychology of psychoanalysis to individuals and did not acknowledge the impact of the external culture.

Freud was born on May 6, 1856 in the small town of Freiberg, Moravia. It was part of the Habsburg Empire, and now is part of the Czech Republic. As a small child, anti-Semitism bankrupted his father's wool business in Moravia and the family was forced to move first to Leipzig, and then, in 1860, to Vienna. Jews suffered bigotry, insults and physical abuse. They were limited not only where they could live, but also restricted in occupations, education, and the ability to vote.

In Vienna, Freud's father, Jacob, was prevented from adequately supporting the family and required economic help from his sons in Manchester, England and by his daughter's working. Jews were segregated into a poor crowded area of Vienna and lacked the opportunity to advance socially. The anti-Semitic Pan Germanic party of Georg von Schonerer, with his street brawling gangs, saw non-Germans as inferior and deserving of humiliation, persecution, and physical abuse. Von Schonerer's street gangs became the model for Hitler's own

stormtroopers (sturmabteilung or brownshirts). Hitler also borrowed from the political tactics of the Germanic Volk movement of Karl Lueger's Christian Socialists. (Schorske 1981, Janik and Toulman 1973, p 119).

It is therefore unsurprising that this pervasive political anti-Semitism affected the Freud family. Freud mentions the story of his father's new fur cap being knocked off and thrown into the gutter by Christian ruffians. They yelled at his father, "Jew get off the pavement." His father submitted to this humiliation and meekly picked up his hat. Freud saw this as a lack of manliness in his father, and he had difficulty identifying with him as a religious, persecuted and helpless Jew. Freud was not ashamed of being Jewish; Freud married Martha Bernays, who came from a distinguished Jewish family. Her grandfather was the Chief Rabbi of Hamberg, and Freud and Martha were married in a Jewish ceremony. Yet, when he registered for advanced training he listed himself as an atheist. Fin-de-siècle Vienna was alive with radically creative movements in architecture, art, furniture, painting, philosophy, and science. Freud's contributions in science and psychology fit in with this fertile wave of creativity in Vienna.

Freud, after graduating medical school, decided on a career of research in neurology. He accepted an appointment in 1876 to the prestigious scientific laboratory of Professor Ernst Brucke. During this time period, Emperor Franz Joseph, objected to ratifying Karl Lueger, the Christian Socialist, who had won the election to be mayor of Vienna on an anti-Semitic platform. However, the Emperor was pressured by the Vatican in Rome to submit to the election and to confirm the anti-Semitic Karl Lueger as Mayor of Vienna. Anti-Semitic laws passed by Lueger after his confirmation prevented Jews from advancing academically,

therefore, Freud's own academic career hit an impervious ceiling. With no future academic career in sight, Freud left academia and entered private practice to earn a living. In this way he could afford to marry Martha Bernays and raise a family. Despite this setback, he pursued his research clinically with patients. The material from his analysis with patients and his own self-analysis became the research base for his psychoanalytic writings.

In response to Emperor Franz Joseph's submissive confirmation of Lueger, Freud had a dream about Hannibal; Hannibal was the Carthaginian general who fought against the Roman army. Freud equated Rome with the Vatican and wished to be like Hannibal. Freud would then redeem the submission of his father and the Emperor by fighting and conquering the Vatican in Rome.

Historically, Hannibal wished to fulfill his pledge to his father for revenge against the Romans. His father, Hamilcar Barca, had been defeated and killed by the Romans in the first Punic war in 228 BC. Hannibal started the second Punic war in 218 BC by crossing the Alps with infantry, cavalry, and elephants. He inflicted defeats on the Roman army, but, he did not sack Rome, since he lacked siege machines. He returned to Africa and was later defeated in 202 BC by the Roman General Scipio Africanus the Elder. Freud's wish to avenge the defeat of his father and Emperor Franz Joseph was understandable, but historically his dream was inaccurate. The Jewish kingdom under the Maccabees, at the time of the Punic wars, sided with Rome against Hannibal.

When Freud chose to leave academia and pursue private practice, as a parting gift, Professor Brucke financed Freud's trip to Paris; there, at the Salpetriere Hospital, Freud

witnessed Jean Martin Charcot hypnotize hysterical women and relieve them of their symptoms. Observing Charcot's empirical findings that the etiology of hysteria was not organic but was functional and could be removed by hypnosis inspired Freud to first use hypnosis with his patients in private practice. Freud also experimented with the use of massage and pressure on the head to induce patients to reveal thoughts related to their hysterical symptoms. Only later did he learn to use free association, to speak freely and say whatever came to mind. Through free association, patients could subtly reveal unconscious material related to the etiology of their symptoms.

How did free association come about? Freud and Josef Breuer treated the case of Anna O, her real name was Bertha Pappenheim, between 1893 and 1895. Freud started by hypnotizing the patient, then placing his hand on her forehead. Anna O said that telling her story was like chimney sweeping and helpful. This was the beginning of Freud's reliance on free association to understand the history of the patient's neurosis.

Freud then developed the Seduction theory from the clinical material retrospectively recalled in treatment. When a female child is sexually seduced by an adult, Freud hypothesized that this memory is repressed into the unconscious and converted into hysterical symptoms. In April 1896, Freud presented this theory before the prestigious Vienna Society of Psychiatry and Neurology. It was his first public lecture and he delivered it smoothly without notes. He proudly compared himself to the discoverer of the head of the Nile River, finding the root cause of hysteria. But his presentation received an icy reception and the audience left silently without any applause. The Professor of Psychiatry at the University of Vienna and chairman of the meeting, Baron Richard von Krafft Ebing, dismissively said this sounds like a

“scientific fairytale.” Freud was then denounced as a Jewish pornographer; this outcome was a reflection of anti-Semitism (Slipp 1984, pp. 19-25).

Since Freud was proud of being a secular Jew, he was not defeated by having his work dismissed by the anti-Semitic academic community. Freud continued his work, later noting with the case of Dora how patients projected their past internalized images, associated with strong feelings, onto the analyst, which he termed transference. Freud also observed that so-called meaningless behavior, like slips of the tongue and dreams, revealed unconscious meanings that were repressed into the unconscious as unacceptable. Yet this repressed material revealed could be brought to consciousness and used in treatment to understand the origin of neurotic symptoms. Despite the defeat he suffered during his first public lecture, Freud continued to present his work at the B'nai B'rith, a Jewish organization, which he joined in September 1897. In one of his lectures there, Freud stated, “Because I was a Jew I found myself free from many prejudices which restricted others in the use of their intellect, and as a Jew I was prepared to join the opposition and to do without agreement with the compact majority” (Jones 1953). Being an outsider already, Jews did not have to comply socially to be accepted, which enabled them to be more objective and creative.

On the other hand some Jews were ashamed and not proud of being Jewish. They internalized the negative social stereotypes into their self-identity; thus suffering self-hatred and hatred of other Jews. One example was the book written by Otto Weininger, “Sex and Character” (1903). Weininger, a Jew, stated Jews were like women with no central core. As a Jew himself, Weininger projected onto other Jews his own self-hatred. Freud (1937 p 252) objected to the main ideas of that book. It made an analogy of circumcision with castration.

