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Persönliche Erinnerungen. Edited by Andrea Huppke  
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2006. Pp. 160. 22.00. ISBN 3-89295-768-1**

Patricia Cotti

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out of touch with reality ... whose reality? And, if the insane are defined as persons without reason, I ask: But what about their reasons?' (p. 2). This scepticism yields a number of rich insights, not just into colonial psychiatric practice, but into the colonial situation itself.

The segregation in the asylum was itself a microcosm of the colonial order. European rooms were comfortably furnished and decorated; African wards were overcrowded, with felt mats instead of beds, on cold cement floors. For African patients, occupational labour meant unpaid farm work, for European patients it meant ornamental gardening, needlework and sports. In the middle of the twentieth century, the new somatic treatments that were being so rapidly adopted in Western psychiatry were also being imported. Here too, there were disturbing double standards. When electroconvulsive therapy was introduced, only European patients received anaesthesia. Jackson notes (p. 140) that clinicians reported very high success rates with ECT, but the figures she gives are fairly consistent with those for ECT trials throughout its history, in all contexts.

The largest contribution of *Surfacing Up* is its sustained attention to gender differences in the diagnosis of African women. African men were commonly found in European areas, and African women more rarely; for Europeans therefore, the sheer physical presence of an African woman in a European area was a disturbance. The incarcerated women may or may not have been mentally ill – Jackson treats this as an open question – but they were more likely to be *deemed* such if they were in a physical location considered inappropriate. In some cases, the women whose stories Jackson tells did exhibit other odd behaviour, but Jackson argues convincingly that being 'out of place' by colonial standards created a low threshold of tolerance for other anomalous acts.

JONATHAN SADOWSKY  
Case Western Reserve University  
Cleveland, OH

Isidor Sadger. **Sigmund Freud. Persönliche Erinnerungen.** Edited by Andrea Huppke and Michael Schröter. *Tübingen and Berlin: Diskord, 2006.* Pp. 160. €22.00. ISBN 3-89295-768-1.

Sadger, one of the first psychoanalysts, recorded his personal memories of Sigmund Freud and of the beginnings of the Viennese Psychoanalytic Society at the end of the 1920s (Sadger, 1929<sup>1</sup>). The book under review was published in Germany – just a year after the English edition by A. Dundes (Sadger, 2005) – and it reproduces the manuscript of Sadger's memoirs in its original language. In addition, it includes specific and thorough research on Sadger's life and work, presenting previously unknown documents, particularly

letters, and it reveals the reactions of Sadger's fellow psychoanalysts to the memoirs.

Sadger's book contained some criticism of Freud. Although Sadger said Freud was a genius, he also depicted him as a 'sadist', trying to hide his 'tattered boots' and humble origins, and attempting to control all his disciples' ideas (Cotti, 2006). As soon as Ernest Jones heard about the publication of Sadger's memoirs, he informed the Viennese Psychoanalytic Society's committee about it, which then sent Sadger a letter to persuade him to withdraw the book. Fed up with what he called 'the leading coterie's mess' (*herrschende Clique-Wirtschaft*; p. 143), Sadger then announced his decision to resign from the Society. No decision had yet been agreed as far as the book was concerned, and some in the Society, like Federn, actually considered bringing the affair to court. Jones replied: 'The only practical solution I can think of is to have Sadger put in a concentration camp until he consents to issue an order for his publisher to destroy the manuscript'. (As it turned out, Sadger died in the Theresienstadt concentration camp in December 1942.) However, publication of the book went ahead.

These are the historical facts, or at least what is known of them, thanks to Huppke's and Schröter's research. These stark facts do not, however, tell the full story, and unfortunately this book goes only some way to interpreting the relevant issues.

### **Disappearance of the books**

An English translation of Sadger's book was printed in New York, shortly after the original German book was published. So far, no copy of this US edition has been found, and only two copies of the German one remain. Huppke and Schröter (p. 101) conclude: 'The whole of the German edition has apparently been destroyed, either by the publishing company or by some Nazi authority. The fate of the American copies remains totally unknown'.

The Nazi hypothesis obviously cannot account for the disappearance of the entire US edition. The editor most likely destroyed it himself. Similarly, and probably at the same time, the same must have happened to the German copies, but Huppke and Schröter (p. 112) favour a more honorable possibility, suggesting that Sadger received money in 1940 from the American Psychoanalytic Association, possibly offering him the opportunity to escape from Nazi Germany. However, there is no documentary evidence that he was offered the chance to leave, so perhaps the money was to entice him to withdraw the book.

### **Sadger's orthodoxy**

Sadger was attacked by a barrage of documents and testimonies describing his personality and opinions in derogatory or even openly hostile terms. Freud

himself referred to Sadger as a 'fanatic' and a 'loony who inherited orthodoxy and only randomly believes in psychoanalysis rather than in the law given by God on Mount Sinai-Horeb' (letter to Jung, 3 March 1908; quoted on p. 119). Why charge Sadger with orthodoxy and psychoanalytic fanaticism? Huppke and Schröter suggest no explanation, but point out elsewhere that Sadger had made several enemies among his colleagues for criticizing the inefficiency of treatments by hydrotherapy, and for declaring the superiority of psychoanalysis as early as 1905 (p. 115). The open and relentless competition, along with the common use of a classical and lucrative form of neurosis therapy, might have conditioned Freud's judgement at a time when he was trying to put an end to his isolation and enter the psychiatric world.

