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Series III: The Temple Tifereth-Israel, 1946-1993, undated.

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Sigmund Freud - The Scientist, the Genius, the Jew, 1957.



#1  
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SIGMUND FREUD - THE SCIENTIST, THE GENIUS, THE JEW

November 3, 1957

Rabbi Daniel Jeremy Silver

Dr. Ernest Jones is a noted British physician and psychoanalyst. For the last forty years of Sigmund Freud's life Dr. Jones was his intimate companion and disciple. He has just finished publishing the third and last volume of a monumental labor of love, a biography of his master. And the completion of this manuscript, I think, affords us a fitting opportunity to think back and evaluate and appreciate the importance of the teachings and the findings of Dr. Freud for our day. For certainly Sigmund Freud stands as one of the towering giants of the intellect in our twentieth century. It was he who first taught to man <sup>that</sup> the diseases which ravish his body may be as much the product of his emotional and mental life as a physical disorder and maladjustment. He broached for us the frontier of the hidden world within, the unconscious world, and made us realize and recognize that there is much more that meets the eye when we judge the motivations of men than that which lies directly on the surface.

Dr. Freud was born one hundred and one years ago in the little Moravian village of Freiberg. His family was middle-class, Jewish, and not overly prosperous. They were wool merchants, and when the new railroads through that part of the world by-passed the city of Freiberg, his father Jacob decided that economic well-being necessitated that they move elsewhere, and so the family travelled to Vienna when Freud was only four years of age; and it was in that great city that Dr. Freud lived, studied, practiced and taught, for almost eighty years. Indeed he lived in Vienna till the very last year of his life, when the on-rush of the Nazi hordes forced him to flee to a haven in England. Dr. Freud's youth was hardly what one would call "well rounded". Athletics, parties, society had almost no meaning in



the up-bringing of this lad. Indeed I think to understand his up-bringing, we have to understand the structure of Jewish life several generations ago. In the Jewries of those days a family became established, became famous and sought after if one of their young men could make a name for himself, could set a high mark in the world of Jewish scholarship and learning. These precocious youngsters were called "Eluyis", the ones who could achieve greatness, who could rise to great heights. And if a family was fortunate enough to have such a precocious lad among their children, they gave them their head intellectually, they force-fed to them the bread of knowledge, and in attempt to make them out-shine and out-do all others in the fields of Jewish learning and Jewish scholarship. But to Dr. Freud's family the world of Jewish law and of the Talmud meant very little. But they sensed very early that they had such an "Eluyi", such a lad of tremendous potential in Freud, and they force-fed to him all the secular knowledge of philosophy and of science and of literature which was part of the culture of Europe of their day. They saw that it would <sup>lie</sup> lay on Freud's shoulders to establish their family, to make them something more than average. And Freud was given his head, indeed he was allowed to dominate the family circle. Alone of all the children, Dr. Freud enjoyed a room of his own, and perhaps the most illustrative story of all is one which tells us that when a sister of his showed particular talent with the piano, and when the family had saved enough money to buy her such an instrument, Freud, who was then in his eighth or ninth year, complained bitterly that her playing and practicing distracted his reading, and the very next day the family returned the piano to the store and this sister never once was able to practice or study this instrument which meant so much to her.

The future of the family lay with Dr. Freud - Dr. Freud to be - and he was not to disappoint them. Dr. Freud's family, we have said, was Jewish. It was Jewish in a generation where Judaism was more a matter of label than of love. The family was one by one discarding the ancient disciplines of Jewish life. When they left



Freiberg for the big city of Vienna they stopped observing the dietary laws. His father Jacob as far as we know never affiliated himself with any synagogue in this capital city, and probably was not even a "high holiday Jew". No festivals were observed in Dr. Freud's home, and with the exception of a perfunctory Seder meal which was held once a year. The father had undoubtedly received a good Jewish education. He was able to write Freud throughout his life Hebrew letters. Freud then must have had some Hebraic knowledge himself. But the sanctities of Jewish life, the piety of Jewish life, the worship and the loves which are part of our tradition, these had no meaning to the home in which Freud was born. And later, when he developed his philosophy and his theory, Dr. Freud was to lay little value on the organization and the structure of any formal religious creed. And yet Judaism had an ambivalent relationship to Freud. In the first place, it meant that he was discriminated against. There were certain occupations that he could not enter, certain circles where he was not welcome, certain colleges where he could not enroll. He knew from his earliest childhood the discriminations which were put against the Jew. And yet when Freud grew up into maturity he realized that he had gained something from having only been born only with the label, Jew. In the first place, he had gained a certain love of learning which was to stand him always in good stead. On his seventieth birthday he appeared before the B'nai Brith organization in Vienna, the only Jewish organization with which he was ever to affiliate, and standing there, trying to evaluate his relationships to Judaism, he said quite plainly that he had little use for the "God idea", for the form of prayer, or the religious observances of Jewish life. But he felt that the love of learning, the freedom of inquiry, which were basic to the Jewish milieu, had played a great role in developing the channels in which his life was to follow. And we have <sup>BEN</sup> told that one day in his later life a friend of his, Max Graff, came to him and said that he was thinking about having his young son convert to Christianity. He felt that he had showed tremendous promise,



