

The contributors--among them Frank J. Sulloway, Ernest Gellner, Peter J. Swales and other noted American and European scholars in fields ranging from philosophy to neuroscience--present compelling evidence that Freud habitually and greatly exaggerated his therapeutic successes.

At the time Sigmund Freud was figuring out his vast theories he was one quack amongst many quacks. His theories were later accepted by many and his fellow quacks were consigned to the bin of history, so that makes him Not A Quack. This is a very important fact. The crux of the argument around which this book pivots so gracefully speaking as a Freudian ignoramus, I have read maybe two introductions to Freud is as follows. I think we would now call this neurosis. No, not with his personal charm, with actual hypnosis. They tell him under hypnosis stories of sexual abuse inflicted upon them by their male family members, usually the father. Freud is staggered and comes up with his Seduction Theory. The abuse suffered by these women has caused their hysteria. But he uses the word seduction when we would use the word abuse or rape, and so right there we have a problem. Did he mean any of the implications we now hear in this word? So then three years later he changed his mind. It resides in the Freud Museum in London. In the s along comes the antihero of this book, shagadelic Jeffrey Masson who by enormous zest and charm becomes adopted by the grizzled Dr Eissler as the next Keeper of the Freud Archive. All the older staid analysts in the Freud business are insanely affronted, like as if Mick Jagger just slept with their daughter and she bragged about it. This accusation is stunning. I am not aware of any great denunciations of Freud by feminists but as soon as modern feminists themselves became aware of the prevalence of sexual abuse of children suppressed by society for so many years they should have been all over Freud like a nasty rash exposing him as one of the chief deniers of the unpleasant facts about the abuse of children. No - hard to keep hold of, like a piglet. No sense in changing metaphors now. Therefore it is a meeting about a meeting, and once I got a third way through this I did not want to bother with these curious people anymore, I wanted to find out what has happened to the Seduction Theory in modern psychothinking.

Chapter 2 : Alpheus--Consolation_of_Theosophy_II

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

Louis Proyect via Marxism Tue, 15 Aug Sigmund Freud may be out of fashion, but who could dispute his profound contributions to science and culture? Frederick Crews could and has, for close to four decades. He has urged a clear-eyed view not just of psychoanalytic theory but of the integrity, process, and motivations of Freud the man. Now, 11 years in the works, comes his capstone biography of the Master, Sigmund Freud: The Making of an Illusion Metropolitan Books. It offers, not including notes, pages what would Freud the occultist make of that? The prose is brisk neither sensationalized nor ranting. The result feels like a scorching summation for the prosecution. Freud is part of an elaborate history and network of thinkers and clinicians Jacques Lacan, Donald Winnicott, Heinz Kohut, Melanie Klein, and many others who have contributed to psychoanalysis as an evolving practice. And why are psychoanalytic institutes in Eastern Europe, China, and elsewhere so hungry for it? Oedipal urges, the incest taboo, the erotic fantasies underlying locker-room talk and dirty jokes, loaded linguistic metaphors, Freudian slips, the vividness of infantile sexuality, the stages of child development, the importance of nurturing the young, the symbolic weight of dream images. These bountiful psychoanalytic insights are in the very air we breathe. To deny that, Blum says, is "irrational. And because Crews, early on, attained fame as a Freudian-oriented literary critic, his anti-Freud writings in The New York Review of Books and elsewhere have perhaps predictably been dismissed by Freudians as oedipal. Indeed, his turn against Freud around caused a schism of several years even with his friend and champion, the late NYRB editor Robert Silvers, who at the time was a Freudian himself. Silvers reversed course a few years later and apologized for the rift, Crews says. Malcolm Macmillan, a professorial fellow at the School of Psychological Sciences of the University of Melbourne and author of the book Freud Evaluated: Serious qualms about psychoanalytic thought have percolated into the public arena since the early s, Macmillan says. Early in his career, as an anatomist, he wields his microscope expertly but cannot take the next step of devising experiments that might test one hypothesis against another. That stance came to embarrass him and drive him even harder to seek some magnificent accomplishment that would eclipse it. Having decided subsequently that psychoanalysis could be that breakthrough, Freud elaborates and reshuffles case details when not making them up whole cloth. He is a reckless, greedy, bullying, inept, and monomaniacal clinician. He treats symptoms with possible physiological causes arthritis, say, or ovarian cysts as obvious consequences of hysteria. He bilks rich but hopeless clients for whom he has no sympathy or coherent treatment plan. He browbeats nominal hysterics into relating questionable traumas, and some of his early patients scoff at his interpretations on their way out of his empty waiting room. None of this stops Freud from writing up cases with a cocky flair, in conscious imitation of Sherlock Holmes tales, depicting treatments as indisputable triumphs of psychological detection and portraying questionable casual encounters as triggering virtuoso insights. He reinterprets cases with ever-shifting ideas of whether symptoms were set off by actual or imagined sexual traumas. He is a tyrannical husband, belittling and possibly cheating on his wife, Martha. He is a snob, notably toward Jews of a lower social order than his own. He is a depressive who self-medicates with cocaine on and off for 15 years, lofting himself into many of the grandiose flights of sloppy theorizing that become psychoanalysis. Crews also considers little-known evidence favoring the view that Freud and his sister-in-law Minna became lovers resulting in a pregnancy and an abortion that haunted him. Will the real Sigmund Freud please stand up? Crews, 84, an emeritus professor of English at the University of California at Berkeley, draws from the work of scholars before him, particularly Macmillan and the Welsh historian Peter J. Freud turns on those onetime idols and, in later years, dominates and intimidates younger colleagues who idolize him in their turn. Early in the history of the profession, he says, "there were tendencies to overidealize Freud almost to a level of deification. The theory has to stand on its own merits. Entirely possible, says Blum. When Freud was a boy, his family was poor. They lived in close quarters. An

affair with Minna? And, with Minna living with the Freuds, Blum has trouble imagining the close sisters successfully navigating around that elephant in the room. Was Einstein a bad father and husband? Yes, Freud overused cocaine, in his practice and in his personal life. And so did the rest of the world, says Blum. We were slurping it up in our soft drinks. Citing famous case histories, he says: Analytic theory has advanced. Freud "was a great pioneer, but pioneers blazing a new path sometimes, perhaps inevitably, also run into blind alleys. The audience was not pleased. From that day to this, I have been an internal exile within the humanities. Surely even Crews sees some jewels in the dust where the edifice once stood. Freud "bastardized each of the fields he approached. Instead of learning what there is to learn within each of those disciplines, he tried to wrench each of them into psychoanalytic terms. Crews has played this match for a long time. Freudian influence and reputation has, after all, precipitously declined, especially since the s. McNally, a cognitive-behavior-oriented psychologist who runs a lab at Harvard and oversees clinical training, remembers that on grand rounds at Massachusetts General Hospital in the s, there were still a lot of psychoanalysts. So that now, really, psychoanalysis survives in humanities departments not for any reason that one would call scientific or empirical but because the psychoanalytic way of thinking is conducive to discourse production, devoid of constraint. Insofar as psychoanalysts have moved away from that paradigm, they may be doing just fine. Kafka is a deputy managing editor of *The Chronicle Review*.

Chapter 3 : Freud and his Critics

Peter Swales (historian) topic. Peter J. Swales (born) is a Welsh "guerilla historian of psychoanalysis ", and former assistant to the Rolling Stones, who has written essays and letters about Sigmund Freud.