Freud noted circumon of Jews, as portrayed by Weininger, was not emasculating. Freud noted there was a universal fear of castration and feminization that existed in all men.

How Freud's Fight Against Anti-Semitism Split the Psychoanalytic Movement

Freud saw himself as a conquistador, fighting against the demeaning impact of anti-Semitism in Austria and Germany. Anti-Semitism did not differentiate human beings as individuals, but identified them collectively as Jewish. This social stereotyping of Jews had existed through the Middle Ages and persisted in modern nationalism that developed in Europe. Jews were demonized and dehumanized as the Other. To correct being degraded and segregated by the collective identity imposed on Jews, Freud limited his theory to individuals. In this way, his psychoanalytic theory was able to identify universal individual dynamics that were equal for all of humanity. This perspective also derived from Freud's Judaism, which preached the universal nature of all human beings, i.e. all people were created in the image of God. Although Freud rejected religion as an illusion, he proudly maintained its moral values as a secular Jew. Freud used linear determinism in his individual metapsychology, since it was popular at the time.

Freud's focus on internal dynamics within individuals excluded the impact of external dynamics. By using linear determinism in his theory, based on rational categories and Newtonian physics, Freud did not recognize the existence of two-way system of interaction between the individual and external reality. In the 1940's dissenting analysts, while acknowledging the importance of individual dynamics, also recognized the impact of interpersonal, family, social, and cultural factors. These analysts split off from the American Psychoanalytic Association to form the American Academy of Psychoanalysis. This split in

the psychoanalytic movement did not minimize Freud's major contributions, including: understanding the internal dynamics of the mind, especially the influence of the unconscious on language, perception, and behavior. Although Freud did not recognize the importance of the mother-infant attachment, he did mention anxiety stemming from lack of maternal love in his 1926 essay "Inhibitions, Symptoms, and Anxiety." Freud noted childhood development, although it was based on bodily functions and not on relationships. He described the impact of infantile sexuality and the Oedipus complex. He created the talking cure for neurosis and developed the techniques of psychoanalytic treatment. His genius opened up the general field of dynamic psychiatry and psychotherapy, which has been extended further by others. His work remains a seminal contribution.

Chapter 4. Freud's Fight for Psychoanalysis to be Scientific instead of Jewish

The European revolutions that occurred in 1848 opened the path for greater assimilation of Jews, yet ironically, it resulted in greater anti-Semitism. Poor Jews, streaming into Vienna from adjacent areas for jobs, were seen as an economic threat to the Christians. On the other hand, wealthy Jews, already living in Vienna, were blamed for the lasting economic depression (Schorske 1981). Jews could not win either way. Although Jewish students now did not have to convert to Christianity to gain higher education, it also created conflict between the generations of Jews themselves. Younger Jews could more easily assimilate into the general culture and not be restricted to previous limitations faced by their elders due to their religion. This seems to have been the case for Freud, who saw himself as a secular Jew (Hertzberg 1999).

What factors contributed to Freud's rejecting God but not his Judaism and defining himself as a secular Jew? When Freud was a young child in Moravia, he was strongly attached to his nanny, Rezi Wittek, who was Czech. His mother, Amalie, was unavailable emotionally to Freud for several reasons: for one, she became pregnant again with Julius, when Freud was less than a year old. Freud admitted that he had death wishes for his baby brother Julius, who died shortly thereafter.

In addition Amalie's brother in Vienna died of tuberculosis. Thus, Freud felt cut off and separated from her. His mother allowed Rezi to take Freud with her to Catholic services, where he learned about heaven and hell. Rezi was later convicted for stealing money from the family and imprisoned. The arrest of Rezi introduced a puzzling conflict for Freud, between her religious morality and her criminal behavior. When Freud asked where Rezi Wittek was, he was told she was boxed up, a colloquial expression for being imprisoned. Since he saw his dead baby brother in a coffin, he assumed she was also dead and in a coffin. He then became fearful that his mother might die as well. However, Freud's mother, Amalie, came into the room then, which reassured him. His difficulty bonding with his mother later influenced his theory of child development.

To add to Freud's insecurity, the wool business of his father, Jacob, was failing and he could not maintain his position as a strong protector of the family. The father's business went bankrupt, and the family was forced to move from Moravia. The move also cost Freud the companionship of his older brothers and their children, who had been his playmates. On the train trip from Moravia to Leipzig, Freud saw burning fires, and imagined that it was Rezi burning in hell for her crime. The family then moved to Vienna, but Jacob could not adequately support the family.

Freud then associated his mother Amalie and Rezi with nature, involved in life and death, since they gave birth and could be lost. His experience with Jacob was tender and loving, like a maternal figure, but which Freud perceived as weak. Thus Freud suffered alienation from his mother and repeated losses of attachment so that his needs for stability and protection were unmet. This left him from childhood with a profound sense of helplessness,

which he fought against the rest of his life.

Freud described God as a protective father figure, which he did not experience in his father, Jacob. This had to contribute to his rejection of God as a protective father figure. In addition, the humiliation and persecution of Jews by anti-Semitism further had to reinforce his doubts about seeing God as a strong protective figure. Why would God allow this to happen? Yet Freud maintained his identification with Judaism. Jacob, though not a protective father figure provided Freud with tenderness, love, and emotional connection. Due to this connection, Freud proudly maintained his identification as a Jew even though he did not believe in a protective God. His father was a religious Jew, and tenderly read the Phillipson bible with Freud throughout his childhood; contributing to Freud's view of his father, not just as submissive and unmanly, but also as maternal and feminine. Freud had difficulty idealizing his father as a model of masculinity, yet his attachment to his father was important to his self-esteem. Freud compartmentalized, and rejected the religious part of his father as feminine, and God as a protective father figure, yet maintained his core identity with Jacob as a Jew. Freud idealized masculinity which he associated with assertively fighting back, like past heroic figures.

At the end of his adolescence, Freud saw himself as an atheist, a Godless Jew. When Freud was 35, Jacob gave Freud the very Phillipson bible they had read together during Freud's childhood. Jacob probably hoped to reinforce his son's religious identity and also as a sign of preference. Freud later looked to idealize other men as strong father figures, some of whom were not Jewish. Freud overcompensated for his sense of helplessness and vulnerability in childhood, by becoming the conquistador. As the conquistador he became autocratic and

demeaning of the contributions of other analysts. This was similar to the Spanish conquistadors, who subjugated the natives. His need to control and reject the contributions of other analysts split the psychoanalytic movement. Although Freud worshipped science as his God, he did not respect its main tenet that science never has the final truth and is always open to correction and revision.

Freud was influenced by the scientific emphasis of the Logical Positivists, to which Professor Brucke belonged. To prevent psychoanalysis from being dismissed as Jewish, Freud made analogies to existing scientific theories. This might protect the validity of his psychological discoveries. He therefore employed the natural history method of Darwin's "Origin of Species" in his stages of child development. These were divided biologically into oral, anal, phallic, and genital stages of child development. Also, Freud's instinct theory of sex and aggression seems related to Darwin's, "The Expression of Emotions in Man and Animals," which found universal inborn instincts. Freud also was influenced by Herman von Helmholtz's conservation of energy theory, and probably Friederich Nietzsche's emphasis on individuality and against religion.