he wanted him to be able to go into the government service where a brilliant future, he felt, was open to him, if only he would convert. And Freud counselled Mr. Graff against such a policy. He said that he felt that the discipline of being Jewish, the fact that a young Jewish lad had to work twice as much and struggle twice as hard in order to achieve was one of the most important factors in his development and in his maturity. It was, to quote him, "a distinct advantage that I was Jewish", because I found that it forced me to fulfill my capacity and my capabilities, and I never regretted that prodding". So Freud sensed some of the values at least inherent in our own traditions and love of learning. He sensed that it would be unworthy of him to try to escape the opprobrium and the restrictions which rested upon him as being Jewish. And yet the fact of his being Jewish preyed on him throughout his life. He felt that it restricted the development of the acceptance of his theories. Once at an international psychoanalytic congress in the early 1900s, where the men were discussing who should become the president of this congress, Freud proposed that Dr. Carl Jung, a Swiss Protestant, should be its permanent head. His reasoning seems to have been that Dr. Jung, being one of the few Protestant adherents and disciples, whom he could number (his whole Vienna circle was Jewish) that Dr. Jung would give his theories stature in the eyes of the world, that psychoanalysis could no longer be dismissed off-hand as a bit of high-pressure Jewish medical quackery. And when his Viennese disciples protested against naming Dr. Jung as permanent president, Sigmund Freud stormed into the room, and apparently told them in quite plain language that their being Jewish was a detriment to the acceptance of psychoanalysis and psychoanalytic theory throughout the world, and that they, as Jews, must content themselves always with a second-rate role, the role of research and development, but to gain stature and publicity they would have to find non-Jewish figure-heads.

His being Jewish determined the path that his life would take. Indeed, it seems as if Fate conspired to make Freud achieve his destiny. A young summa cum laude graduate of the Gymnasium could in Vienna look forward to a brilliant career



in the Law at the Universities or in government services. Freud was such a summa cum laude graduate, but these doors were closed to him. Only in the profession of medicine could he find status and stature. And so it was to the medical college of the University of Vienna that he applied and where he was enrolled. And then, fortunately, fate conspired again to interest Freud in the field where he was to make such significant contributions. At the end of his first year, when he seemed not to know into which area of medicine he should specialize, he became part of a class conducted by a very famous physiologist, Dr. Ernst Brucker. Dr. Brucker was chairman of the laboratory of physiological research at the medical school, and apparently he was one of these unique personalities who could not only enlighten, but inspire. And Freud then stopped his medical education for six years, and he went to work as a laboratory technician and assistant in the workshop of Dr. Brucker. And here he worked side by side with this giant of Vienna medicine, who was studying the nervous systems of various fish and animals. And while the master was analysing the physical structure of the spinal column and of the nervous system, Freud began to realize that not only must this nervous structure be understood, but that the whole dynamism of nervous disorder must be brought to light. And here, during these six years of laboratory research, he began to ask the questions which would later lead him to such great discovery. He finished medical school in 1885, and that summer he went to Paris, where he heard that a famous French physician, psychiatrist Dr. Jean Marie Charcot was engaged in very important work on the nature of hysteria. Before Freud's day the medical world generally believed that all emotional and mental disease was due to some form of physical disorder or malfunction. One experiment which Dr. Charcot had succeeded in carrying forth particularly intrigued Freud. It seems that Dr. Charcot had hypnotized some of his patients, and under hypnosis he had been able to suggest to them that they were suffering all the normal disorders of an hysterical attack. And under this suggestion, these patients would actually seem to be suffering the semi-paralysis and the hysteria associated with this disease. This seemed



to show to Freud proof of something he had long felt, that the diseases which rack our nervous system may be sometimes caused by physical disorder but they can also be caused by emotional disorder and emotional maladjustment. He was faced now with a new problem, now that he realized that the older medical theories were out-dated. If our emotional mental illnesses are as much caused by diseases of the mind and of our nervous system as they are by physical causes, then how do we cure these diseases? How can we treat them? This was the problem to which Freud was forced to address himself. He returned to Vienna, puzzled over his problem, and began to engage in psychiatric practice. Fortunately he was friendly with a very famous Viennese physician Dr. Joseph Bruer. And this gentleman was one of those rare physicians who was not only highly skilled but ingenious, an artist in medicine. In one of their talks together this older mentor told him of a young lady who had come into his office several years back complaining of temporary paralysis and of hysteric reactions. He told Freud of a unique treatment which he had applied to this young girl and of the success which he felt he had had with this treatment. He had put her to sleep through hypnosis, and then under hypnosis had suggested to her that she reveal to him the basic facts of her past emotional life. In so doing she revealed to him certain traumatic experiences, certain emotional shocks which she had suffered. And when she was able to express, and tell him, and realize the hidden emotional trauma of her youth, she was cured. It seemed that the very expressing of these deep-seated, deep-rooted inner turmoils was enough to cure her of the manifestations of her mental illness. Dr. Bruer did not realize the full significance of this treatment, but this case of a girl known as Anna O. must go down in medical history as the first case of a patient treated by some form of psychoanalysis. Freud recognized as he listened to this case history the germ of the idea which was to grow into his psychoanalytic theory. Mental disorder, mental illness, certain types, he came to realize could be cured by catharsis, by enabling the individual to express his hidden fears, his hidden