Early life and education Content: Pribor - Birthplace of Sigmund Freud. Both of his parents were from Galicia Eastern Europe , in modern-day Ukraine. His father, Jacob Freud " , a wool merchant, had two sons, Emanuel " and Philipp " , by his first marriage. Jones, Ernest Sigmund Freud: Edited and abridged by Lionel Trilling and Stephen Marcus. He proved an outstanding pupil and graduated from the Matura in with honors. Freud entered the University of Vienna at age See Eel life history Past studies of eels and references therein. His research work on the biology of nervous tissue proved seminal for the subsequent discovery of the neuron in the s. In this period he published three papers: Frank Sulloway [], p. Early career and marriage Content: In , Freud began his medical career at the Vienna General Hospital. His research work in cerebral anatomy led to the publication of an influential paper on the palliative effects of cocaine in and his work on aphasia would form the basis of his first book On the Aphasias: Over a three-year period, Freud worked in various departments of the hospital. His substantial body of published research led to his appointment as a university lecturer or docent in neuropathology in , a non-salaried post but one which entitled him to give lectures at the University of Vienna. The same year he married Martha Bernays, the granddaughter of Isaac Bernays, a chief rabbi in Hamburg. The couple had six children: From until they left Vienna in , Freud and his family lived in an apartment at Sigmund Freud Museum Vienna , near Innere Stadt, a historical district of Vienna. The close relationship she formed with Freud led to rumours, started by Carl Jung, of an affair. The discovery of a Swiss hotel log of 13 August , signed by Freud whilst travelling with his sister-in-law, has been presented as evidence of the affair. The New York Timesdate: Ralph Freud began tobacco smoking at age 24; initially a cigarette smoker, he became a cigar smoker. He believed that smoking enhanced his capacity to work and that he could exercise self-control in moderating it. Despite health warnings from colleague Wilhelm Fliess, he remained a smoker, eventually suffering a Oral cancer. Brentano discussed the possible existence of the unconscious mind in his Psychology from an Empirical Standpoint Although Brentano denied its existence, his discussion of the unconscious probably helped introduce Freud to the concept. Though Freud was reluctant to associate his psychoanalytic insights with prior philosophical theories, attention has been drawn to analogies between his work and that of both Schopenhauer and Nietzsche, both of whom he claimed not to have read until late in life. Paul Roazen, in Dufresne, Todd ed. Returns of the French Freud: Freud, Lacan, and Beyond. New York and London: Routledge Press, , pp. Robert, Marthe From Oedipus to Moses: Development of psychoanalysis Content: In October , Freud went to Paris on a fellowship to study with Jean-Martin Charcot, a renowned neurologist who was conducting scientific research into hypnosis. He was later to recall the experience of this stay as catalytic in turning him toward the practice of medical psychopathology and away from a less financially promising career in neurology research. Charcot specialized in the study of hysteria and susceptibility to hypnosis, which he frequently demonstrated with patients on stage in front of an audience. Once he had set up in private practice in , Freud began using hypnosis in his clinical work. He adopted the approach of his friend and collaborator, Josef Breuer, in a use of hypnosis which was different from the French methods he had studied in that it did not use suggestion. Described as Anna O. In the course of talking in this way these symptoms became reduced in severity as she retrieved memories of traumatic incidents associated with their onset. By he was using the term "psychoanalysis" to refer to his new clinical method and the theories on which it was based. On the basis of his early clinical work, Freud had postulated that unconscious memories of sexual molestation in early childhood were a necessary precondition for the psychoneuroses hysteria and obsessional neurosis , a formulation now known as Freuds seduction theory. He then sets out the theoretical model of mental structure the unconscious, pre-conscious and conscious on which this account is based. An abridged version, On Dreams, was published in In works which would win him a more general readership, Freud applied his theories outside the clinical setting in The Psychopathology of Everyday Life and Humor in Freud The Theory of the Unconscious, London: Freud " "

Hysteria "Feminism, London: Virago Relationship with Fliess Content: During this formative period of his work, Freud valued and came to rely on the intellectual and emotional support of his friend Wilhelm Fliess, a Berlin based ear, nose and throat specialist whom he had first met. Both men saw themselves as isolated from the prevailing clinical and theoretical mainstream because of their ambitions to develop radical new theories of sexuality. Fliess developed highly eccentric theories of human biorhythms and a nasogenital connection which are today considered pseudoscientific. His first attempt at a systematic theory of the mind, his Project for a Scientific Psychology was developed as a metapsychology with Fliess as interlocutor. Letters to Wilhelm Fliess, Drafts and Notes According to Freud her history of symptoms included severe leg pains with consequent restricted mobility, and stomach and menstrual pains. Sigmund Freud and Emma Eckstein. Eckstein nonetheless continued her analysis with Freud. She was restored to full mobility and went on to practice psychoanalysis herself. International Universities Press, , pp. Hall Freud Jung in front of Clark. In , Freud at last realised his long-standing ambition to be made a university professor. The title "professor extraordinarius" was important to Freud for the recognition and prestige it conferred, there being no salary or teaching duties attached to the post he would be granted the enhanced status of "professor ordinarius" in Clark , p. This group was called the Wednesday Psychological Society Psychologische Mittwochs-Gesellschaft and it marked the beginnings of the worldwide psychoanalytic movement. Freud founded this discussion group at the suggestion of the physician Wilhelm Stekel. His conversion to psychoanalysis is variously attributed to his successful treatment by Freud for a sexual problem or as a result of his reading The Interpretation of Dreams, to which he subsequently gave a positive review in the Viennese daily newspaper Neues Wiener Tagblatt. The other three original members whom Freud invited to attend, Alfred Adler, Max Kahane, and Rudolf Reitler, were also physicians and all five were Jewish by birth. Both Kahane and Reitler were childhood friends of Freud. Kahane had attended the same secondary school and both he and Reitler went to university with Freud. In the same year, his medical textbook, Outline of Internal Medicine for Students and Practicing Physicians, was published. Kahane broke with Freud and left the Wednesday Psychological Society in for unknown reasons and in committed suicide. In Japp Boss and Leendert Groenendijk eds. He died prematurely in Adler, regarded as the most formidable intellect among the early Freud circle, was a socialist who in had written a health manual for the tailoring trade. He was particularly interested in the potential social impact of psychiatry. See Gay , page. The gatherings followed a definite ritual. First one of the members would present a paper. Then, black coffee and cakes were served; cigar and cigarettes were on the table and were consumed in great quantities. After a social quarter of an hour, the discussion would begin. The last and decisive word was always spoken by Freud himself. There was the atmosphere of the foundation of a religion in that room. Freud himself was its new prophet who made the heretofore prevailing methods of psychological investigation appear superficial. In March , Jung and Ludwig Binswanger, also a Swiss psychiatrist, travelled to Vienna to visit Freud and attend the discussion group. In , reflecting its growing institutional status, the Wednesday group was renamed the Vienna Psychoanalytic Society. In , the first women members were admitted to the Society. Both women would go on to make important contributions to the work of the Russian Psychoanalytic Society founded in This meeting, which was retrospectively deemed to be the first International Psychoanalytic Congress, Jones, E. There were, as Jones records, "forty-two present, half of whom were or became practicing analysts. Freud turned to Brill and Jones to further his ambition to spread the psychoanalytic cause in the English-speaking world. Stanley Hall, president of Clark University, Worcester, Massachusetts, where he gave five lectures on psychoanalysis. Brill founded the New York Psychoanalytic Society the same year. Resignations from the IPA Content: In February , Adler, then the president of the society, resigned his position. At this time, Stekel also resigned his position as vice president of the society. Adler finally left the Freudian group altogether in June to found his own organization with nine other members who had also resigned from the group. Three members of the Viennese Psychoanalytic Society resigned at the same time as Adler to establish the Society for Free Psychoanalysis.

In the early s, Peter Swales, the enfant terrible of Freud studies, raised the stakes considerably. Through a close analysis of certain key texts that is as astute as it tends to be persuasive, he () endeavored to show how, in , Minna Bernays was impregnated by Freud, and then underwent an abortion in Meran.