Freud understood that sexual drives conflicted with social mores, yet how did he devise the Oedipus complex? Freud had a classical education and was aware of ancient Greek writings. In the play "Oedipus Rex" by Sophocles, the Delphic oracles of Apollo predicted the destiny of King Laius of Thebes. He would be killed by his son. The King therefore ordered his baby son to be killed. The baby son was called Oedipus, since he had a swollen foot. The Queen, Jocasta, had a servant place the baby on a hill to die of exposure. But, a shepherd rescued the baby and Oedipus was raised in the court of King Polybus of Corinth. As an adult,

Oedipus killed his father at the junction of 3 roads near Thebes in a chariot accident. Oedipus was able to answer the riddle of the Sphinx and became the King of Thebes. He then married the Queen, his mother Jocasta. The city was struck by a plague and Creon, Jocasta's brother, went to Delphi and was told by Apollo's oracle that the murderer of Laius needed to be found to eliminate the plague. Oedipus decreed that the killer of Laius should be exiled or killed. Oedipus then found out from the blind prophet, Tiresius, that he was the one who killed his father and committed the social taboo of incest. Even though Oedipus had vision, he could not see the truth. But the blind Tiresius had inner wisdom and could see the truth. Oedipus exiled and blinded himself. Even though his destiny was determined by Apollo, and therefore was out of individual control, Oedipus had also broken the social taboo against incest and punished himself.

Freud substituted the unconscious for the external prediction of fate by the gods, both of which were out of conscious intellectual awareness. The unconscious instinctual forces, which were out of conscious awareness, were more powerful than consciousness to determine thought, perception and action. Freud was aware of the dilemma between unconscious instincts of the id and social mores of the ego. He also noted the fear of castration, which was like Oedipus being blinded.

As Freud used his classical training to help in determining the Oedipus complex, one can think he used other elements of Grecian drama to develop his theories. One can speculate that Freud used the blind Tiresius as a model for the way a psychoanalyst was to operate. Freud sat behind the patient, who lay on a couch facing away from him. Thus the patient and therapist did not directly face each other, simulating a form of blindness. Freud also

recommended being attuned to the patient's data by free floating attention and attending to nonverbal behavior. This enabled the psychoanalyst to perceive the underlying truth, like Tiresius. The analyst brings this unconscious material to conscious awareness for the patient. But instead of causing blindness, it opens the patient's eyes, and enables the patient to work it through and change behavior.

After World War I, Freud concentrated on the instinct of aggression, in which the death drive was as powerful as the sexual drive. The basic conflict in life he felt was between love and death, which eventually affected personal and world events. But war is not the result of this duality of love and death; it results from unresolved conflict and alienation. It is speculated here that these instincts of love and death proposed by Freud had their roots in his own childhood experiences. As mentioned above, his father, who was warm, tender and connective; he represented love. His mother, who was associated with alienation and separation, as well as his nanny who disappeared after being arrested, represented death. The mother was like nature, able to give life or take life away. Even though Freud created this theory after the vast number killed in World War I, it is too reductionistic.

Freud's turn toward science used analogies to Newton's physics. Freud employed linear determinism, i.e. A causes B. Freud recognized that the child's perception of its early relationship with its parents was internalized in the child's unconscious and later found expression in behavior. Since his theory came from retrospective information from his patients' therapy, he hoped that psychoanalytic theories would later be empirically verified (Slipp 1988, Ch 2). Yet we now know that the brain and mind interact and are affected by external circumstances.

Freud also tried to give a scientific explanation for religious rituals, calling them obsessional neuroses. As mentioned, his ideological focus was on individuals to combat being demeaned collectively as a Jew. He focused within individuals and on unconscious pathology, which was out of conscious control. But religious rituals are usually performed in a group by normal people and are voluntary. For example when people eat, talk, sing, or move together in unison, it enhances group solidarity. Here again Freud was unable to integrate individual and social forces. He limited himself to linear determinism; we now know that internal and external dynamics interactive and influence each other systemically. Interestingly, Freud did not deal with the impact of anti-Semitism on his patients. He limited himself to focusing within the individual instead of the interactions between the environment and the individual.

In addition, to keep psychoanalysis from being discredited by anti-Semitism as Jewish, Freud invited Carl Jung, a brilliant Christian psychiatrist from Switzerland, to be the nominal head of the psychoanalytic movement. They worked closely, even visiting the United States together. But conflict arose between them, and Jung returned to Zurich where he developed his own theory and therapy. According to the opinions of Abraham (1965) and Jones (Diller 1991) the split seemed related to Jung's anti-Semitism. Jung later became the editor of the Nazi psychiatric journal. His reason for taking this position was that as part of the organization he hoped to rescue Jewish psychiatrists. But he was only marginally successful. Jung eventually quit being its editor. Aside from the question of anti-Semitism, Freud was unable to tolerate his authority being questioned. Although he had appointed Jung to be the nominal head of the psychoanalytic movement, it was to present an image to others that psychoanalysis was not Jewish, since most of Freud's followers were Jewish.

When Jung sent Freud a copy of his book, “Symbols of Transformation” Freud did not even open the book. Freud sent it back with a note saying this book was a revolt against the father. Freud also had difficulty accepting the contributions of his followers who were Jewish. This was true of Adler, Rank, and Ferenczi. Freud needed to be the powerful autocratic father, and not the passive emasculated image of his own father whom he considered feminine. He seems to have overcompensated from this duality, by having always to be in control by fighting against seeing himself as a demeaned and helpless Jew.

It is surprising that Freud did not want Jews to be seen in collective stereotypes, yet he applied a collective identity on women. Karen Horney openly challenged Freud’s idea of seeing all women collectively, as biologically inferior to men and suffering from penis envy. Was it because unconsciously he feared being seen as an inferior feminine Jew that he projected a collective identity onto women? Karen Horney said women felt inferior because of being demeaned by the culture. How could half the population of the world feel this way, women were different, not inferior to men. Horney did for women what Freud had done for men; she saw women as individuals that had been influenced by the culture. However, she was demoted from the New York Psychoanalytic Association, and along with other analysts, who agreed with her, she split off and the American Academy of Psychoanalysis was formed in the late 1940’s. The Academy embraced the biopsychosocial dynamics, and did not demand conformity to an ideology. The Academy was open to other theoretical perspectives as well as empirical evidence. It embraced science not a religious ideology.

Chapter 5. Freud's Dilemma about Leaving His Home in Vienna

When Hitler came into power in 1933, Freud's books were burned in Berlin. Many Jewish psychoanalysts left the country as a wave of anti-Semitism flooded over Germany. In that same year, 1933, Professor Ernst Kretschmer, a Jew, resigned as President of the German Society of Psychotherapy and Carl G. Jung became editor of its journal. In 1936 Reichsfuehrer M. Goring became coeditor of the journal. The journal was distinctly anti-Semitic, since it segregated Jews from Germans. It made a distinction between Aryan and Jewish psychology. Jung stated he had accepted this position as an attempt to save Jewish psychiatrists. As part of the system, he felt he had the power to help Jewish psychiatrists to escape Germany. He resigned his position in the journal later and expressed his antagonism to the ideology of the Nazis.