traumatic experiences, things which we hide even from ourselves, which lie deeply buried and highly censored in our innermost souls. Dr. Freud was to dedicate his life to refinements of the techniques which were suggested by this first form of psychoanalytic therapy. His free-wheeling mind, his highly fertile imagination was to apply these techniques in this theory, not only to medical therapy, to the treatment of many<sup>a</sup>/forms of mental illness, but he was to be able to structure and organize a whole theory of the unconscious life of man, this life which lies so deeply buried inside our breast. He was to develop for us a wholly new language to express the dynamic natures of mental disease. The interrelationships between the unconscious which lies within and our conscious self. Familiar words, such as "ego" and "id" and "libido" "transference" ~~and~~ "sublimation" and the like were all forged in his mind. It was he who brought light into the world within, into the world of the unconscious. & in so doing, he made us recognize and realize many an important truth. He made the medical profession recognize that they must treat the whole man, not only his physical being. ~~They~~<sup>He</sup> made us recognize and realize that we must not judge hastily, that very often the actions which we observe have deep-seated causes which we must learn to recognize and to treat. For instance he made us realize that reading problems in our children may not be due to the ineptitude of a teacher or the lack of ability of a pupil, but to some troubling personal and emotional maladjustment in the child. He made us recognize that the sheer destructiveness of an adolescent may not be due to simply wilful spite, but may be due to some highly tense pressures developing within the adolescent which he needs to express, and which he can find no other way so to do. It is not easy for us in this generation since Dr. Freud has taught to judge arbitrarily human motivations. And certainly each of us has learned in his own life discipline to search out the hidden causes as much as we can, to try to correct these as well as to judge the action by and of itself. Dr. Freud was to teach us a great deal about the role of civilization in channeling the basic drives of man into constructive and valuable



enterprises. He was to teach us a great deal about the meaning of our dreams, the so-called slips of the tongue which reveal to us something, at least, of our inner hidden lives. And throughout eighty-three years of activity and teaching, Dr. Freud was to each year bring to our attention the implications of his theories to any and all of the varied disciplines of our lives. Never again will the world be what it was before he began to teach. The problems which face us we realize are now much more complex than we had ever dreamt. We must not only solve our social and economic and political problems, we must somehow find the means of solving effectively the problems of personal growth, of helping a child grow into an adult without having deep-seated torments which will frustrate him throughout his life. But above all, Freud brought to our world a great blessing of healing because until his day those who suffered from certain mental illnesses could hope for no therapy, and his method of psychoanalysis has brought to them cure and health and rehabilitation.

But I think that we must always bear in mind certain critical reservations as we read his teachings and try to apply them in our lives. The first reservation which I think we must always make was observed by a noted American psychoanalyst Dr. Harry Stack Sullivan. He mentioned once that one of the greatest drawbacks to the spread of psychiatric theory was the wide-spread claims to omniscience which were often made by the psychiatrist and by the psychoanalyst. And he reminded us, and I quote him here, that psychiatry is still more of an art than of a science. Psychiatry and psychoanalysis are forms of mental therapy designed to relieve those who are emotionally distraught and emotionally ill. It is not a panacea for all the anxieties and tensions of daily living. Unfortunately some have been overly hasty in running to the analyst to solve their minor unhappiness, their minor disorders, their minor tensions. They have forgotten that therapy is as much a shock to the human body as a major surgical operation, that its form cannot always be predicted, and that it should be undertaken only after competent medical advice has been secured, and only when it is required. We are still adults, we must each



and every one of us cope with the problems and tensions of daily living. And only when these tensions grow beyond that which we are capable as adults of solving, only then should we turn to the physician of the mind or of the soul in order to secure help from without.