The Theosophical Society was created in by Henry Steel Olcott and Helena Petrovna Blavatsky, who exerted a charismatic sway over converts until her death in In England, the United States, and India as well as elsewhere, Washington shows, Theosophy generated much bizarre metaphysics, absurd pomp, and petty factionalism, but it also exerted a surprisingly invigorating effect within the lives of many adherents. And its political influence, too, appears to have been largely benign; Theosophy allied itself not just with moralizing personal betterment but also with pacific internationalism and the self-determination of colonized "natives. But as they sooner or later discovered, Theosophy was never meant to be a catalyst of revolution. Madame Blavatsky had no taste for violence or even for social disorder, and her anti-imperialism was so flimsy and opportunistic that at different times she volunteered to serve as both a British and a Russian spy. As Washington observes, furthermore, the emergence from Central Asian obscurity of the conflict-thirsty G. Gurdjieff during World War I suggested, however faintly, a potential opening of Theosophy toward the militant right. In practice, to be sure, Gurdjieff remained a one-man movement and took little interest in the great powers and their bloodbaths. Indeed, whether he found himself in the turmoil of revolutionary Russia or in Nazi-occupied Paris, he showed a notable talent for placating whichever Caesar happened to be ruling at the moment. But Washington perceptively glimpses an affinity between Gurdjieffian cruelty and the ethos of purgative primitivism that led D. Lawrence among others--and the later Yeats could have been mentioned in the same connection--to flirt with proto-fascist authoritarianism as an alternative to bourgeois soul-death. Nor should we ever be surprised when occultism does link arms with reactionary ideologies. Sooner or later, the gnostic habit of thought battens upon vitalism, the belief in a life force that cries out to be unshackled from convention. And fascist doctrine stands ready to give vitalism a nationalistic and nostalgic twist: As it happens, this is something more than a theoretical scenario. Humanity, Blavatsky revealed, had declined to a spiritual nadir with race number four but was now on the rise again, as our own fifth root-race worked its way toward superior incarnations that would eventually produce the god-men of root-race seven. And although that fateful miscegenation had occurred eons before the Theosophical Society began preaching racial harmony, the chief magi who dispensed wisdom to Blavatsky by thought transference from Asia, Koot Hoomi and Morya, had allegedly disclosed to her colleague A. Sinnett that one "sub-race" within the fifth root-race--namely, the Aryan--possessed the highest spiritual potentiality. Comparative linguistics appeared to show that a primordial ethnic group--often designated by that same name, Aryan--spoke the tongue from which every later Indo-European strain derived. And parallel investigations of folk tales and belief systems also yielded family trees, suggesting that modern cultural divergence, with all its potential for fatal scapegoating, was less a matter of geography and tradition than of persistent, indeed ineradicable, hereditary traits. Much Victorian academic discourse thus tended toward racist stereotyping, even before Darwinian theory inadvertently exacerbated matters by supplying a biological dimension to the game of invidious classification. For a few years, to be sure, her influence looked harmless enough. And her idea of race mixing as the root of decadence struck a responsive chord in thinkers who were unsure of their own social credentials, eager to find an all-purpose explanation for the troubles of modernity, and vexed by the close Central European presence of Slavs and Jews, who impressed them as being ever more numerous, alien, and controlling. The Occult Roots of Nazism traces the path by which Ariosophists, who were more interested in nostalgic gestures than in day-to-day politics, passed along their myths and symbols to more militant anti-Semitic and nationalist organizations, which in turn lent inspiration to the Nazi party after the bitter debacle of World War I. Among the symbols thus transmitted, none stirred more emotion than the swastika, which Blavatsky herself had helped to raise to prominence, incorporating it into the very seal of the Theosophical Society. By the time that Hitler personally put his finishing touches on the Nazi emblem, Ariosophists had long since identified the swastika with a

Teutonic rune whose meaning, it was thought, had been rendered inaccessible for millennia thanks to the supplanting of Aryans by inferior races. Hitler placed the swastika within a red field signifying the purity of Aryan blood and, within that, a white disk that stood for the sun. But the swastika itself still meant roughly what it had conveyed to Blavatsky, the principle of sun-based holy energy. Simply, that principle had now become the property of a single culture. Goodrick-Clarke is scrupulously reluctant to conclude that the various lodges and orders of occult German nationalism directly produced the Nazi phenomenon. It is true that Heinrich Himmler retained his own private occultist and allowed him to develop much of the symbolic bric-a-brac of the initiatory, blood-conscious, mystery-minded SS. What Teutonic occultism offered the Third Reich, then, was chiefly a set of metaphors and legends that blended into a psychologically potent cocktail of resentment, pride, and longing for a homogeneous martial state. The eclectic, self-amused, live-and-let-live Blavatsky would have been appalled by what she had accidentally set in motion. Even so, we should not overlook the broad epistemic likeness between Theosophical dreamers and the ideologues who smoothed the way for the terroristic Nazi state. The common factor was their shared rejection of rational empiricism. By pretending that reliable knowledge can be obtained through such means as clairvoyant trances and astrological casting, the original Theosophists encouraged their German colleagues to "uncover" in prehistory just what they pleased; and the resultant myth of how Aryan hegemony was broken by quasi-simian races formed a template for the infectious post-World War I story of betrayal by Jewish materialists and the vindictive Allies. The whole visionary apparatus--the vitalistic sun cult, the mystic brotherhood, the pygmy usurpers, the lost ancient continents, the millennial cycles, even the idea of a conspiracy by a cabalistic "Great International Party" of diabolical antitraditionalists--was already there in The Secret Doctrine. There needed only a specific historical grudge and a fevered demagogue to set in motion the march toward paranoid eugenics and actual extermination of the "polluting" social elements. We need to remind ourselves, after such an example, that esoterically acquired convictions are not always and everywhere a menace. In a stable democracy such as our own, manifest occultism tends to produce more amusement than terror. And, in fact, a direct line of descent connects Theosophy to an array of ludicrous and generally harmless New Age practices that now surround us, from astrology, crystal gazing, homeopathy, and pyramid power to Wicca nature worship, prophecy, channeling, past-life regression, goddess theology, belief in extraterrestrial visitation, and obeisance to self-designated gurus and ascended masters. But as Sagan remarks, the trancelike state in which patients typically "retrieve memories" of previously unsuspected traumas brands recovered memory therapy as a modern variant of spiritualism; and that connection is only strengthened by the not infrequent "remembering" of subjection to devil-worshipping cults. Although many tend to assume that psychotherapy rests on authenticated discoveries about the mind, the talking cure was actually born in a climate of occultism, retained its gnostic affinities in the anni mirabili of its modern flowering, and has yet to make an altogether clean break from those affinities. Contemporary therapists who are struggling to render their profession more accountable to ethical and empirical norms may not realize it, but they are at war with an irrationalist legacy that deserves to be identified as such. As several scholars have established in increasingly convincing detail, the key thinkers who pointed therapy toward the retrieval of forgotten trauma--Charcot, Janet, Breuer, and Freud--were deeply if indirectly indebted to a parlor healer, theorist of the paranormal, and proto-Theosophist, Franz Anton Mesmer, who enjoyed an enormous vogue in the late eighteenth and early nineteenth centuries. Thus Theosophy and psychotherapy share a key forebear--one who had written his medical thesis on planetary influences and who inspired the founding of a quasi-Masonic, symbol-mongering "Society of Harmony" that declared the human race to be capable of registering mystic sympathies with every cranny of the universe. The theatrical Mesmer, clad in a robe emblazoned with Rosicrucian alchemical signs, had "magnetized" people who would later be classified as hysterics, supposedly redirecting their warped fields of electrochemical energy into wholesome channels. Like his institutionally sanctioned counterparts a century later, he put many of his subjects into hypnotic trances and provoked "crises" that were considered prerequisite to cure; and like them, he placed truth value on the "information" that was thus speciously fed back to him from his own suggestions. Jonathan Miller has traced the steps whereby medical and scientific thinkers gradually stripped Mesmerism of its occult trappings, reducing it to mere hypnosis and thus preparing the way for recognition of