In March 1938, Germany occupied Austria and was welcomed by roaring admiring crowds, shouting Heil Hitler. This was captured on film as huge crowds welcomed Hitler as a hero. Hitler's takeover of Austria was embraced in Vienna by people throwing flowers on the parading Nazi troops in the streets of Vienna. It was like a wedding with the two countries joined together. After World War II, the Austrian people claimed they were victims of the Nazis who invaded their country; clearly this was not true, it was a distortion of the facts. Hitler was born in Austria, and was recognized and honored as their native son.

Freud did not want to uproot himself from Vienna despite mounting anti-Semitic acts that demeaned, humiliated, and inflicted injury on Jews. Freud had spent his youth and adult

life in Vienna, and his roots were very deeply planted there. He wanted to stay in Vienna, which he loved, until the end of his life. Vienna was a physically beautiful city and intellectually alive. From the turn of the century, Vienna was the site of innovative cultural activity in the arts, architecture, literature, music, philosophy, as well as psychology. In the 15th Century, Austria was the seat of the Holy Roman Empire for German speaking people. Under the Hapsburg emperors in the 16th century, Austria combined with Bohemia and Hungary-Croatia (Kandel 2012). In 1857, Emperor Franz Joseph tore down the wall and fortifications that surrounded the old city of Vienna. This became the Ringstrasse, which was bordered by many magnificent buildings. This avenue included the Parliament, City Hall, the Opera, the Castle Theater, Art and Natural History Museums, palaces, and the University of Vienna. One of the great pleasures that Freud enjoyed was walking regularly on the Ringstrasse and admiring its beautiful surroundings. Freud not only loved the physical beauty of the city but also enjoyed the wave of cultural creativity.

Following the German Enlightenment, modern advances were made by many people in many different fields, such as: in art by Klimpt Kokoschka and Schiele; in architecture by Loos; in literature by Schnitzler; in music by Mahler and Schoenberg; in philosophy by Wittgenstein; as well as in psychology by Freud. From around 1900 Vienna arose to become the center of great creativity, as it evolved from faith to rationality, and many of its creative individuals were Jewish.

Freud did not want to leave his beloved Vienna with his comfortable apartment and his warmly decorated office. He had an extensive library, art work, artifacts, and other valued possessions. They were part and parcel of his ethnic and professional identity which he did not

want to lose. In view of the many losses he had experienced during childhood, another loss of residence would probably have been too painful. His professional colleagues urged him to leave for his protection and survival, as Vienna was one of the first places that Jews were being rounded up and sent to concentration camps. Anti-Semitism had been rampant in Vienna, even before the Nazi takeover, but after the Nazi takeover it was worse; a threat to physical survival.

It wasn't until his beloved daughter, Anna, was called in by the Gestapo, and he feared he might not see her again, that Freud began to capitulate. It was only due to the influence of the American charge d'affairs, Mr. Wiley, who intervened with the Gestapos, that she was released. Only then did Freud acknowledge the danger to himself and his family and he agreed to leave Vienna (Jones 1961). Freud recognized that his fame would not serve as a protection in the face of the pervasive and ruthless anti-Semitism of the Nazis..

Only then did he consent that he and his immediate family be rescued by three loyal Christians, who deeply cared for his survival. As mentioned earlier, the rescuers were the French psychoanalyst Princess Marie Bonaparte, the English psychoanalyst Dr. Ernest Jones, as well as the American Ambassador William Bullitt. The rescue was not easily accomplished; they had to pay a ransom to the Nazis to be able to rescue Freud, his immediate family, and some of his possessions. When Freud was called in by the Gestapo before he left, they wanted him to say he had not been mistreated. Even though they had terrorized him, his daughter, Anna, and his son, Martin, Freud still was the conquistador and would not submit and compromise his integrity. He gave the Gestapo officials a sarcastic reply. He said, "I can heartily recommend the Gestapo to anyone." Freud and his family left Vienna for London in March 1938.

The most valuable possession Freud took with him when he left Vienna was his collection of small antique statues that were on a table near him when he saw patients. As mentioned earlier, Rizzuto (1998) considered that these statues were transitional objects, connecting him to his beloved father, Jacob. Unfortunately, not all of Freud's extended family was able to be rescued; only Freud, one sister, and his immediate family escaped Vienna. Ultimately, four of Freud's sisters were deported by the Nazis, and they died in the Theresienstadt concentration camp. Not long after Freud's escape, in November of 1938, the *kristalnacht*, night of the broken glass, occurred, where Jewish stores and synagogues were destroyed and Jewish people physically assaulted.

The effects of anti-Semitism also motivated Freud, in London, to complete his book on "Moses and Monotheism" which he had started in 1935 while in Vienna. Moses is the most important Jewish prophet, who helped the Jews escape slavery in Egypt. This ancient event is celebrated every year as the celebration of Passover by the Jewish people. It symbolizes the wish for freedom from oppression and slavery. Moses also gave the Jews the Ten Commandments, which established justice in individual and group relations. He then led the Jews for 40 years through the Sinai desert up to the Promised Land. Freud compared Austria/Germany to Egypt, since Jews were again being enslaved; this time by anti-Semitism. This situation probably motivated Freud to start writing about Moses, with the hope that a leader like Moses might rescue the Jews.

Although the disruption to Freud's life by the move to London could have prevented him from finishing his book, Freud resumed writing this book on Moses when he arrived in England. Moses was denied from entering the Promised Land, yet Freud was rescued from

slavery and possible death by going to England. England was not a promised land for Freud; England was an alien country for him, with unfamiliar surroundings, and a completely different language and culture. Although the apartment that was provided for his family in the Hampstead part of London was comfortable, it was not like his larger accommodations and office in Vienna. Freud may have identified with the powerful Moses, but he was now more like the Jews wandering in the wilderness after leaving Egypt. His non-Jewish rescuers took on the Moses-like role. Also, he was terminally ill with cancer of the jaw, and suffering pain which diminished his will to live. Despite these setbacks, Freud was determined to finish his book.

Chapter 6. The Mystery of Freud's *Moses and Monotheism*

Many critics have questioned Freud's motivation for making Moses into a non-Jewish Egyptian. Even worse, in some critics' eyes, Freud claimed that the Jews killed Moses. Some have questioned whether these two claims expressed Freud's ambivalence about being Jewish. However, Freud spent his life valiantly fighting against being seen as part of the collectively helpless Jews, persecuted and excluded. After his flight to London, external circumstances overwhelmed him, and he found himself a helpless victim despite his courageous efforts. Freud's personal fight against being helpless was no longer effective. He could no longer identify himself as a powerful conquistador. He had hoped that he might be a powerful figure like Moses, and free Jews from being demeaned socially by anti-Semitism and enslaved by their own unconscious conflicts. Unfortunately, external circumstances determined his fate, dampening his spirits and spiking depressed feelings.