The second observation I think that I should like to make is that we should not broadly apply the theories and the philosophies of Freud and his disciples into our daily lives without critically evaluating all of their implications. I feel that our age has been overly hasty in such application. Freud taught a great deal about the evils of repression, about the tensions that grow within when our basic instincts are thwarted. It's almost as if we had a pressure cooker within. And when the world in which we live or the family into which we are born thwarts the expression of these natural drives they never cease building up pressure within. And sometimes this pressure simply bursts out, <sup>in</sup> uncontrollable action. Some men and women generalize from this that in the fields of education and child rearing all those authorities, all those disciplines which restrict the child, which force him to stay within certain bounds, should be done away with, should be abolished. Some schools were talked into adopting programs of education which dealt with the child untrammelled, which spoke of the natural development of the child. And they discarded all the traditional disciplines of education, even sometimes the disciplines of grammar and of spelling and of good taste. They did not want to thwart the child, to force upon him any goals, any values which were not basically and principally his. But unfortunately the over hasty application of this theory was not altogether successful. Test after test <sup>HAS</sup> ~~have~~ been run on the graduates of these advanced progressive schools, and time and again it has been shown that they have not had built within themselves sufficient self-discipline, sufficient powers of concentration, sufficient reverence for the fact to lead and to develop successful lives. Freudian theory taught us a great deal about recognizing the tensions which existed in the handicapped child and the retarded child and the emotionally disturbed child, and education owes a great deal to its teachings, but the over-



hasty application of a broad theory to the broadest principles of educational discipline did not bring the relief, <sup>THE</sup> success that was hoped for. What was true of education was true also of child raising. We all know of advanced homes where permissiveness reigns supreme, apparently sanctioned by psychiatric Freudian theories. The word "no" almost disappeared from these homes. They were afraid of thwarting the natural desires and needs of the child, and children grew up undisciplined, chaotic in mind, in dress, in habit. Dr. William B. Terhune, a noted physician and child psychologist on the Pacific coast, observed that most of the young children who have grown up under such an advanced atmosphere show themselves to be more prone to emotional disorder, less able to adapt successfully to our society, than those children who were raised under the stabler and perhaps sterner homes of a past generation. When we were ~~overly~~ hasty in ingesting this new wisdom, when we were overly hasty in applying it to the time-honored disciplines of our lives, it did not always avail us, and we found that the time-honored and time-tested discipline of all ages was sometimes and in some ways superior to the new wisdom and the new discipline of our age.

I think a word <sup>too</sup> should be said ~~too~~ about some of the implications which have been made as to the relevance of Freudian philosophy to our social thinking. Ours is an age of increased urbanization, increased world tension, increased prosperity, increased population, an age where if anything we needed to reinforce the moral fabric of our day. And yet I am afraid that the wide spread popularity of semi-understood Freudian theories has done just the reverse and has weakened our moral integrity and our moral fiber. It has become popular to blame our parents for mis-raising us, our schools for mis-informing us, our peer groups for misleading us, but never ourselves. This philosophy has given us an armory of ready-made rationalizations and excuses for our weaknesses. We blame our parents, we blame our schools, we blame the rivalries within our homes, we blame our society, we blame every person but the person who should be blamed for our examples of ~~our~~



personal weakness, of our choosing the evil above the good and the weak above the strong and the cowardly above the courageous. We no longer blame ourselves, because we have been conditioned to look for the causes of our actions rather than to look on the objective reality of that which we do. And this popularization of Freudian thought has also led to a sullyng and a dirtyng of the sanctified heroisms of human life. We have psychoanalysed the prophet and we claim today that he is simply a neurotic acting out some personal maladjustment, rather than a man who senses the will of God and cannot contain himself but must express the truth. We psychoanalyse the social critic, the rebel, and the revolutionary, and we forget that they may ~~be~~ actually/complaining and staking their lives about the existence of certain social evils which must be eradicated and we claim that they are simply acting out their will for power and the needs to have their egos adulated and satisfied. We have psychoanalysed the martyr. He is no longer a man who is staking his life, his very being, on his belief in the truth, but he is a deeply ill person with a deeply-seated need for self-immolation. We have destroyed the effectiveness of those who would lead us out of our world tensions by suspecting all too soon, all too frequently, all too superficially their motives. We no longer look at the objective reality of that which they are stating to us, but judge them ad hominem, by their personalities, by their motivations, hidden though these may be from us. But when these reservations have been made, and when we have resolved critically to evaluate the theories of these masters of psychoanalysis and psychiatry of which Freud stands paramount, I think we must recognise the deep gratitude which we feel to them for healing, for cure, for enlightenment, for revealing to us a world which we had suspected but which we had never understood, for making us conscious of the importance of these theories and almost all the disciplines of life. And if we say to them "Go slowly"- do not try and revert and reverse and do away with time-honored disciplines until you are sure/<sup>of</sup> all of the effects of ~~the~~<sup>your</sup> teachings on the



society of men!, it is not to say that their suggestions are unwanted or their insights unfounded. It is merely to say that they are still a young, burgeoning medical skill. They have still to refine and to define their own intellectual basis, because after all there are as many psychoanalytic theories as there are warring religious sects. It is to say that cooperatively and together in the years ahead we can work towards making this world a finer, more wonderful place in which to live. And I think we as Jews can take special pride in the contributions of Dr. Freud. For even though he never found it within himself to affiliate with our traditional beliefs, never did he subscribe to our God, yet found that the soil of Judaism in which he was nurtured, our love of learning, our willingness to allow man's mind to freely course to and fro throughout the world asking any questions which needs to be asked, developing any theory which looks promising. This love of learning, this freedom of inquiry has given many a great man to our age. It is perhaps no happenstance that the great of science and medicine in our twentieth century have been to a large extent born into this atmosphere. We can only pray that we can continue this love of learning, this willingness to follow the interests of our mind wherever they may lead us in our own lives and give it as a sure inheritance unto our children.