nonconscious mental functioning. The psychoanalytic unconscious, too, ultimately derived from Mesmerism, but from its subsequently discredited side--that is, from the unsustainable claim that hypnotic states bring to expression reliably veridical memories that must therefore have been stuffed away in some normally forbidden corner of the psyche. In the practice of Mesmerism, the news that came back from hypnotized subjects tended to be reports of time travel and spirit contacts. His nineteenth-century medical avatars aimed lower, but they fell victim to his key fallacy of mistaking mere suggestibility for telltale evidence of buried trauma. Overlooking that key fact, Charcot and his followers ingenuously accepted the symptomatology of "hysteria" as it was acted out under the influence of hypnotic collusion. Like other talented "hysterics" who honed suffering into a full-time reproach to family members and to a misogynistic social order, Bertha Pappenheim specialized in histrionics that were probably both inspired and amplified by hypnotism. Her symptoms largely reproduced the tics and convulsions that had been featured, just months before she began consulting Breuer, in sensational and much-discussed Viennese stage demonstrations of Mesmeric power by one Carl Hansen. What we know for certain is that Pappenheim had stage-managed the course of treatment, which involved the hypnotic and autohypnotic production of fantasies and hallucinations to which she herself ascribed a purgative effect. From the mids through the early Nineties, Freud himself was renowned in Vienna as a suggestive healer. His practice then rested squarely on the use of hypnosis--a tool he would later sheepishly characterize as borderline "mystical"[9]--to allay tumultuous emotional crises and induce supposedly cathartic memories. Some of his medical colleagues suggested that neither the memories nor the cures were authentic--a conclusion that Freud himself eventually embraced, but not before contracting a permanent fondness for the repression etiology of neurosis. Tellingly, when Freud and Breuer broached their theory of hypnotically deciphered hysteria in , its earliest favorable recognition came from a paranormal enthusiast and a founder of the Society for Psychical Research, F. Indeed, that was his regular means of bringing her eruptions to subsidence. The later abandonment of hypnosis by Freud and others by no means immunized psychotherapy against such epistemic folly; it merely rendered the question-begging effect of clinical suggestion harder for either the practitioner or the patient to recognize. Freud himself likened his "pressure technique"--the next method he used to extract the desired kind of memories--to both hypnotism and crystal gazing SE, 2: And he candidly observed that his final and supposedly objective tool of free association also produced a state that "bears some analogy to falling asleep--and no doubt also to hypnosis" SE, 4: As Borch-Jacobsen emphasizes in a significant new article, psychoanalysis never did adopt precautions against the visionary generation and misconstrual of pseudomemories. The expressions of doubt, however, were partly diplomatic and partly aimed at holding in check an embarrassing affinity for "the uncanny" and "the omnipotence of thoughts. Nor, though he and Fliess fell out at the turn of our century, did he ever renounce his allegiance to such notions. Jones himself was barely able to dissuade Freud from publishing a credulous paper of entitled "Psycho-analysis and Telepathy" SE, But Freud, who plainly told his inner circle of his "conversion to telepathy" Jones, 3: In a paper called "Dreams and Telepathy," Freud tried to assume a neutral pose but let slip an affirmation of "the incontestable fact that sleep creates favourable conditions for telepathy" SE, In a paper on "The Occult Significance of Dreams," he speculated that a telepathic message might make itself known only by being incorporated into a dream SE, And in a chapter of his New Introductory Lectures entitled "Dreams and Occultism," he analyzed one such dream containing news that, he suspected, had traveled telepathically between a father and a distant daughter SE, He even surmised, as Blavatsky had done before him, that telepathy had been our "original, archaic method of communication between individuals" SE, And having decoded to his satisfaction the telepathic dream I have already mentioned, he admitted that "it is only the interpretation of the dream that has shown us that it was a telepathic one: Now, believing in telepathy is by no means the same thing as subscribing to the existence of an astral plane; Freud was no Theosophist. On the contrary, by expanding his sense of what the mind can discern on its own and of what two minds can accomplish at a distance, he hoped to forestall any need to invoke the supernatural within his "science. Without such self-telepathy, as it were, we would never have learned about the parricidal and incestuous urges that secretly tyrannize every human mind. Jung who affords us the most arresting insight into the linkage between occultism and the therapeutic ethos. Among the formative influences on Jung were writings on

ancient mysteries by the Theosophist G. As Richard Noll reminds us in an important study published in , *The Jung Cult*, Mead "viewed his impressive scholarly work as a personal path to spiritual renewal and wisdom gnosis. All of his writings are focused on bringing the reader closer to his or her own personal mystical experience of gnosis through the ideas of the ancient adepts. For Mead, as for Jung, scholarship was holy work. His collective unconscious and his archetypes, nominally scientific entities, are in fact occult constructs, since no known physical process can explain how the individual can tap into the memory bank of the entire species and summon powers that reside nowhere in particular. As Jung himself put it, "the main body of the collective unconscious cannot be strictly said to be psychological, but psychical" Noll, p. These were all standard features of Ariosophy and its fellow back-to-Wotan movements in Germany and Austria. Indeed, Jung drew several of his vitalistic and race-conscious notions from leading exponents of those movements, and he taunted the Jewish Freud by making pointed references to them in his letters. We know that Blavatsky slapped together her claims from published sources and faked her mediumistic feats. As Noll relates, however, beginning in Jung began to cultivate private visionary experiences through a trance technique that he later named "active imagination": Philemon and other visionary figures insist upon their reality and reveal to Jung the foundation of his life and work. These visionary experiences form the basis of the psychological theory and method he would develop in He decided to interact with the voice, [employing] a technique used by the spiritualist mediums: This is the origin of the technique I developed for dealing directly with the unconscious contents. But before he generalized and psychologized the spirit-woman in that manner, Jung took her to be an ancient matriarchal deity who had literally taken up residence in his mind. As Jung eventually revealed to his followers, that is exactly what he thought had occurred during one of his many trances in In fact, he was inclined to believe that he had temporarily occupied the being of Jesus Christ himself. After all, Blavatsky, Sinnett, and the others never asserted that they themselves were divinities. As he put it forcefully in a letter to the stunned Freud, psychoanalysis ought to "revivify among intellectuals a feeling for symbol and myth, ever so gently to transform Christ back into the soothsaying god of the vine, which he was, and in this way absorb those ecstatic instinctual forces of Christianity [to make] the cult and the sacred myth what they once were--a drunken feast of joy where man regained the ethos and holiness of an animal. However, it was no less a product of romantic speculation about ancestral memory, impish inner personages the ego, id, and superego, each with its own motives, knowledge, and tactics for getting its way , and the grave consequences of trying too hard to deny expression to our instincts. And, of course, one must be a spiritualizing philosopher in the first place to conceive of animality as something to be bargained with rather than as a pervasive fact of our constitution.

Chapter 5 : freud - [DOCX Document]

"In the Freud Archives" is a kind of family romance: an account of hopes, histories, filial affections given and betrayed, legacies despoiled, and savagely incestuous in-fighting amongst the intellectual heirs of Freud.

Mikita Brottman *Psychoanalysis and Magic: Then and Now* This article considers the long-standing and complex association between psychoanalysis and the paranormal. Beginning with a brief discussion of the early history of the psychoanalytic movement, it then takes up the subject of magic and the paranormal in relation to the earliest practitioners of psychoanalysis, including Freud. Although magic, symbol, and superstition are generally considered to be primitive forms of thinking, contemporary psychoanalysis is full of them. Indeed, psychoanalysis itself is a form of magic, as Freud himself admitted. The author suggests that the tools of psychoanalysis can reveal some fascinating aspects of the modern human condition by showing how deeply we rely on primitive impulses. The final section examines how the connections between psychoanalysis and the paranormal have been extended and developed over time, with particular emphasis on the work of the psychiatrist, psychoanalyst, and paranormal investigator Jule Eisenbud. In Britain, one of these circles became the Society for Psychical Research, which was established in 1913 when a number of spiritualists and Cambridge scholars grew determined to place their belief in psychic phenomena upon a sound, unprejudiced footing. *American Imago*, Vol. 10, No. 1, 1942. His later speculations about the unconscious mind were deeply influenced by the work of Charcot, especially his use of hypnosis to relieve the various automatic phenomena induced by hysteria. Throughout his life, Freud never lost this fascination with unconscious but active ideas, and, at least in his younger days, often acknowledged the connections between psychoanalysis and magic. He will feel that he is being asked to believe in magic. And he will not be so very wrong, for the words which we use in our everyday speech are nothing other than watered down magic. But we shall have to follow a roundabout path in order to explain how science sets about restoring to words at least a part of their former magical power. In *The Psychopathology of Everyday Life*, he wrote: By 1913, Freud was no longer writing full-blown case studies, and his work, though interesting in other ways, never resumed the intriguing, mysterious tone it achieves in his earlier works such as *Studies in Hysteria*. Breuer and Freud, where he and Breuer seem more like alchemists or Svengalis than a pair of respectable physicians. One might even say that, before the publication of *Studies in Hysteria*, Freud was more mesmerist than medic. According to Peter J. It does not seem surprising, then, that in his early work, Freud cast himself as a magician of the word. In his later years, in fact, Freud expressed regret that he had not devoted himself more seriously to paranormal investigation. Ernest Jones, in his biography, quotes the passage from a letter Freud wrote in 1913 to the British spiritualist and psychic researcher Hereward Carrington, which I have taken as the epigraph to this paper. When Freud first began his research, the field of psychiatry was rapidly disentangling itself from the realm of the spiritual. His main concern was that, if people began to associate psychoanalysis with the occult and supernatural, its reputation might be seriously endangered. Not long after this, however, psychoanalytic authors began publishing articles on European culture as a whole—its myths, fairy tales, literature, opera, and so on, attracting the attention of many readers and thinkers in fields far beyond that of science. For his own part, Freud was anxious that his ideas about thought-transference might be misunderstood and possibly appropriated by spiritualists and mystics eager to prove that the universe contains more than material forms. When *Totem and Taboo* was finally published, Jung was dismayed to discover that Freud came down stoutly in favor of a material, mechanistic theory of scientific rationalism. Not only did he express constant anxiety about the assimilation of psychoanalysis into the realm of science, he often expressed his belief that the occult was inextricable from psychoanalysis, which, he believed, in order to be effective, had to embrace those manifestations of thought and emotion that are normally excluded from rational, scientific study. In fact, he believed the phenomenon would soon be incorporated into the realm of scientific fact. The late 1920s and early 1930s saw a resurgence of interest in the subject of the paranormal in the field of psychoanalysis, with numerous publications by Jule Eisenbud, Jan Ehrenwald, Nandor Fodor, and other notable scholar-practitioners. Today, psychoanalytic thinkers with an interest in such topics generally gravitate