Freud hoped that by applying rationality and eliminating religion with its rituals, anti-Semitism might no longer exist. He wished for all people to be seen as individuals, free from all forms of religious prejudice. God no longer determined man's destiny; rationality was to be the new God that Freud worshipped. He embraced the rationality of the German intellectual enlightenment, yet we know how the rise of events radically altered Germany's culture and thwarted Freud's hopes. The hope for the triumph of rationality was an illusion, since Germans submitted emotionally to a charismatic dictator, Adolph Hitler. Hitler promised to restore German self-respect and heal the depressed economy. Both self-respect and the economy had

been damaged as a result of the punitive settlement after Germany's defeat in World War I. Hitler tapped into the collective anger resulting from the resulting humiliation and economic disaster. The Weimar republic collapsed and an authoritarian dictatorship evolved. Hitler said he was Germany and Germany was Hitler; therefore the German people could trust him since the two were inseparable. Hitler promised that the third Reich was stable and would last 1,000 years showering prosperity on the German people. The people were ready for change, so individuals submitted to his authority and relinquished their individual responsibility. The German people regressed to a primitive tribal society and worshipped Hitler like a god. Germany sought revenge for its wartime defeat; conquering other countries for living room and dominating or killing others. Hitler's influence on the German people proved the power of emotions to shape perception and behavior was not limited to individual psyche as Freud had noted, but was also applicable socially as noted by Volkan (2004).

By deciding to remain in Vienna until 1938, in spite of the influx of Nazi soldiers and politics, Freud chose a path that made him helpless again, as he was as a small child. He had to escape Vienna to survive, which reduced him to being a passive victim, like his father. The Nazis thrust him into the role of a persecuted and excluded Jew, who could do nothing to change his circumstances. To save his life and those close to him, the only way to survive was to escape Austria. It did not matter how famous he was, nor how significant the contributions he had made, nothing but flight could save him or his family. Freud's situation resembled a Thomas Hardy novel, in which individual decisions and external circumstances overwhelm individuals and determine their destiny.

But the question still remains, why did Freud choose to depict Moses as non-Jewish?

Many possibilities could explain Freud's position. One possibility could be Freud's image of his dying father. When his father died at the age of 81, Freud imagined that his father looked like the courageous, non-Jewish, Italian fighter Giuseppe Garibaldi, who liberated and united Italy in the 19th Century. Was this illusion the result of wanting his father to be like Garibaldi and fight back against being demeaned and dominated by anti-Semitism? Freud had difficulty identifying with his father as a passive Jew who did not fight back, but if his father had been like Garibaldi this would have enabled Freud to accept and identify with him as a model of masculinity. Perhaps he also made Moses into a powerful non-Jewish liberator, who was like Garibaldi, who would rescue the Jews now. The Bible notes that the Jews had grown accustomed to being slaves in Egypt for 400 years and were compliant. When they were free to leave with Moses, some biblical scholars note that only 20% of the Jews left Egypt. And for those who left some questioned the wisdom of leaving Egypt which was more secure than wandering in the desert. Thus Freud associated being Jewish with passivity, and transformed the image of his passive father to appear as Garibaldi who was non-Jewish and a fighter for freedom. In order for Moses to be a strong leader in Freud's view, he could not be depicted as Jewish, which Freud equated with accepting domination.

Another speculation, which is more plausible, is that Freud made Moses Egyptian to honor his non-Jewish, Christian rescuers. Jews tried but were unable to rescue their fellow Jews from the Nazis by barter. However, Freud's Christian colleagues were able to accomplish the rescue.

Freud provided an explanation in his book for making Moses non-Jewish. But his explanation raises a number of questions. Why did he discount the biblical tale that Moses was

put into a basket and set afloat in the Nile to avoid being killed by the Pharaoh's edict to kill all Hebrew male babies? Freud speculated this was a myth, and that the Egyptian princess, who claimed she rescued Moses from the Nile, was actually his mother, who had become pregnant out of wedlock. But as the Pharaoh's daughter, she was privileged. She did not have to feel ashamed and have to be sensitive to what others thought. She did not have to make up a story of finding a baby floating in the Nile. In addition, even incest was permitted. Royal brothers and sisters had intercourse and had babies. Either way, Moses was brought up as a prince of Egypt. But why did Freud even bring this issue up at all of Moses being actually born by the princess? Was he imposing Victorian morality on Egyptian nobility where shame was not an issue?

Thus, there is cultural disparity which does not fit. At this point, another speculation as to possible motive can be considered. I have heard others conjecture that Freud wrote the story of the Egyptian princess being the birth mother of Moses as a disguise for another birth. The theory is that Freud was actually questioning Mary's virgin birth of Jesus. For Freud to openly come out with a criticism of Mary's virgin birth as a myth would have been too provocative. It probably would have resulted in the dismissal of all his works by the anti-Semitic Catholic community. He already had been condemned as a Jewish pornographer, and would be condemned even further if he criticized the virginity of Mary. Chilton (2000) states that Jesus felt himself to be an illegitimate outsider, a mamzer, and this contributed to Jesus having compassion for all of humanity. Chilton also states that the Greek word parthenos, which means a young woman, was mistranslated into Latin as a virgin in the second century.

Also, there are many similarities between the two stories of the birth of Moses and the

birth Jesus. Similar to birth of Moses, an edict was proclaimed after the birth of Jesus to kill Jewish babies, the slaughter of the Innocents. Mary had to rescue baby Jesus by escaping to Egypt. Thus Freud may have subtly implied that Mary was also pregnant out of wedlock like the Egyptian princess. The Christian myth states that Mary was informed by the angel Gabriel that she was pregnant while still a virgin. This would make Jesus divine, the son of God.

In Greek mythology, Zeus and other gods were believed to come down from Mount Olympus to impregnate human females, making the offspring semi-divine. An example is the warrior Achilles, who is mentioned in the Trojan War. By this narrative, Jesus was also made divine in Christianity. Yet Jesus was an orthodox Jew, and in the Jewish religion only God is divine, not any human being.

In summary, for Freud to imply that Mary was not a virgin, but her pregnancy was illegitimate, like the Egyptian princess, would have been too great a criticism to make openly in a strongly Catholic Austria. It could have brought down wrath on his head which would have been intolerable. But this interpretation of Freud's underlying motive for questioning the birth of Moses is only a speculation, although there are striking parallelisms. There were boundaries that Freud would not cross, even though he was a fearless fighter, speaking truth to power.

The other frequently criticized element of Freud's book on Moses was Freud's claim that the Jews killed Moses. This would be consistent with his story of the universal killing of the father/leader by the primal horde, as mentioned in his "Totem and Taboo." Nine months after his father's death Freud analyzed himself and discovered the Oedipus complex with his

competition and desire to kill his father as well as identifying with him. However, “Totem and Taboo” is dependent on Lamarckian theory, which stated that memory traces of life experiences are passed down genetically. Lamarckian theory has since been dismissed as unscientific. In addition, the concepts in “Totem and Taboo” have not at all been accepted as scientific by behavioral and physical scientists.