To Dr. Freud we owe our thanks, and to his teachings we owe our attention and our critical respect.

Amen.



Let us use the medical skill Freud revealed to us with such  
discrimination. Let us avoid the error of just Freudian generalization  
and be sure of our medical judgment before we make them

much more could be said - Freud on phil, on rel, etc.  
my purpose simply to indicate breadth & responsibility to you,  
literally & not accept humbly.

Although Freud not always proved a Jew, when he proved  
otherwise. ~~Proved of mind, ability, character~~ Proved out on freedom of  
thought & love of learning, unique to one person helped another  
first made ~~most~~ made - all right. Contribution of civilization





refining its technique, and exploring the deep inner region of man  
where so many of our emotional tensions develop. He told us  
much about our unconscious <sup>system</sup> emotional life and the pressures and  
effects of our unconscious upon our actions and speech. He forged  
a new language ~~to explain the "mysteries" of our unconscious~~ <sup>to explain the "mysteries" of our unconscious</sup>  
self & its relationship to our conscious state. Ego, id, superego, sublimation,  
free association, transference, these terms were forged in Freud's fertile  
mind. He showed us also how our dreams and our exaggerated  
slip of the tongue gave us some indication of the world within. He  
taught us much about the basic life instincts which motivate every  
man and of the role which civilization plays in restraining these  
instincts and turning their power into constructive channels.

It would be impossible even to begin to describe his monumental  
writing. His mind was prodigiously fertile. His life was his highest  
and dedicated to his work.

Many have since dared to challenge most if not all of his  
theories. Further evidence has refined many of them. Others, ~~which~~  
seem to be more ingenious than valid. None is it my place to one  
system of psychoanalysis. Every specialist of other.

This much, however, should be said. Freud's work has made all  
most aware of the complexity of human motivation and has  
proved to history judgement. It has made us see, i.e., that a  
child's receding problems may lie in deep seated emotional  
unfulfilled needs, that his teacher is imprinted on his  
own mind, that the chronic ~~illness~~ <sup>involvement</sup> needs to be  
treated emotionally as well as physically. Educational psychology,  
social work, ~~individual~~ <sup>individual</sup> management & many other fields  
have benefited from his insights.







His father Jacob Fried had along 2 grown sons by his first wife, before  
Symind and his 4 brothers and sister were born. When Symind was only 4  
the family moved to Vienna where Fried was to <sup>study</sup> ~~learn~~, to <sup>work</sup> ~~practice~~, and  
to live for almost 10 decades till in the very last years of his life the  
onset of Nazi persecution was to drive him to a haven in England.

Symind's youth can hardly be called well rounded. ~~at school~~.  
~~at school, and at home~~ Indeed to understand the narrower  
not home intellectualism, one needs to remember the structure of Jewish  
life a century ago. Then the ritual blessing a family could have, was a  
precious - intellectually superior - son - an illite. When such gifts  
were discovered, securing was for a fact. The youth was given his head.  
He was pampered and catered to. His home - usually in Talmudic studies  
could establish a cultural family.

Fried's family was not <sup>deeply</sup> religiously oriented, but it retained many Jewish  
features. This young lad, Symind, at an early age underwent enormous  
mental agility. The Frieds did all they could to encourage and develop  
his intellect. Symind was given his head. The home was small,  
Everyone shared their room - except Fried - who they felt should  
have quiet for study. Symind apparently took advantage of their concern.  
He found that no protest would be made when he refused to come to  
dinner. To what lengths he could command indulgence is a home's  
story that a sister displayed marked skill with the piano. The family  
wanted to buy her an instrument. It was bought and brought home and  
taken away immediately when Symind complained that his sister's playing  
interfered with his reading. The picture of the family already was felt  
to rest on the brilliant son - if he made life difficult <sup>and</sup> the inconvenience  
might be born.