toward the field of transpersonal psychology, which deals with areas beyond rational ego-functioning, such as consciousness studies, near-death experiences, spiritual inquiry, body-mind relationships, and personal transformation. Such experiences are generally believed to provide meaningful moments in the process of a human life. In other words, the transpersonal school entertains the possibility that at least some kinds of mystical experiences may be genuinely numinous. In transpersonal therapy, patients generally work on developing their self-awareness beyond the limits of the body and the personal realm of experience. The field is currently gaining renewed public acceptance, although the exact nature and boundaries of transpersonal psychology are still being debated among academics. While the place of these subjects within mainstream psychoanalytic thought remains ambiguous, I want to suggest that magical thinking has always been the motor driving psychoanalytic practice—an opinion with which many in the field would not, I suspect, be very eager to agree. With this tripartite definition in mind, it seems clear that psychoanalysis is full of magical elements, especially in relation to the vicissitudes of the transference. The analytic encounter, with its deliberate quiet, low lighting, and use of the couch as a liminal space, specifically encourages the evocation of magic. Although Freud increasingly seemed to advocate the elimination of magic from psychoanalysis, plenty of magical elements remain in his theory and clinical practice. Recent research suggests that otherwise rational people often act as though they believe they possess magical powers though they may rationally deny it, a phenomenon that may be traceable to basic cognitive errors involving the perception of causal relationships. This kind of magical thinking occurs Mikita Brottman particularly in times of uncertainty or stress and serves our need for control, especially our need to perceive ourselves as able to navigate a clear path through overwhelming situations. Support for this explanation comes from studies showing that people display signs of magical thinking when they are faced with a combination of uncertainty about an outcome and a desire for control over that outcome. It is well known, too, that magical thinking has equally magical results. Patients with metastasized cancer mysteriously go into remission and make miraculous recoveries. Experiments with placebos show that people have the power within them to produce all the effects of drugs, both benefits and side effects. Clearly, these hallmarks of adult reality have no place in the magical world of the unconscious. As Freud acknowledged in his work on dreams, primary process thinking is timeless. In our dreams, split seconds last for an eternity, years pass in seconds, and chronologies are scrambled or reversed. This is the realm of myth, fairytales, and folklore, in which everyone is Psychoanalysis and Magic immortal. Here, in this liminal world without shape or form, the ordinary proximity between two minds is narrowed and distorted, and mysterious transmissions can occur. Secrets make their way from one mind to another, sometimes without the use of words. On the couch, patients behave in magical ways, bringing the past alive in the present and merging with absent others. Freud felt that people feared psychoanalysis because there was something uncanny about it. What they really feared, he speculated, was the area of their minds over which they have no control: Patients are reluctant to use the couch, explained Freud, because they fear giving up ordinary social reality and turning themselves over to the power of another way of being. The analyst creates the conditions low Mikita Brottman lights, couch, quiet, for the emergence of magic or at least, of magical thinking. From this perspective, psychoanalysis can be regarded, like magic, as a ritual to produce astonishment, a way to catalyze the phantasm. This reliance on a specialist elite, initiated into occult knowledge, who proceed according to an essentially intuitive method, inspired much criticism in the early days of psychoanalysis. Like most magic, that of psychoanalysis assumes the visible world is merely the outward manifestation of invisible forces and energies. Such mastery is a source of great power, since to understand the workings of the secret forces implies the ability to change them. Both magic and psychoanalysis encompass a bewildering variety of groups, branches, and systems of belief, each with its own history, masters, and particular rituals; and each branch is dominated by a small, rarified group of elders, mostly male, whose private lives, outside of the particular space and time of their practice, largely remain a secret. One of the reasons why there is so much resistance to acknowledging the role played by magical thinking in the analytic encounter is that, according to anthropologists, this is the most primitive mode of thought, which, in the course of human phylogeny, has been followed by religious thinking, and finally, by scientific and analytical thinking Frazer ; Mauss Indirect evidence for this claim comes from studies showing

that people who have paranormal beliefs are somewhat less inclined to critical thinking than others Brugger and Graves ; Epstein, Pacini, Denes-Raj, and Heier ; Pacini and Epstein ; and this issue is explored in depth by Freud in Totem and Taboo It would be wrong, however, to assume that development in cognition is a one-dimensional process, with magical thinking on the one end and analytical reasoning on the other. In fact, we all have many different modes of processing information, which, for the sake of convenience, may be divided into two kinds: These rely on different areas in the brain, and have different rules of operation Evans ; Sloman ; Stanovich and West ; Sun, Slusarz, and Terry Nevertheless, anxiety about occultism within the scientific community is not altogether without basis. Popular assumptions about those who believe in psychic powers have been borne out, some feel, by empirical studies showing that those especially inclined to paranormal beliefs generally use more intuitive i. Furthermore, although differences between them are small, believers in the paranormal have been shown to be slightly less emotionally stable than skeptics Wiseman and Watt However, the same is true for those who believe in religion—a category that includes plenty of scientists among its ranks. These discussions have been protracted and involved, and it is not my project to recite them at any length here. Closing the divide between hermeneutic and scientific practices, he makes the case that psychoanalysis is not autonomous, isolated from the other sciences, both natural and human , but is sited at the crossroads between the two, marking the areas that both have in common, respecting both the claims of science as a theory, and the claims of the individual as a therapeutic practice A scholar who would clearly agree with this view of the analytic field was the physician, psychiatrist, and parapsychologist Jule Eisenbud — Eisenbud was a graduate of the New York Psychoanalytic Institute and an associate clinical professor of psychiatry at the University of Colorado Medical School. He was a charter member of the Parapsychological Association and wrote numerous articles on psychiatry and psychoanalysis based on his experiments with telepathy, but he came to prominence largely through his book *The World of Ted Serios* He was also deeply impressed and strongly influenced by J. Eisenbud suggests that most analysts unconsciously develop a rigid reaction-formation against their more primitive tendencies: Eisenbud convincingly argues that the psychoanalytic community is especially hardheaded and skeptical when it comes to the paranormal because most analysts rigidly isolate and dissociate individual events, repressing and defending whatever they cannot examine hypercritically. Eisenbud often reiterated e. In other words, like Freud, he believed that thought-transference was not an isolated, dissociated form of perception, but part of the human personality, a current of life in tune with all the rest of our homeostatic needs. The organism always acts with utmost economy of function, and the telepathic process can generally be observed to utilize whatever ordinary stepping stones lie to hand; but there comes a moment, just as when two electrodes approach that distance from each other at which the potential is able to snap the current across the intervening gap, when the spark occurs, and one can retrospectively observe that to achieve this spark, the patient, the analyst, or both—as influenced by some unseen force—have been pulled slightly sometimes greatly out of line with their expected individual orbits. In the late s, psychologist J. Rhine, along with his colleague William McDougall, conducted an extensive series of experiments in parapsychology at Duke University. By , Rhine and his team had accumulated a series of thirty-three experiments, involving almost a million trials, with protocols that rigorously excluded possible sensory clues. Twenty-seven of the thirty-three studies produced statistically significant results. Sixty-one percent of these were statistically significant, where a total of five percent would have been expected by chance alone. The Rhine experiments, although evaluated by the most rigorous statistical methods, used enormous numbers of subjects and huge numbers of guesses, and, as a result, have always been considered suspicious and controversial by the scientific establishment. More recently, the U. It seems fair to say, then, that the scientific community has rejected all claims of psychic phenomena, since, according to the accepted criteria, no compelling evidence of such phenomena has yet been found. The unconscious cannot even truly be described, since language is alien to the primary process, just as it often is to dreams, and the imagination in general. Indeed, any endeavor that is deeply reliant on symbolic thinking cannot, by definition, be strictly scientific—or even, for that matter, strictly rational. It can be safely said that, even today, most practitioners dislike analogies between psychoanalysis and the occult, which they are likely to find emotionally threatening or disturbing. Things appear to have changed very little today, if they have

changed at all. In Memory of Sigmund Freud. Vintage Books, , pp. The Psychology of Time Perception. Psychoanalytic Quarterly, Superstitious Behavior in Sport: Journal of Sport Behavior, Magic, Science, and Civilization. Brugger, Peter, and Roger E.