But an even bolder speculation about the Jews killing Moses is proposed by the distinguished Jewish scholar Yerushalmi (1988, pp. 26-27). He states that Freud was captivated by a book by Ernst Sellen, which influenced Freud’s own work. Sellen’s book stated that not only did the Jews kill Jesus but they also killed Moses. However, both of these events are mythological and distorted. Yerushalmi agrees that Moses gave monotheism to the Jews and rescued the Jews from Egypt. But the Jews rebelled against the strict restrictions he imposed on them, and they killed Moses. Yerushalmi speculates further that Freud associated his father with God, since they read the bible together. By making Moses non-Jewish, Freud expiated his guilt for rejecting his God/father. This speculation is questionable, and it seems to try to justify Freud’s narrative.

The era in which Freud lived made him interested in stories involving Egypt. In Europe at the time, there was widespread interest in antiquities. This was due to Napoleon’s discovery of the Rosetta stone when he invaded Egypt. The Rosetta stone enabled scholars to be able to interpret Egyptian hieroglyphics. There were also the archeological discoveries of Troy and Mycenae by Heinrich Schliemann and Tutankhamen’s tomb in Egypt by Howard Carter. Freud even compared himself to an archeologist digging in the unconscious. Freud collected and valued his ancient figurines, many of which were Egyptian. They were his most valued

possessions and kept near his couch. When he left Vienna for London in 1938, he made sure he took them with him.

Krull (1986), however, claims these figurines were similar to pictures in the Philippon bible that his father read to Freud as a child. They were transitional objects, connecting him to his father.

Freud was now a refugee in England, suffering excruciating pain from cancer of the jaw. He lost his will to live and had his physician give him an overdose to cause his death, Freud left a legacy of being like Moses, leading individuals through psychological treatment to psychic freedom. The talking cure would free patients from being a slave to their own unconscious.

Chapter 7. The Prevalence of Anti-Semitism in Western Europe

Although Freud was able to escape from Nazi controlled Austria, he was never able to completely elude anti-Semitic feeling. Even in the Western European countries, like Britain, anti-Semitic feeling was evident – and had been since the spread of Christianity. Since Christians were forbidden to engage in usury and Jews were literate, Jews became money lenders and bankers. King Edward I of England borrowed money from the Jews to pay for the Crusade to the Holy Land. But instead of paying the loans back that he had made, he expelled the Jews from England in 1290 A.D. He justified the expulsion by falsely claiming that the Jews ritually killed Christian children. The absolute power of the King, enabled him to make such an unethical statement that was self-serving. This increased anti-Semitism among Englishmen, and supported King Edward's position of power. Scapegoating Jews externalized anger against the King's taxation and domination. Expulsion of Jews for their money similarly occurred in France in 1394 A.D. under King Philip IV. In Spain in 1492 A.D. King Ferdinand and Isabella used the Inquisition to expel Jews and rob them of their money. Those Jews who only superficially converted to Christianity in Spain, and were found out, were burned at the stake.

However in the sixteenth century, Oliver Cromwell invited the Jews to come back to England from Holland, where they had found refuge. His reason for doing this was purely out of greedy self-interest and not out of humanitarian motives. He brought back Jewish bankers to England so they could help provide him with money to pay for his civil war. It was all in

the name of self-interest, to rob Jews who were too weak to fight back against being exploited.

Anti-Semitism persisted in England. Despite Jews being used for their money they were also condemned for being usurers. In Shakespeare's "Merchant of Venice," the Christian merchant, Antonio, had borrowed money from "the Jew," Shylock. In a false trial created by Portia, "the Jew" is cheated out of his money, humiliated, and is forced to convert. Although this play is a vengeance comedy, Shakespeare gives Shylock a monologue, in which he appeals to be seen not collectively as a Jew, but as an individual. Some feel this monologue is Shakespeare speaking through Shylock, since he may have been a hidden Catholic in a Protestant country. The play involves dishonesty, trickery for money, and cruelty, and epitomizes the complete opposite of the stance of Jesus on honesty, compassion, and humanity (Slipp 2010, pp. 46-49).

Thomas Babington Macaulay (1800-1859), an Englishman, is known for being a brilliant speaker, poet, Whig politician and author. He was brought into Parliament representing the borough of Caine. In April 17, 1833 he made a courageous speech against bigotry in the face of intense anti-Semitism. It was called "Civil Disabilities of Jews in Britain." His most famous work, "The History of England from the Accession of James II" he wrote later in life. He was able to write four more volumes, the last one ending with the death of William III. His history of England was very popular in both England and the United States, and he was widely noted for this work.

His "Civil Disabilities of Jews in Britain" speech described how bigots used differences to persecute other groups, and not only Jews. He mentioned how Protestants persecuted

Catholics in Elizabethan England and vice versa earlier. The same persecution was brought down on the heads of Calvinists and Huguenots in France. However, later Catholics were accepted as equal Englishmen in Britain and Calvinists as equal Frenchmen in France. Why did this not occur with Jews, he asked? Jews did not try to seduce others into their religion, just the opposite existed which made them separate. Bigotry against Jews was unjustified, Macaulay declared.

Jews were condemned for being money lenders, yet that was one of the few occupations open to them. Jews were reviled in England and treated like slaves he noted. There had been a history of hanging, flaying, pulling teeth, imprisonment, and being fined. Why then should Jews be criticized for not considering Englishmen their brothers? Jews could not own land, yet were condemned for being traders not farmers. Being restricted occupationally by superior numbers of Christians, Jews' main resort was to rely on their cunning for which they were criticized. Macaulay proclaimed Jews should have the same civil freedoms as Christian Englishmen, as well as being allowed to be elected to the House of Commons. Despite this courageous effort to minimize anti-Semitism, religious bigotry was deeply seated in the culture, and it persists to this day in England.

One factor that probably contributes to the persistence of anti-Semitism is the fairly rigid class structure established in England. England was repeatedly invaded by other countries and the indigenous population was dominated, enslaved, or killed. The main invaders were Romans, Anglo-Saxons, Vikings, and French Normans. The Normans treated the Anglo Saxons like dogs, and built castles to consolidate their domination. A rigid class structure existed in the Feudal period, with the submission of peasants to the king and nobility.

However, the Barons pressed for more freedom from the King, and in 1275, on the island of Runnymede, King John agreed to the “Rights of Man” and the “Magna Carta”. In this a free person could be punished by the law of the land but not arbitrarily. This established the foundation for freedom of the individual eventually. King Henry VIII, who was not given a divorce from Catherine of Aragon, broke with the Vatican and established the Church of England. This led to wars in England for domination between Protestants and Catholics. This heritage established a dominant class hierarchy which remained clearly defined in England. It was based on family of origin, peerage, and prestigious schooling. This resulted in less opportunity for upward social mobility, although certain exceptionally gifted individuals could climb the social ladder. By demeaning Jews and other minorities, Englishmen could feel superior. This was especially true for those Englishmen at the bottom of the social ladder.

England was one of the European colonial powers that conquered areas of the world to create an empire. However, the English were less greedy and destructive of the conquered people than the Spanish conquistadors. The English did assume a superior and demeaning attitude towards the conquered people, yet they made certain advances as well. In the new world they distributed land for farming to Englishmen, and allowed the landowners to vote. They established English law and governmental organization, as well as provided education that improved living conditions for the native population. English common rule of law became the basis for the American Constitution and the Bill of Rights.