### **Sadger's contribution to the notion of narcissism**

Huppke and Schröter write that, according to Ulrike May (1991), 'Sadger was no longer very interested in psychoanalytical theory once it left the clinical field' (pp. 116–17). May, a psychoanalyst and contemporary historian, has written the most extensively about Sadger, and she objects to the suggestion that he introduced the term 'narcissism' in psychoanalysis, and says that Sadger's definition of the term was quite different from Freud's (p. 127; and May, 1991: 76–9). In fact, May thinks that the notion of narcissism introduced by Sadger in 1908 is identical to the exacerbated self-love (*Selbstliebe*) which nineteenth-century psychiatry categorized among perversions.

An earlier article by Vichyn (1984) – which Huppke and Schröter do not mention – allows a totally different appreciation of Sadger's contribution to the concept. Vichyn reminds us how Freud (1908) described a hysterical woman who was holding her dress with one hand while trying to pull it off with the other in *Hysterical fantasies and their relation to bisexuality* at the beginning of 1908. The April 1908 article in which Sadger introduced the term 'narcissism' used a similar clinical case (Sadger, 1908). Vichyn points out that, while Freud thought that the hysterical woman acted out a fantasy, Sadger on the contrary interpreted it as the memory of a childhood scene (Vichyn, 1984: 664).

When Sadger adopted the term 'narcissism', he took into account the importance of seduction in the aetiology of neuroses, despite his equal interest in the 'hereditary defect'. He looked tirelessly for sexual experiences and filled his articles with obscene and repellent scenes. He probably pressurized his patients to provide him with descriptions. Sadger however, did not perceive the differences between his own and Freud's definition of narcissism. For Sadger, narcissism always proceeded from seduction (Vichyn, 1984: 668 ff.). It should be noted that he did not discuss these theoretical issues in his memoirs, and was content with explaining how Freud could take an idea and transform it as he wished (pp. 22–3).

The various researchers – Vichyn, May, Huppke and Schröter – agree on the description of the evolution Freud imposed on the notion of narcissism after 1910. However, opinions diverge about how this ‘evolution’ of psychoanalytic theory occurred. Vichyn (1984) noted that in Freud’s study of Judge Schreber, there appeared a narcissism which was no longer the consequence of a relationship with another person – an un-objectal narcissism – and thus related to nineteenth-century psychiatry dealing with self-love. My own research (Cotti, 2004) has led me to demonstrate how the Freudian concept of ‘original narcissism’ depends on the idea of a being who is first drawn into himself and loves only himself. Such a view of the development of individuals and of the species abounded in the eighteenth and nineteenth centuries. The originality of the psychoanalytic concept of narcissism certainly should not be sought for in this way of thinking. May (1991) appears to attribute all this to Freud’s theoretical genius. Moreover, she despises Sadger’s attachment to the ‘clinical’. These views actually correspond to two very different perceptions of what may constitute the essence of psychoanalysis and of the human soul.

All this leads me to wonder how a history of psychoanalysis should be written? We must undoubtedly admire Huppke’s and Schröter’s work, but we also note that they have found it hard to analyse and discuss these interesting documents in a critical fashion. Perhaps they have not pursued the underlying theoretical structures because they do not regard it as the historian’s job to do so. But then, one may ask, how can psychoanalysis be studied without even considering the conceptual framework of psychoanalytical theory?

PATRICIA COTTI<sup>2</sup>  
*University of Paris 7*

## Notes

1. This is the copyright date in the book held by the National Jewish Library in Jerusalem.
2. This review was translated into English by Bethsabée Zarka.

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Ingrid G. Farreras, Caroline Hannaway and Victoria A. Harden (eds). **Mind, Brain, Body, and Behavior. Foundations of Neuroscience and Behavioral Research at the National Institutes of Health.** *Amsterdam: IOS Press, 2004. Pp. xxvi + 366. \$92.00. ISBN 1-58603-471-5.*

In order to ‘appreciate the groundbreaking discoveries we have made in recent years in the field of neuroscience [...] we must first understand the context of what came before’ – such is the justification of the two directors of the National Institutes of Health (NIH) for the volume under review (Foreword, p. ix).

*Mind, Brain, Body, and Behavior* is a historical study of the intramural programmes in the National Institute of Mental Health (NIMH) and the National Institute of Neurological Disease and Blindness (NINDB) in the early post-war period. It gives detailed descriptions of the research groups and their scientific activities. While the first half of the book consists of a history of the institutions and a presentation of their laboratories and branches (mostly based on Annual Reports and interviews), the second half is a collection of oral histories by scientists who worked at the NIH in the 1950s. Four appendixes include member lists and bibliographies of papers that were produced at the time.

This wealth of material, however, remains largely unsynthesized. The encyclopaedic discussion of the different research branches and their interactions, of laboratories of neurophysiology and socio-environmental studies working closely together, only suggests the complexity of the joint research effort undertaken. At no point does the book discuss how it was possible to establish these ties between seemingly different disciplines under the joint heading of ‘psychiatric research’.

Drawing on both the psychoanalytic and the physiological roots of the study of the mind sciences, the NIH was always going to be a contested space. This is implied in an appeal made by ‘some psychiatrists’ to physiologist Seymour Kety, on his appointment as head of the basic research programme, ‘not to drive another nail into the coffin of psychiatry’ (p. 36). However, the authors do not treat the larger context of these anxieties, nor do they specify exactly who these psychiatrists were, and how Kety met their plea.