Chapter 6 : JSONpedia - Sigmund Freud

Click to read more about [Unauthorized Freud: Doubters Confront a Legend](#) by Frederick Crews. LibraryThing is a cataloging and social networking site for booklovers.

What was needed, it was agreed, was a means of generating solidarity behind the figure of Freud, the departed leader whose discovery of the unconscious, with the Oedipus complex at its core, could be celebrated by all parties. The trouble was, however, that by there were two competing creation myths. If Jones had been writing for the sake of historical truth alone, he would have had to choose—or better yet, to expose the dubious features of both hypotheses. The point, however, was to encourage faith in psychoanalysis; and so, as in the gospels, Jones put forward both of the clashing versions, keeping silent about their incompatibility and allowing believers to embrace whichever tale they preferred. In the s, though, things fell apart in a hurry. Since then, psychoanalytically inclined authors have had to cope with, or carefully tiptoe around, the mounting evidence that Freud owed far more to his contemporary rivals than he had wanted us to know and that the original parts of his theory were also the most arbitrary. Now Freud biography by Freudians was getting to be more a matter of plugging leaks than of celebrating world-historical achievements. In *His Time and Ours*, which won two prestigious awards when it was first published in France in 1964, Roudinesco has been an eminence in the intellectual culture of France. Nevertheless, Roudinesco insisted on his greatness, which was treated as an unexamined fact. Although he had also represented the erect phallus as the square root of minus one, that was unobjectionable, too. And she has continued to believe that psychoanalysis, both Freudian and Lacanian, is indispensable because, in a dehumanizing age, it posits a psychical self-division that mirrors the tragic complexity of existence. Troubled by such provincialism, several dozen scholars and others, including some psychoanalysts, courteously petitioned the library to add one independent member to the steering committee. Instead, to general amazement, the library announced that, owing to a shortfall of funds, the exhibition would be indefinitely postponed. That was all the impetus Roudinesco needed to take decisive action. Yet it was clear to anyone who saw the first plea that its signers had meant only to improve the exhibition, not to torpedo it. The show did take place, with the cooperation of the dissenting scholars, in 1984. In *His Time and Ours*, Roudinesco takes her turn at characterizing the whole career of the first psychoanalyst. She does so at length and in broad historical scope. And it would appear at first glance that her mood has considerably mellowed. Reviewers, certainly, have taken her at her word: At no point does the author pause to indulge in special pleading for Freudian concepts and tenets. On the contrary, at the outset of her study Roudinesco ventures a boldly negative observation. Although she never actually makes a case for that proposition, it liberates her at one stroke from having to defend ideas that appear to have fallen permanently out of favor. She expected just such mysticism from an intellectual heir of Franz Anton Mesmer. She reminds us, for instance, that he discounted the many signs that C. Jung was never going to be his compliant heir. Likewise, Roudinesco indicates that Freud was slow to recognize the Nazi menace to Jews in general and psychoanalysis in particular. She tells how the ailing patriarch, obsessed with his privately chosen enemy, the Roman Catholic Church, blinded himself to the greater threat and then, when it materialized, failed to take a principled stand against it—even acquiescing in the purging of Jews from the German branch of his movement, which was surviving in name only. A great thinker is surely one whose insights are far more cogent than those of his strongest competitors; but Freud as Roudinesco presents him was merely a man with an obsession. True, he lent that obsession literary resonance and convinced millions that he belonged in the company of Copernicus and Darwin. But the achievement was won—as Roudinesco will not admit—by boasting, cajoling, question begging, denigrating rivals, and misrepresenting therapeutic results. Now, however, she appears to have calculated that the only way to appease the critics of psychoanalytic theory is to agree with them. In *His Time and Ours*, she covers her confusion by reverting to that same practice. The ultimate goal of Freud: And now Roudinesco follows suit. Yet if this man really discovered nothing and nevertheless persuaded the world to regard him as a titan of science, he was one of the most audacious figures in the history of thought. Fear of horrible retribution presumably relegates the Oedipus complex to the

unconscious, where Freud allegedly found it lurking. Although he has vanished from the index of her English-language text he was there in the French , she adopts insights from several of his articles, acknowledging some borrowings but not others.

Chapter 7 : Search results for `Michaela A. Swales` - PhilPapers

Among the work of other scholars, see the resourceful psychoanalytic sleuthing of Peter J. Swales in "Freud, his teacher, and the birth of psychoanalysis", in Stepansky, Paul (ed.), Freud: Appraisals and reappraisals, i (Hillsdale, New Jersey,), 3 - 82 and Swales, "Freud, Katharina, and the first 'wild analysis'", in.

His father, Jakob Freud , a wool merchant, had two sons, Emanuel and Philipp , by his first marriage. He proved an outstanding pupil and graduated from the Matura in with honors. His research work on the biology of nervous tissue proved seminal for the subsequent discovery of the neuron in the s. His research work in cerebral anatomy led to the publication of an influential paper on the palliative effects of cocaine in and his work on aphasia would form the basis of his first book *On the Aphasias*: Over a three-year period, Freud worked in various departments of the hospital. His substantial body of published research led to his appointment as a university lecturer or docent in neuropathology in , a non-salaried post but one which entitled him to give lectures at the University of Vienna. The same year he married Martha Bernays , the granddaughter of Isaac Bernays , a chief rabbi in Hamburg. The couple had six children: From until they left Vienna in , Freud and his family lived in an apartment at Berggasse 19 , near Innere Stadt , a historical district of Vienna. The close relationship she formed with Freud led to rumours, started by Carl Jung , of an affair. The discovery of a Swiss hotel log of 13 August , signed by Freud whilst travelling with his sister-in-law, has been presented as evidence of the affair. He believed that smoking enhanced his capacity to work and that he could exercise self-control in moderating it. Despite health warnings from colleague Wilhelm Fliess , he remained a smoker, eventually suffering a buccal cancer. Brentano discussed the possible existence of the unconscious mind in his *Psychology from an Empirical Standpoint* Although Brentano denied its existence, his discussion of the unconscious probably helped introduce Freud to the concept. Freud had a lithograph of this painting placed over the couch in his consulting rooms. He was later to recall the experience of this stay as catalytic in turning him toward the practice of medical psychopathology and away from a less financially promising career in neurology research. Once he had set up in private practice in , Freud began using hypnosis in his clinical work. He adopted the approach of his friend and collaborator, Josef Breuer , in a use of hypnosis which was different from the French methods he had studied in that it did not use suggestion. Described as Anna O. In the course of talking in this way these symptoms became reduced in severity as she retrieved memories of traumatic incidents associated with their onset. By he was using the term " psychoanalysis " to refer to his new clinical method and the theories on which it was based. He then sets out the theoretical model of mental structure the unconscious, pre-conscious and conscious on which this account is based. An abridged version, *On Dreams*, was published in In works which would win him a more general readership, Freud applied his theories outside the clinical setting in *The Psychopathology of Everyday Life* and *Jokes and their Relation to the Unconscious* Both men saw themselves as isolated from the prevailing clinical and theoretical mainstream because of their ambitions to develop radical new theories of sexuality. Fliess developed highly eccentric theories of human biorhythms and a nasogenital connection which are today considered pseudoscientific. His first attempt at a systematic theory of the mind, his *Project for a Scientific Psychology* was developed as a metapsychology with Fliess as interlocutor. According to Freud her history of symptoms included severe leg pains with consequent restricted mobility, and stomach and menstrual pains. Eckstein nonetheless continued her analysis with Freud. She was restored to full mobility and went on to practice psychoanalysis herself. Stanley Hall , Carl Jung ; back row: The title "professor extraordinarius" [59] was important to Freud for the recognition and prestige it conferred, there being no salary or teaching duties attached to the post he would be granted the enhanced status of "professor ordinarius" in His conversion to psychoanalysis is variously attributed to his successful treatment by Freud for a sexual problem or as a result of his reading *The Interpretation of Dreams*, to which he subsequently gave a positive review in the Viennese daily newspaper *Neues Wiener Tagblatt*. Kahane had attended the same secondary school and both he and Reitler went to university with Freud. Adler, regarded as the most formidable intellect among the early Freud circle, was a socialist who in had written a health manual for the tailoring trade. He was particularly interested