The English maintained their traditions, institutions, and symbols when they established a constitutional monarchy. They expanded their colonial empire under Queen Elizabeth and repelled the Spanish armada. England was proud of its victory over Napoleon’s navy and

army. Benjamin Disraeli (1804-1881) was born of Jewish parents, who converted him at age 14 to the Anglican religion. As Prime Minister, he made England a world power. He purchased control of the Suez Canal from Egypt, with money from the Jewish bank of the house of Rothschild. Disraeli named Queen Victoria Empress of India, which became the jewel in her crown. However despite his accomplishments for England, Disraeli was still seen and demeaned as a Jew. He was depicted in cartoons as a Jew a long nose and curly hair. He was called our modern Shylock, and portrayed as ritually murdering baby Britain (Slipp 2010). Britain was later proud of their victories in World War I and II. In World War II, Jewish troops from Israel fought alongside the British to defeat the Nazis. Despite all these Jewish contributions to the British Empire, it did not eliminate deep seated anti-Semitism.

The persistent anti-Semitic behavior of England was reflected again in 1947, when the Haganah ship Exodus, with 4,550 Jewish survivors of the Holocaust tried to land at Haifa harbor in Israel. The British navy vessels crushed the old Exodus ship from both sides and then boarded it. The refugees fought back with whatever they had, but the British were well armed and wounded a large number and killing several Jewish passengers. The refugees had escaped Nazi genocide, where six million Jews had been murdered. Yet without compassion for their past suffering, the British navy transferred the refugees to British ships and eventually unloaded them in Germany. Yes Germany, the very country that had committed this genocide against innocent Jewish victims. This cruel act seemed to exemplify the extensive British anti-Semitism, even after the slaughter of the holocaust. Perhaps more significant was that the British Prime Minister Ernest Bevin, wanted to ensure the supply of oil to England, and he did not want to antagonize the Arabs of the Middle East who opposed Jewish immigration to

Palestine. Again political and economic self interest triumphed over humanitarian morality.

Another atrocity was committed by the British which could have resulted in the massive slaughter of the Jews in Israel after the country gained independence in 1948. Prior to that time, the British had instituted an embargo against sending weapons to Israel. The small number of Jews living in Israel faced a hostile population of millions of Arabs living in the surrounding seven countries, who were armed. Not only did the British refuse to sell arms to the Israelites, they had also trained a crack Jordanian Army, and manned their artillery.

Fortunately, a group of Jews living in Florida responded to this critical situation. One of them was related to my mother. They bought war surplus B-17 flying fortress bombers left over from World War II, and flew them to Czechoslovakia. The planes were loaded with Russian arms and flown to Israel. The arms enabled the Jewish settlers to fight back and survive when they were invaded by the armies of the seven Arab nations in 1948. Here again Britain, a Christian nation, acted out of prejudice as well as political and economic self interest. Britain did not pursue a moral path of compassion for other human beings who had suffered as innocent victims of genocide. Anti-Semitism and money triumphed over morality.

In 1965, healing of Catholic and Jewish relations occurred when Pope John XXIII established Vatican II, which proclaimed the Jews then and now could not be blamed for the crucifixion of Jesus. Later Pope John Paul II apologized and asked for forgiveness for the collective myth that Jews had killed Jesus; a sentiment which the Catholic Church had spread and which had resulted in wide spread anti-Semitism. In the Vatican's new translation of the Mass on October 21, 2011, Jesus was not seen as one with God, but was consubstantial with

God, Jesus containing God's spirit. Jews were now the older brothers of Christians.

Some recent atheistic writers, such as Dawkins (2006) and Hitchens (2007), declare religious belief as a poison or delusion and responsible for the history of violence. However, in the "Prince," Machiavelli correctly noted that religion is not the cause but could be used for good or evil purposes. It is like blaming gasoline for an auto accident. Despite the elevation of reason over belief by the Enlightenment, Vamik Volkan (2004) pointed out that irrational collective emotional memories can overwhelm rationality and shape group behavior.

This persistence of emotional bias against a social group is very evident in the Dreyfus affair which occurred in 1894 in France. Captain Alfred Dreyfus was called before the French army general staff and accused of giving military secrets to Germany; he pleaded not guilty of the crime. The chief of Army intelligence, Colonel Picquart, found that the letter used to convict Dreyfus was a forgery. Despite this evidence, Dreyfus was convicted, because he was a Jew. On further investigation, Colonel Picquart found that Major Esterhazy actually was the guilty party giving information to the Germans. This information was squelched and Picquart was sent overseas to quell a dangerous rebellion in Tunisia, probably in the hopes that he would be killed, and therefore be silenced. Colonel Picquart did not die in the rebellion, so he was imprisoned to maintain his silence. Jews were seen as betrayers, a hangover from the biblical story of Judas's betrayal of Jesus and the myth that Jews were responsible for killing Jesus. Dreyfus was humiliated in a spectacular military procedure and sent to Devil's Island. The people in France were divided, some being for Dreyfus and others being anti-Dreyfusards. There were shouts in the streets of Paris to kill the Jews. Anti-Dreyfusards felt it was better to imprison a Jew so as to protect the honor of the army. On January 13, 1898, the courageous

novelist, Emile Zola, felt it was more important to honor an individual than to protect the honor of an organization, the Army. He felt the honor of France had been betrayed by anti-Semitism, and he published an article in the newspaper L' Aurore, "J' Accuse," I accuse. He spoke truth to power, accusing the military of committing a high crime of fraud against humanity. Zola was then arrested, convicted, and sentenced to prison for one year. Before the sentence was carried out, he escaped to England. Later Major Esterhazy confessed he was the one who wrote the false document, and was guilty not Dreyfus. Zola returned to France but died as a result of being asphyxiated by fumes from a faulty stove pipe. Some believe it was an assassination, but there is no proof of that. Dreyfus was released from Devil's Island in 1906, after serving 12 years, and reinstated at a military assembly. Later he was promoted to major and awarded the French Legion of Honor. Colonel Picquard was released from prison, and eventually was promoted to general, and later the Minister of War.

Theodore Herzl, a newspaper man from Vienna who covered the Dreyfus trial, learned one lesson. The persistence of anti-Semitism was so great that even a Jew who had undergone total assimilation, like Dreyfus, had no protection against discrimination. As a result, Herzl organized the Zionist movement, which eventually established itself in Palestine as the state of Israel.

Chapter 8. Freud Right and Wrong

Freud's own background limited the development of his theory. Since he did not get sufficient nurturing from his mother as an infant and small child, he did not emphasize maternal attachment. In addition, he was influenced by the gender inequality of the Victorian society.

The circumstances following the time of Freud's birth made his mother emotionally unavailable. As mentioned she became pregnant soon after Freud's birth; and her brother died in Vienna. In addition, she is also described as having been vain and narcissistic. Since his father offered some nurturing, Freud considered that the father was internalized first during childhood to form the superego. This was later corrected in England by Melanie Klein and the Object Relations psychoanalysts who studied the process of infant attachment. This maternal deprivation and the loss of his nanny, to whom he was attached, left Freud vulnerable to feeling helpless and lost as an adult.