I found myself free from many previous undue kindled others in the  
use of their intellects." Finally, Freud felt that being forced imposed  
addictions and not untroubled discipline. He told that a fellow  
Viennese psychiatrist named Graf once told Freud <sup>that he was</sup> ~~that he was~~ contemplating  
conversion, he just told him that he might grow up free of his children,  
Freud was doubtful of the wisdom of his move "if you do not  
let your son grow up as a Jew, you will deprive him of one of those  
sources of energy which cannot be replaced by anything else. He will  
have to struggle as a Jew and you ought to develop in him all  
the energy he will need for the struggle. Do not deprive him of that  
advantage". Freud reacted to his mind and later named his own  
children as Jews.

at the outset the disadvantages of his label, made his conversion. Yet  
as so often happens Freud <sup>as a disadvantage</sup> ~~as a disadvantage~~ made for his spirituality - a  
young son was born as a Jew graduate in Vienna could have  
foreseen to a brilliant career in the government, the bar, or the  
army - but his unless he was a Jew. To a Jew only the field  
of medicine was open. He felt compelled to drive Freud to his  
study. Force of circumstances entering in part did Freud to enroll at  
the medical school of the University of Vienna.

after his first year of study, Freud met the first of several great  
teachers who were to exert significant influence on his life. Dr. Ernst  
Brückner was head of the <sup>Physiology</sup> ~~Physiology~~ laboratory. He  
was engaged in extensive studies of the spinal column & its  
nervous system, Freud became interested. He set aside his regular  
studies and for 6 years worked under Brückner as a laboratory  
assistant. While he worked studied the structure of nervous  
system, the pupil became involved in the nature of nervous  
disorders - and out of that interest a new branch of medical science  
was born.







I have not yet responded to the first two questions with the exception of  
other papers, laws, and the changed laws he mentioned for it  
is found, agreed after the agreement of changed and revision and  
reformation - his opening and for the theory of the above had been revised  
of the new revision must be at the agreement more than one  
hundred and thirty more French ~~unpublished~~ <sup>unpublished</sup> of such significance to me.

[illegible]

Friend made an extraordinary finding & left me with a new  
 new understanding. Why it might seem so strange seemed so naturally right  
 beyond what we can see! Why the more the things of "Heaven" & the  
 temporal & the Eternal had such powerful effect! Why some men  
 could for me understand them & some could not? Why some men  
 were spiritual and some were not? Why some men were not  
 spiritual and some were not? Why some men were not spiritual and  
 some were not? Why some men were not spiritual and some were not?

1. ~~There was much~~ ~~unpleasant~~ ~~sympathy~~  
 2. ~~by a~~ ~~particular~~ ~~name~~ ~~always~~ ~~in~~ ~~the~~

~~On June 20~~

June 2 am yellowed cadaver of my wife.

\_\_\_\_\_

Will now learn from Dr. Bennett  
before I send him

Conspicuous to commonwealth - especially French and  
Come into play

Care and Love

Come into Party  
Signed Friend was taken in 1905 to a factory - a small restaurant, Texas,  
that found some small restaurant - but not enough to prosper. As we as  
large family - his father had had a son 40 years ago & friend had family  
was a good business man.

Use 4 good bottles each.

The new Certificate would be prepared following each year's Festival period and the usual handling of the award of the Certificate would be as follows:

The new Certificate would be prepared following each year's Festival period and the usual handling of the award of the Certificate would be as follows:

[illegible][illegible]



medicine opened for him found doors of a woman or a new opportunity  
which was alluring and to him. The blood battle in Vienna & Vienna  
overgrew his head, he even intended to go full and permanent until  
any day or night & a possibility which he found could afford. He found it was  
the desire of his heart.

The home was small. Everyone showed strong opinion - except Frank.  
A special study was made and made. Everyone had to be at dinner on time -  
Frank at dinner he would not be in need to be away apart, the same as  
anyone found in the Bible - Frank showed musical talent of the  
first. The family seemed to be in a military. It was beautiful & beautiful home  
but Frank complained that the military interest would be a big. The parents  
were returned.

Undoubtedly Frank carried out his adult life seen of novel  
and in a feeling of superiority; yet he was not any academic and a student  
but his special status required. He graduated just as he did at the  
synagogue. His knowledge was based on a deep & thorough. In Frank's case  
intellectual had been used a new order.

His was a Jewish home but little Judaism was practiced. He found  
could understand but in Vienna was especially religious & synagogue & for all  
of the holidays were observed. Frank despite his education never pursued  
a neighboring of Judaism as anyone else would, he put his speculation  
of his reason & reasoning as usual.

But neither Frank found no Frank himself since rejected all  
identification as Jew, as an anti-religious & non-religious that published  
in 1920 in Vienna and "my father was for him removed a  
few months".

He was too proud to count for conversion order. He had no faith  
in life or any other religion for that matter and he refused Judaism  
with an emphasis as father. If father was a leader and man  
been at his house it would show a self-reliance. Indeed, though  
Judaism closed many doors, Frank felt that this decision would be  
bound to give a count. Once in Vienna he decided that he would  
Frank could be seen consciously coming to an end he might be free  
given as this ability. In 1921 Frank wrote

"If you do not let you or your up and go, you must  
depend on your own strength & energy which can not  
be replaced by anything else, because there is a struggle  
as you & your ought to struggle & struggle all the way  
anyway he will need for the struggle. Do not depend on  
a good character."

