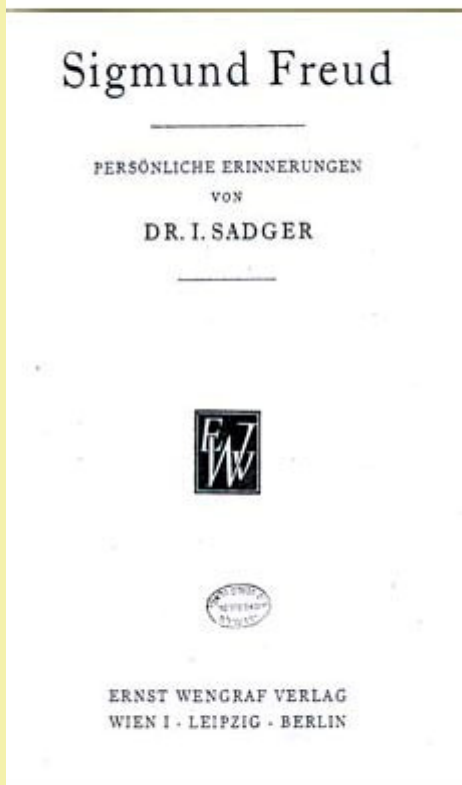


THE TRANSLATED BOOK



**THE ORIGINAL BOOK
FOUND IN
JERUSALEM'S LIBRARY
BY PATRICIA COTTI**

RECOLLECTING FREUD

Edited and introduced by Alan Dundes. Translated by
Johanna Micaela Jacobsen and Alan Dundes.
University of Wisconsin Press, 2005. LVII+ 138 p.

For more information:

<http://www.wisc.edu/wisconsinpress/books/3654.htm>

Isidor Sadger's book on Freud is now available in English. A psychoanalytical pioneer (see below his biography) he ended his work with the Vienna Psychoanalytic Society in the late 30's and published a biography of Freud which was considered lost. Discovered in a Japanese Library, it has been translated and published in 2005.

Thanks to Patricia Cotti, Freudian Meccano is in possession of the original in German too, *Sigmund Freud: persönliche Erinnerungen*.

Instead of *Sigmund Freud: personal Memories*, the English title prefers *Recollecting Freud*. As long as I know, nobody forgot Freud. And the root of the word comes from the past participle of *recolligere* "gather again" which is the opposite movement to "analysis"... Does the translator imply the book "gather again Freud's torn boots"? As P. Cotti wittily points out in an article to be published in the next issue of *American Imago* the expression "*zerrissene*

Stiefel (torn boots) opens the way for Sadger to return against Freud his Master's vision on History. [See my article on this very subject in Reading Room.] As such Sadger symbolizes the small and shabby beginnings of the great man who later becomes the hero who crushes everything and everybody along his path: "Once he has spoken, no more grass can grow" or "None of those who stood near him or were allowed to approach him would be spared the kick (*der Fusstritt erspart*) sooner or later".

As an anecdote, I will retain from this book one of Freud's public address on sexual abstinence:

"There is much to say about this question, both for and against. Certainly, in general, one must say that as a neurologist, I know of no cases where too much sexual activity has been harmful. Here nature herself in the case of men bars too much activity. On the other hand, however, a good many people suffer from the consequences of abstinence. And perhaps I will have the laughs in the audience on my side if I tell you a humorous story: In every family, there is some kind of aunt who asks the little children stupid questions. So one such aunt once asked an alert six-year-old boy: 'Why do we have teeth?' And she received the fresh, cheeky answer: 'To brush them.' Of course! A silly question deserves just such a smart-aleck answer. 'And why do we have sexual organs?' 'Well now, obviously for abstinence.'" p. 85-86.

Unfortunately, Sadger's book represents the bitter smile of a lost follower who even forgets his discoveries on narcissism and homosexuality and, instead of a conceptual dispute, prefers to strengthen the traits of The Master.

SADGER, ISIDOR ISAAK (1867-1942)



From the Jelliffe lantern slide collection, Oskar Diethelm Library.

[Weill Cornell History of Psychiatry](#)

Austrian physician and psychoanalyst Isidor IsaaK Sadger was born in Neuzandec, Galicia, on December 29, 1867, and died in a Nazi concentrate camp, during the Second World War. An important figure in early psychoanalysis, Sadger began his career as a specialist in nervous diseases and, in 1894, began publishing a series of articles on psychophysiology. One such article, which vaunted discoveries of Paul Flechsig (who would become physician to Daniel Paul Schreber), when read by Freud made him dream the sentence "That's a really *norekdal* style" (*GW*. II-III, p. 302).

A proponent of degeneracy theory, Sadger defined the "tare" (*Belastung*) as an abnormal reaction the central nervous system, and he investigated its incidence in the lives of significant writers. In his early writings, Sadger alluded to "psychical analysis" of hysteria and mentions Freud. He have attended Freud's university lectures in the late 1890s and

began to practice therapies. Along with his weighty concept of “tare”, Sadger also evinced considerable interest in Freud seduction theory.

In 1906, Sadger joined the group of analysts then gathering around Freud. In disregard for psychoanalytic conventions, he took notes in shorthand during sessions and published them *in extenso*. Paying little attention to the works of art when studying lives of famous artists, he preferred to analyze their lives events. As all of that was presented in a blunt manner and plain terms, he earned the disdain of colleagues: Lou Andreas Salomé treated him of “pig”. However, Freud spoke about him to Jung as a "good worker" for his varied research and particularly for his contributions concerning narcissism and homosexuality.

Sadger's texts on homosexuality were published in magazines dedicated to the medico-legal defense of homosexuality. He openly discussed his analyses of homosexuals but maintained his aim was to cure this "perversion". These patients had to promise – indeed, certify – that they would undergo treatment even if the law did not punish their sexual behavior, and to admit that they possibly already had experienced some feeling for the opposite sex (Sadger, 1908). From these analyses emerged an etiology: the homosexual's mother is strong and the father is weak, sometimes absent. Sadger regularly observed recovered childhood memories by his homosexual patients of a precocious love for a woman, most often the mother. Sadger's biography of Heinrich von Kleist, published in 1910, took up thus theme. Freud accepted this discovery and made use of it in his *Leonardo da Vinci* but rejected the essence of Sadger's ideas about object originated narcissism (Sadger, 1908).

Actually, Sadger was the first Viennese analyst to use the term "narcissism," bringing together Wilhelm Fliess's theory of bisexuality and the word "*Narzissmuss*" which had been invented by Paul Näcke about 1899. As such, he developed a theory on the formation of sexuality based on the concept of childhood seduction, in which sexuality manifested by the

adult toward the child is taken up by the child and transformed into a closed circle of adoration for himself. By contrast, Freud created a theory of narcissism in which the role of the object remains to a great extent concealed, an "opaque narcissism" as I coined it several years ago (see in bibliography "Naissance des concepts: autoérotisme et narcissisme", 1984).

Sadger's estrangement from Freud made him either unable or unwilling to profit from his relationship with the Professor in order to escape Austria after the *Anschluss* in 1938. He died in the Theresienstadt camp in about 1942.

Revised version of my article published in the *International Dictionary of Psychoanalysis*, Thomson Gale, 2005.