in the potential social impact of psychiatry. The gatherings followed a definite ritual. First one of the members would present a paper. Then, black coffee and cakes were served; cigar and cigarettes were on the table and were consumed in great quantities. After a social quarter of an hour, the discussion would begin. The last and decisive word was always spoken by Freud himself. There was the atmosphere of the foundation of a religion in that room. Freud himself was its new prophet who made the heretofore prevailing methods of psychological investigation appear superficial. In 1907, reflecting its growing institutional status, the Wednesday group was renamed the Vienna Psychoanalytic Society. Both women would go on to make important contributions to the work of the Russian Psychoanalytic Society founded in 1909. There were, as Jones records, "forty-two present, half of whom were or became practicing analysts. Freud turned to Brill and Jones to further his ambition to spread the psychoanalytic cause in the English-speaking world. Brill founded the New York Psychoanalytic Society the same year. In February 1908, Adler, then the president of the society, resigned his position. At this time, Stekel also resigned his position as vice president of the society. Adler finally left the Freudian group altogether in June to found his own organization with nine other members who had also resigned from the group. In the period after World War I, Adler became increasingly associated with a psychological position he devised called individual psychology. To distinguish his system from psychoanalysis, Jung called it analytical psychology. Max Eitingon joined the Committee in 1911. Each member pledged himself not to make any public departure from the fundamental tenets of psychoanalytic theory before he had discussed his views with the others. After this development, Jung recognised that his position was untenable and resigned as editor of the *Jahrbuch* and then as president of the IPA in April 1914. Abraham and Jones became increasingly forceful critics of Rank and though he and Freud were reluctant to end their close and long-standing relationship the break finally came in when Rank resigned from his official posts in the IPA and left Vienna for Paris. His place on the committee was taken by Anna Freud. Early psychoanalytic movement[edit].

Chapter 8 : Articles about Peter Gay - latimes

This article discusses the writings of psychologist Sigmund Freud in light of works from the genre of New Woman fiction. The author focuses on hysteria, attitudes of maternal ambivalence toward children, and surrogate or foster motherhood in case studies written by Freud in the book "Studies on Hysteria" by Freud and physician Josef Breuer.

Freud for Historians by Peter Gay Oxford: He is committed to the classical Freud. He does not play with varied psychoanalytic schools and modifications of clinical theory. Rather, he finds the versatility and the awareness of social context that historians require in the original works of the master. Peter Gay is perhaps our leading historian of culture and ideas, and in "Modernism: The Lure of Heresy: From Baudelaire to Beckett and Beyond," he sets himself an interesting -- personally felt -- task. An Awakening of Intense Emotions: At every turn in the tour, he presents a new vista, a new juxtaposition of scenes, a fresh illumination of a view you had been acquainted with but had never seen quite this way. Vienna, , " both National Book Award finalists. In his very personal "My German Question," Peter Gay showed how his family, German middle-class Jews, thrived in the s; how, between occasional tremors, they kept on thriving for a while even after Hitler took power; and how, barely in time, a Cuban visa saved them from perdition. The book is so resonant because its protagonists are not sequestered in some ghetto of hallowed prey. The author shares their humanity with ours, a poignant mix of heart and hope and fallibility. Vienna " and "The Rothschilds: Growing Up in Nazi Berlin. A season in hell is an absolute experience. Yet Peter Gay has undertaken to investigate its categorical quality by exploring its finer shadings. During the last decade Peter Gay has given us an entirely new picture of our great-grandparents. While we may have envisioned them as living in the soft-focus gentility of a Merchant-Ivory film, the Yale historian has shown them to have been far more open to erotic and violent experience. Gay has done so in three volumes which began, in , with a study of Victorian sensuality; two years later Gay published a book on the ways of love in the 19th Century. The retired Yale professor has just published the fifth and final volume of his series "The Bourgeois Experience: Victoria to Freud," a massive reclamation project that has shed new light on the old view of the Victorian middle class as repressed, closed-minded philistines. A Life for Our Time" is unusual in that, despite his reservations about the book, Swales has the grace to recommend it highly. Who can forget the dark, fog-shrouded London of "Bleak House" and the hapless characters caught in the coils of that tangled legal case Jarndyce vs. Or the tragic story of the vapid yet poignant middle-class adulteress Emma Bovary? Her books include "The Age of Structuralism: Levi-Strauss to Foucault," "The Freudians: A Comparative Perspective" and "Freudians and Feminists. This superb and exhaustive tableau of the tortured highways and byways that gradually led to modernism--in painting, sculpture, music, architecture and literature--documents the ambiguities and ambivalences of Victorian culture all over Europe. Summaries can be useful: They can introduce a reader to an unfamiliar subject or reacquaint him with a familiar one; they can lay out the biographical issues and debates and set down a foundation for further inquiry. What they seem unable to do as often is present a fresh or startling take on their subject. More than a story of an Alaskan childhood, "Outside Passage" is about something far more difficult to describe--memory and the delicate skein it weaves within us and across the separations of life.

Chapter 9 : Esterson_vs._Gardner

Peter Gay is a distinguished cultural historian of the Enlightenment and the 19th Century who vigorously proposes that historians turn to and use Freud and psychoanalysis to inform their history. He is committed to the classical Freud.

Whenever I have told someone that I was writing a book about him, the response has almost invariably been the same: Horace Frink, whom Freud apparently urged to divorce his wife and marry a former patient. In the same article Frank Sulloway is quoted: But the more detail you learn about each case, the stronger the image becomes of Freud twisting the facts to fit his theory. The tide had already begun to turn in the s. The year itself was particularly rough, when, in separate books, Kate Millett, Germaine Greer, Shulamith Firestone, and Eva Figs all took Freud to task for his reactionary views on women. Ellenberger and Roazen were significant precursors of the more full-blooded criticism of the s, but in retrospect they seem relatively mild and conventional. The past decade, by comparison, has brought an avalanche of anti-Freudian writings, their tone ever more hostile. The contrast with the s and s, when I first read Freud, could hardly be greater. The Mind of the Moralists reflected perhaps most perfectly the stature he had attained by the year of its publication, Freud, Rieff argued, was the great moral intelligence of the century and the virtual creator of the modern conception of the self. As the twentieth century moves through its last two decades, it becomes increasingly evident that the figure of Sigmund Freud remains as one of a very small handful of intellectual presences who have presided over the complex courses that Western thought and culture have taken throughout the entire epoch. His reputation and place in the history of the modern world have never stood higher or enjoyed a firmer security than they do today. In one respect, Freud might seem to be alive and well in the contemporary intellectual world. I am thinking of the prestige that psychoanalysis still enjoys in literary studies, particularly those influenced by his French disciple Jacques Lacan. Frederick Crews, for one, is as dismissive of contemporary literary theory as he is of Freud, and for similar reasons. For some time I have pondered how to respond to the new anti-Freudianism—how to take the measure of it, how to offer a corrective to its obvious excesses. If I thought of trying to chart the shift in all its manifestations, I was confronted with an embarrassment of riches: Inevitably, however, some of them were more interesting and impressive than others, and eventually I hit on the tactic that has led to the present book: These, I quickly became convinced, were precisely the three figures whose views of Freud I examine in the following chapters: What they share is simply a marked hostility to Freud, as well as the talent and industry to have created counterinterviews whose weight and ingeniousness require that they be taken seriously. Frank Sulloway studied with the sociobiologist Edward O. His Freud, *Biologist of the Mind*, published in , aims to place Freud within the tradition of evolutionary thought leading from Darwin to Wilson. This misrepresentation, Sulloway believes, was intended to create an image of Freud as an embattled innovator carrying on a lonely and heroic campaign against organic determinism. Freud, *Biologist of the Mind*—whose subtitle is *Beyond the Psychoanalytic Legend*—is thus as much an attack on the hagiographic proclivities of traditional scholarship on Freud as it is a revisionist interpretation of the psychoanalytic revolution. Jeffrey Masson is the best known of my three critics, mainly because in he was the subject of a withering *New Yorker* profile by the journalist Janet Malcolm, whom he subsequently sued for malicious misrepresentation in a case that recently reached the Supreme Court. While employed as a professor of Sanskrit at the University of Toronto in the s, Masson obtained analytic training and eventually rose within the Freudian establishment to become the editor of the Freud-Fliess correspondence. His highly visible defection from analysis in and the publication, in , of *The Assault on Truth: Freud* emerges from *The Assault on Truth* as perhaps the greatest moral failure of the century. Many commentators seem to feel that his *Foundations of Psychoanalysis*, also published in , is the most impressive piece of philosophical criticism to which Freud has yet been subjected. Other critics have made more spectacular charges. Peter Swales, for example, claims that Freud had an affair with his own sister-in-law, Minna Bernays, and that he plotted to murder Wilhelm Fliess, while E. Yet the rival candidates have been unable to elaborate their complaints into a systematic revision. In the chapters that follow I have found myself burdened with what might seem contradictory responsibilities. The first has been to provide a