Beyond the Frank did not go. Judaism remained always a  
dead name & law, his education was renewed with the Jewish



Freud was a prodigious worker through his 83 years. He must  
have been a fertile and original source of ideas which not only dealt with  
psychology - his own specially - but ranged the whole gamut of human  
knowledge.

Many of his ideas have since been discredited. Further, since  
his death, there has been a growing trend more vigorous than valid. In  
this field of psycho-analysis there is hardly a single one of his teachings which  
has not been denied or discredited.

Yet no one will gainsay the blessing of teaching which Freud <sup>has brought</sup> to the world.  
to men and women <sup>had little hope for</sup> before his discovery. Nor can we discount the  
permanent revolution Freud effected in our thinking. We no longer judge  
human folly or failure so quickly or decidedly. We have made us <sup>in the</sup> <sup>of the</sup> <sup>of the</sup>  
a child's reading problem may be in deep rooted emotional  
mishap or disturbance rather than a technical ineptitude or the child's  
inability or that rash destruction of an adolescent may be due  
as much to unconscious forces as to conscious malfeasance,  
be he taught in that medicine must treat the whole <sup>man</sup> not just  
his body and education train so whole child and not just his brain.  
For this understanding our world <sup>over</sup> <sup>Freud</sup> <sup>a</sup> <sup>debt</sup> of  
gratitude stands.

Let me must also remember that Freud was believed in no  
years, even not one himself. His ideas were suggestive but not final  
or always correct. Many of his theories have been changed. Further  
evidence has refuted even or proven them more vigorous than  
valid.

In accepting the main impact of Freud's teaching, it has always  
seemed to me that we ought to keep 2 ideas in mind. The  
first is an <sup>observation</sup> <sup>conclusion</sup> made by the noted American psy-cho-analyst



Harry S. Sullivan

"Psychology has many limitations, not so handicapped  
with the enthusiasm that has made exaggerated claims as to  
current accomplishments. The best psychology is still  
more at sea than a whale.

There are some in our day who have turned to Freud and his disciples  
to answer all their problems and solve all their problems. They  
~~begin analysis not because they are~~ They forget that analysis  
is a long and often dangerous therapy. That like a major surgical  
operation it should not be undertaken lightly and only when it  
is needed and when competent medical authority believes that  
it will be helpful. Analysis should not be attempted simply to ~~relieve~~ solve  
life's tension but to cure deeply rooted mental disturbances which in  
the long run affect the whole.

So usually, we should ~~be careful of the~~ <sup>judicious use</sup> ~~analysis is a long, involved process - requiring~~  
~~many hours of probing & search. It makes no any judgment~~  
~~much of other~~ ~~Freud's theory, and it is true, that~~ ~~analysis~~



the unknown, but they have had to combat social pressure, often bordering on social ostracism, in order to expound their challenging ideas. This devoted band of men and women have tendered exceedingly noble and unselfish service.

These medical pioneers have made our age aware of the potentialities of mental therapy and of the value of its techniques in many areas of life where it was previously scarcely considered. We now recognize that reading and learning problems may be rooted in a child's emotional maladjustments. The extension of psychiatric understanding to the care of the chronically ill, the permanently handicapped, and the senile, has proven beneficial and helpful. We can but applaud the efforts of those who are making us aware of the tremendous promise which psychiatric therapy now, for the first time, offers human society.

As a layman, I reverence psychiatry as a medical art. I pray that its healing potential may rapidly be extended. As an educated citizen, I have, however, found it necessary to take to heart an observation of the noted psycho-analyst, Harry Stack Sullivan:

"Psychiatry has many limitations, not the least of which is the enthusiasm that has lead to exaggerated claims as to current accomplishments. The best psychiatry is still more art than science".

As one of the youngest, and certainly the most difficult to research of all branches of medicine, it is inspiring to contemplate what psychiatry has already accomplished. Its accomplishments should, however, not blind us to its limitations: theories that have yet to be substantiated, treatments which are still uncertain, concepts which are yet untested.

*Secondly,* It is important that our age keep in mind the precocious nature of many psychiatric constructs. Psychiatric philosophizings, what Freud called meta-psychology, is always interesting but often simply because it is ingenious. Seldom is it imperative that we immediately accept its values and discard time-honored practices. Psychiatric insight can perhaps help the judge better under-



stand the nature of the criminal mind or the educator the complex emotional needs of his pupils or the minister the guilt feelings of the mourner, but modern psychology has as yet no valid claim to a truth which can supersede these time-honored disciplines and make them accept a wholly new set of values.