Freud focused his attention in his theory on individuals. As explained earlier, this was an attempt to establish a universal humanity where all people are seen as equal. In this way Jews could not be perceived in terms of stereotypes in a collective identity. This collective entity was a remnant of tribalism that was maintained in later nationalism. Freud did not consider that an individual could have both identities, individual and collective group identities, at the same time. However, he did see himself as Jewish, Austrian and a scientist simultaneously.

Another example of his using linear determinism was in focusing primarily on the mind. This was because Freud did not have the modern ability to see the functioning of the brain. However, even without modern equipment, Freud was able to discover the power of the unconscious to determine perception, thought, and cognition. Interestingly, William James focused on how the unconscious functions as a physical process. Now through the use of brain scans and psychological research, we see the interaction of both mind and brain. It is not a one way, but a back and forth interactive system.

Human beings are social animals that form attachment to others, which facilitates survival. Darwin noted in his work “The Expression of Emotion in Man and Animals” that facial expressions are innately universal and not learned from the culture. There is a special area in the brain, the right fusiform gyrus, Kanwisher (2004), which recognizes faces. This facilitates attachment to the mother and to the group. Angry faces are recognized more quickly than happy faces, which differentiates friend from enemy. This alerts the individual to danger and also facilitates survival. Another area that alerts the individual to immediate action, in a rough and ready manner, is the amygdala. The amygdala is located in the center of the brain and connects to the hypothalamus, motor cortex, and frontal lobe of the brain. For example a log might be seen as a dangerous snake by the amygdala and the person immediately acts to avert danger. But then the perception can be differentiated by the forebrain as a log, which is not dangerous. Thus there is both immediate and later perception, as well as a degree of autonomy and a degree of unconscious determinism.

My laboratory research of the unconscious is one of the few empirical studies to test the validity of some of Freud’s hypotheses. Our experiments at Bellevue Psychiatric Center were

based on the work of Lloyd Silverman (1941). He demonstrated that subliminal perception, which is outside of conscious awareness, influenced the unconscious and resulted in emotional and behavioral effects that could be measured psychologically. In his experiments, he used a machine called a two channel tachistoscope for subliminally flashing the stimuli. His work was a double blind, with neither the experimenter nor the subject aware of what was flashed. Different subjects of both sexes and ages were used.. He found that the most effective subliminal message was “Mommy and I are One,” which replicates the early undifferentiated symbiotic bond between infant and mother. The subjects of our first study were 48 neurotically depressed women measured by psychological testing.

A pretest questionnaire was used concerning parental pressure for achievement and if it was gratified or not. The basis for this test was my Symbiotic Survival theory (Slipp 1984). When the child’s achievement is not gratified, but is used by the parent(s) for vicarious enhancement of their self esteem it can cause neurotic depression. The child internalizes this this lack of gratification and feel their achievement is never good enough. The child remains dependent on approval from others as an adult. This dynamic in neurotic depression corresponded to Seligman and Maier’s (1967) learned helplessness, as well as depressives being dependent on a dominant other as described by Bemporad (1982).

In the first study (Slipp and Nissenfeld 1981) the “Mommy and I are One” subliminal message was effective in reducing depression in those women having a gratifying current relationship with their mothers, who were caring and protective. But if the mothers were found to be pressuring and nongratifying of achievement on the questionnaire, this subliminal message was not ameliorative. Interestingly, the message, “Destroy Mother” did not increase

the depression, which one might have expected, since psychoanalytic theory emphasizes hostility.

The second study of 108 underachieving high school students was of both sexes. They received subliminal stimulation four times a week for six weeks to see if it improved school performance (Greenberg 1980, Slipp 1984). The “Mommy and I are One” message was effective in most of the boys, unless one or both of their parents pressured for success and was not gratifying. For the girls this message did not improve school performance, but caused anxiety, hostility, and depression as well as a lowering of the need to achieve. These girls came from a suburban community where their mothers were housewives. Achieving for themselves might have created competition and jealousy and disrupted their relationship with their mothers. Another possibility was that being a high achiever might make them less attractive to boys. Those girls who had a mother who pressured for achievement but did not gratify it, suffered the greatest, scoring the highest on fear of a fear of success scale and lower self-mother differentiation on post testing.

In summary, a parental relationship that does not vicariously live through the child and is sensitive to the child’s needs for autonomy and separation can achieve autonomy without fear of abandonment.

A more extensive description of these studies can be found in the above Journal articles and in my book “The Quest for Power: Religion and Politics (2010).

CONCLUSION:

In the history of humanity, people tried to derive meaning and master events that occurred in their lives. They originally believed that their destiny was determined by the gods. However, after the Enlightenment people felt their lives were determined by external environmental events and decisions they made. Freud extended this even further by noting that people's decisions and conscious reasoning are often determined by unconscious forces within the person. Thus there was a gradual shift from external, to deeper factors within individuals. This change also occurred in other areas of the culture. For example pictorial art changed from representation, which is external, to abstraction, which is internal. However, we cannot prove or disprove the role of God. In addition decisions and circumstances as well as the individual's unconscious may all determine our destiny. All three forces may be operating simultaneously.

In summary, Freud suffered the effects of a long history of anti-Semitism instilled by the Catholic Church. He fought valiantly against being demeaned collectively as a Jew, which resulted in his creating a universal psychology applicable to all individuals. He hoped his individual psychology might eliminate the bias of a collective identity by emphasizing individual universality and equality. Freud used the linear determinism of his time for his metapsychology. Currently analysts see the interaction of biological, individual, and cultural dynamics interacting.

Freud created talking therapy which was able to bring up unconscious conflicts from childhood that could enslave adult individuals. In his effort to make psychoanalysis scientific,

and not be demeaned as a Jewish psychology, Freud used the contributions of Darwin and Newton. He also invited Carl Jung, a Christian to nominally head the psychoanalytic movement; yet he saw Jung's contribution as a challenge to his authority, which he retained as his father. Freud also rejected the contributions of such Jewish analysts as Adler, Rank, and Ferenczi.

Freud did not want psychoanalysis to be seen as a religion, yet his libido theory could not be denoted and measured. Orthodox Freudian analysts considered Freud's libido theory as an absolute truth. It became an ideology resembling a religion belief that denounced non-believing analysts as heretics. This was despite Freud the scientist, noting that his metapsychology, libido theory, had limitations. He hoped that psychoanalysis would later have an empirical basis. To fulfill Freud's dream, subliminal stimulation laboratory experiments were conducted by Silverman and me at Bellevue Psychiatric Hospital. Others have been involved in direct observations of infant and child development as well as neurobiology.

The American Academy of Psychoanalysis followed in the scientific footsteps of Freud. It was open to biopsychosocial dynamics and not limited to individual dynamics. The former president of the American Psychoanalytic Association, Dr. Marvin Margolis, apologized to the Academy for its error and regretted its separation. Although the Academy did not rejoin, we are able to work together with the American Psychoanalytic Association, Division 39 of the American Psychological Association, and Psychoanalytic Social Workers in the Psychoanalytic Consortium.

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