clear exposition of the views of my three chosen critics. So my initial duty, ironically, has been to render their ideas as plain as possible without doing violence to their inherent complexity. Jeffrey Masson, by contrast, is a clear and vivid writer, but he makes up in deviousness what he lacks in density, so that in his case, too, the job of exposition has not been easy. Beyond exposition, however, I have been eager to mount a critique of the critics. If Freud himself were not such an overwhelming intellectual presence—if he were a lesser figure in the history of thought—it would be hard to justify conducting such a close and some might think protracted argument with my three subjects. But I hope that both the exposition of their views and my animadversions will serve to shed useful light on Freud himself, even though he appears in these pages largely refracted through their hostile lenses. Sometimes I have worried that my enterprise might seem rather scholastic, as I cite chapter and verse from my authorities and then seek to counter them by noting failures of logic or evidentiary malfeasance. In this respect, the book is unlike anything I have written before: What does it mean? We should not discount the banal possibility that, in some respect, it is nothing more than a reaction against the uncritical celebration of his ideas in the s and s. There is an unwritten law in the history of reputations according to which too much enthusiasm inexorably inspires the urge to revise and deflate. The law holds not just for thinkers but for artists, scientists, and politicians as well. Even figures whose greatness might seem beyond dispute must submit to the stock market effect in the history of renown: Perhaps at a deeper level this process betrays the need to find our heroes flawed. The literature on the *trahison des clercs*, from Edmund Burke through Julien Benda to Paul Johnson, suggests that ambivalence toward intellectual innovators is one of the constants of modern history. The first is the peculiar insult that he represents to familiar and deeply held ideas—ideas about the self, about reason, about propriety. Freud himself often cited the insulting nature of his thought to explain the hostility it inspired; he had, he said, disturbed the sleep of the world. Of course, there is a danger in this line of argument, which in psychoanalytic theory has been given the doctrinal label of resistance: Here is Freud explaining why so many people reject his teachings: Psycho-analysis is seeking to bring to conscious recognition the things in mental life which are repressed; and everyone who forms a judgement on it is himself a human being, who possesses similar repressions and may perhaps be maintaining them with difficulty. They are therefore bound to call up the same resistance in him as in our patients; and that resistance finds it easy to disguise itself as an intellectual rejection and to bring up arguments like those which we ward off in our patients by means of the fundamental rule of psycho-analysis. Ad hominem arguments—of which the appeal to resistance is a classic example—simply have no place in reasoned debate. That having been said, one must also concede that, empirically speaking, Freud was probably right: But it assures them of a receptive audience. Apparently there are always people eager to believe the worst about Freud. I know of no other thinker who occupies a similarly unlovely place in the collective imagination. The second factor setting Freud apart is his creation of a professional movement that is still very much with us. In the United States today there are some four thousand practicing psychoanalysts, who look to Freud as their founding intellectual authority and the first and greatest practitioner of their therapeutic art. As individuals these professionals may not know or care a great deal about Freud, and their ideas may deviate considerably from the original dispensation. In this respect he is very much like Marx—also at once an intellectual innovator and the conscious founder of a movement that sought to realize his ideas in the world. There is also much to be said for the proposition that, whatever its shortcomings, psychoanalysis remains the best therapeutic game in town. Nonetheless, one often senses that attacks on Freud disguise highly personal and perhaps legitimate grievances against the contemporary analytic profession. Jeffrey Masson makes this connection explicit in his autobiography, *Final Analysis*, which recounts his harrowing experiences as a psychoanalytic trainee. We need not conclude, with Masson, that psychoanalysis is an abusive scam to recognize that Freud has been hurt by the failures, the excesses, and, above all, the plain mediocrity of his followers. Although it is legitimate to distinguish between a thinker and the movement that invokes his authority, I also believe that a thinker cannot be entirely exonerated of the crimes and misdemeanors committed in his name. This is true even for a figure like Friedrich Nietzsche, who apparently entertained no plans to bring his ideas to life in the world of politics and institutions but who nonetheless managed to say things that inspired or misled others to regrettable political acts. It is true in spades for the likes of Marx and

Freud, both of whom labored mightily to embody their ideas in concrete, institutional form. To account for the aggressive anti-Freudianism of recent vintage we must look to more specific historical factors. Once again, two considerations impress me as paramount: I have already suggested that the disenchantment with Freud can be traced to the revival of feminism. I have no doubt that it provided a firm base of sentiment and opinion—a kind of ideological substructure—upon which the more comprehensive criticisms of the past decade were to build. But feminism served only as a backdrop to the intensified anti-Freudianism of the s. Perhaps the case against it had been so thoroughly aired in the s that nothing further needed to be said. Masson appeals unabashedly to the sentiment that Freud turned his back on the real sufferings of women and children when he deserted the seduction hypothesis. Psychoanalysis, in this view, is fundamentally a male plot, one that aims to perpetuate the physical and emotional victimization of the powerless. Significantly, Masson found his most sympathetic audience among feminists. The most conspicuous and apparently encompassing intellectual phenomenon of the s was the so-called linguistic turn, the effort of philosophers and literary theorists to understand human culture and behavior in terms of the interpretive structures of language—to treat them, in short, as texts. The linguistic turn was hostile to science, or at least to the positivist assumption that human experience could be analyzed in a manner analogous to the scientific study of nature. In general, its adepts regarded Freud—the interpreter of dreams, slips, and symptoms—as an important forerunner of their own point of view. One hesitates to speak of an express rejection of the skeptical and relativistic views propounded in advanced intellectual circles, because they give no evidence of even being conscious of the prevailing *Zeitgeist*. Perhaps I ought to speak not so much of an intellectual backlash as of the unperturbed adherence to an older habit of thought and a remarkable indifference to what has proved the cutting edge in academic circles. Unquestionably this imperviousness to the linguistic turn is the most striking common denominator linking the intellectual habits of my three critics. All of them are unreconstructed, indeed unapologetic, positivists. Jeffrey Masson, for his part, talks about documents and facts, truth and lies, proof and disproof, right and wrong with such breathtaking insouciance as almost to persuade one that not merely the linguistic turn but the entire twentieth-century revolt against positivism never took place. But his tolerance for ambiguity is nonetheless low, and he gives Freud a hard-nosed empiricist dressing-down for his evidential shortcomings. On the contrary, I find them attractively innocent of the pretensions afflicting many of those who have taken the linguistic turn—or perhaps one should say gone around the linguistic bend. My point, rather, is to draw attention to the shared assumptions that unite their otherwise dissimilar views and to suggest that the anti-Freudian impulse of recent vintage stands at odds with the most visible intellectual current of the age. Stylistically, the opposition to Freud has a decidedly conservative feel about it, lending it a curious resonance with the politics of the s. I detect in it an underlying rejection of the modern, and in particular the modern conception of the self that Freud did so much to create. We might even characterize the reaction against Freud as postmodern if we agree to use that term analogously to the way it is used in architecture, where it denotes a rejection of the modernist aesthetic. In the intellectual and artistic realms, modernism entailed a loss of confidence in the stability and transparency of the self. It also entailed the recognition that all human knowledge is subjective and indeterminate. If I am not mistaken, the hostility to Freud that emerged so spectacularly in the s was part of a broad-scale revolt against the culture of modernism. It was a revolt against the uncertainties and ambiguities that the modernist legacy burdened us with, above all the sense that the self is unreliable, indeed largely unknowable. The antimodernist persuasion longs for confidence about what can and cannot be known; it wants to believe that the choice between correct and incorrect behavior is unambiguous; it holds that definitive conclusions about the self, society, the world can be confidently reached on the basis of unimpeachable evidence.