Unfortunately, this speculation has all too often led to hasty experimentation and faulty, confused thinking in education, religion, the law, philosophy and child-rearing. Psychiatry speaks for the average person with the certainty of the scientist rather than the tentativeness of the philosopher. Its suggestions, to some, seem gospel. They hasten to put it into practice.

The hasty application of meta-psychologic theories has only sown confusion. Permit me to illustrate: ~~Freud~~ <sup>Freud</sup> tells us a good bit about the unconscious needs and instincts of man. <sup>He</sup> ~~It~~ has made us recognize the tremendous tensions which sometimes develop between our conscious restraints and our unconscious needs. Some, realizing this fact, generalized ~~that~~ it was imperative to do away with as many as possible of the social restraints and conventional disciplines which surround our everyday life. They said that only in this way could our true self develop naturally.

They began immediately to relate this attitude to such fields as education. Some schools were influenced to drop all discipline and all routine, even the discipline of grammar, spelling, and good taste. Each child was to be stimulated to develop his own personality untrammelled. Authority which might limit or thwart him were tabooed. Unfortunately, ~~the records of the graduates of these advanced schools was not such as would gladden the heart of man.~~ In college and in later life they were unable to develop enough self-discipline, power of concentration, and reverence for fact to lead successful lives.

What was true in education was true also in the field of child raising. Here too, discipline was questioned. The word "no" almost disappeared in some families. There, permissiveness reigned supreme, apparently sanctioned by psychiatric theory. Everything had to be natural. But let me quote to you the report of Dr. William B.



Terhune, an eminent psychologist on the results:

"Many children brought up in accordance with the new school of psychiatry are, if possible, less well adjusted to life and more prone to emotional illness than were their forebears who were reared under a simpler and sterner, yet more personal and loving regime."

In so many areas of life, a popularized ~~Freudian~~ <sup>Freudian</sup> ~~psychiatric~~ philosophy seemed to counsel us to toss aside the traditional patterns of life. Some did so. It did not avail them. The wisdom of ~~the~~ centuries was in most respects superior to the wisdom of our century; not that individual suggestions were unwelcome and unimportant. In the realm of education, the techniques for diagnosing and training the disturbed and the retarded, owe a great deal to the field of psychiatry, but it would have been far better had the psychiatrists contented themselves with suggestions and not overwhelm us with theory and promise.

In this connection we ought also to mention mankind's experience with ~~the~~ <sup>the</sup> ~~psychiatric~~ <sup>psychiatric</sup> philosophy as it relates to his social thinking. We were told, and it is true, that our actions are conditioned by our environment, by early childhood trauma, by sibling rivalries by peer-group pressures, by the tensions in our homes and the like. We were made aware of our responsibilities in providing a better social context in which to raise our children and live our lives. This is of course no modern insight. It is as old as the prophets of Israel and the philosophies of Athens.

But it became all too easy for this prevailing meta-psychology to damage, often irreparably, the moral fiber of our civilization. Where there should have been responsibility there was rationalization. Where we should have acknowledged our guilt, we found the new language offered an almost unlimited supply of seemingly plausible excuses. We were no longer guilty of sin and wrongdoing. The sins rested on the shoulders of our parents who misraised us, our peer group who mislead



us, our society who misinformed us -- but never simply on us.

An age of increased population, increased urbanization, increased world tension, increased prosperity -- in short, in an age when the moral fabric should have been strengthened, the popularization of psychiatry seemed to work in a directly opposite manner. Indeed, the very sanctities of human heroism were dirtied and sullied. The critic and the prophet were psychoanalyzed -- their message was discounted, they were pictured as simple neurotics, acting out some deep inner need. The martyr was no longer proving his unflinching loyalty to the truth but was a sadly disturbed individual with deep-seated needs for self-immolation. The social critic was not challenging evil in his society, but acting out his will to power.

I do not hold ~~any one~~ <sup>Freud on</sup> psychiatrist guilty of these teachings, nor the discipline of psychiatry for having suggested these theories. The fault lies in man's credulity and with his willingness to swallow whole new nostrums and new messiahs. We often misunderstood and mis-emphasized and certainly misapplied and misjudged ~~with the results that psychiatry has, I am afraid, brought probably as much human suffering as individual healing.~~

Some of the blame must rest, however, on the shoulders of the psychiatric greats. They were free-wheeling thinkers, many of them, as eager to discuss comparative religions, legal theory and artistic symbolism, literary criticism, and philosophic systems, as they were to deal with their own field of competence. They made many mistakes. One has only to read Sigmund Freud's "Totem and Taboo" or "Moses and Monotheism" to realize how utterly out of his element this genius truly was.

Many of their mistakes were made because psychiatric theory itself was and is, neither uniform or tested. Like the theories of law and religion, psychiatry is a construct of the human mind rather than the result of patient scientific research. This fact must be underscored. No one has ever seen, or will ever see, the ego and the id, the libido, transference, repression, sublimation and the like. The meta-psychologist has no laboratory. He conducts no experiments.