

A. Introduction

Even though Freud is, today, somewhat out of favor in some circles, Freud is essential for developing an understanding of the intellectual life of the Western world.¹ The reason for studying this lesson is to evaluate the intellectual life within the context of Western civilization. Prior to the spring of 1987, the bulk of this lecture directly concerned the thought of Freud. Because some students already know much of what Freud thought, because people confuse and conflate the various stages Freud developed, and because there are other things Dr. Jirran wants to put into this lecture, the direct presentation of the thought of Freud is in the supplement.

B. Manifestations

Contemporary society exhibits many manifestations of Freudian thought. Freudian derivatives underlie² most, if not all, advertising. If one will consider that straight things often represent the penis and round things the uterus, such simplistic consideration will clarify the Freudian impact upon contemporary society.³

Freudian ideas are gross and ill suited for polite society. The reason these ideas have such a prominent place in this lecture is because they well-illustrate the significance of Freud in getting society itself to face up to nasty realities. On page 517 in the sixth edition, Gianlorenzo Bernini, "The Ecstasy of St. Theresa, 1645-1652" can well be viewed as depicting sexual pleasure as the best depiction of the height of human pleasure, and, as such, appropriate for the relationship between a saint and her God. The industrious student will read the text accompanying the plate for a vivid explication of the point. The reality of what Freud pointed out had been present for centuries. The significance of Freud was in enabling society to deal with that reality.

Now that the problem which Freud helped to recognize, if not solve, is established at a lofty level, a more common level of explanation may be easier to grasp. The following explanation belongs to Dr. Jirran. Most people have had headaches and most headaches are psychosomatic in origin. Most people have experienced headache relief from solving a problem. Freud contributed healthy understanding to this everyday psychosomatic experience. Thinking, which may not be conscious, can cause tension and, then, impact muscles. Freudian thought has lasted because of its therapeutic effects extending to cases far beyond everyday psychosomatic experience.⁴

C. Irrational

Freudian therapy rested on the belief that if the individual neurotic could understand why he behaved, he could make a proper adjustment and lead a normal life. Here Freud departed company with the rationalist tradition of the Eighteenth Century, by saying that reason could not get directly at the unconscious, where the source of trouble lay. The indirect method of reaching the unconscious⁵ was known as psychoanalysis. For a view of the famous couch of Freud, on which patients relaxed while "free associating," which led Freud to make inferences about their unconscious thining, see the photograph on page 922 in the sixth edition of Chambers.⁶

One can get a good measure of the difference between Eighteenth Century rationalism and Freudian psychology by contrasting the older belief in the innocence and natural goodness of the child with the Freudian view of the child as a bundle of unsocial or antisocial drives--a little untamed savage. At bottom, the Freudian was a pessimist, because he did not believe in the perfectibility of people. The Freudian was also something of an idealist, believing in the struggle to make life better here on earth, even if life could not be made perfect.

Students sometimes have had a difficulty understanding the irrational nature of Freud. Freudian psychology was irrational because the drives that motivate people were fundamentally, but not always, irrational and difficult to reach. For example, drives of hunger, sexual fantasies, and destructive thoughts are often unconscious. Just because raising these drives to the conscious rational level was therapeutic did not mean that people generally functioned in such a rational mode. In fact, the Freudian assumption was exactly the opposite: People's conscious reasoning is often contaminated by unconscious motives.⁷

Freud revised his entire theory in 1926. Retrieving "the unconscious" was dropped as a therapeutic goal. Instead, it was recognized that guilt, defenses, and wishes can all be either conscious or unconscious, and that treatment involved resolving conflict. Advertisers are not particularly interested in resolving conflict in any therapeutic sense, only in a sense to get someone to purchase a product.

D. Conclusion

In this lesson, the student has considered aspects of the intellectual life relating Freud to history.⁸ By reading Chambers and the supplement, by studying this lecture, and by thinking, the student has been enabled to evaluate the intellectual life within the context of Western civilization. Even Freud said that he did not know if his theories were civilization specific or not. Freud knew that his theories had validity within the context of Western civilization, but how valid his theories were outside of Western civilization, he did not know.

Supplement

E. Introduction

Moving the section on feminism here was difficult because feminism in the light of Freud seems singularly significant. The following run down on how the psyche works is not designed as a therapeutic foundation, but rather as an unsophisticated sense of what Freud was about.

F. Feminism

Because feminism is more properly a condition of the spirit than any biological function, defining feminism is complex. "Feminism is a critique of male supremacy, formed and offered in the light of a will to change it, which in turn assumes a conviction that it is changeable."⁹ Dr. Jirran is a feminist.

Because Freud was part of his own Nineteenth Century Vienna culture, Freud is sometimes accused of harboring an anti-feminist outlook.¹⁰ This criticism is often associated with Freud's discovers of "penis envy." Freud did teach that many feminine psychological *problems* stemmed from the fact that some women desired a penis, which they could not have. But, Freud trained many women and did not regard them as inferior.

Freud did develop his theory of penis envy from treating *disturbed* adult women who envied the male *irrationally*. Child studies in the 1970s demonstrated that both boys and girls, two to five years old, could envy the opposite sex. Penis envy, then, is a state of unresolved maturation through particular personal conflicts.

Otto Rank was the favored student of Freud, until Rank attacked Freud for sexism. Freud proceeded to attack and so destroy Rank that the theory of Rank's was only recently receiving consideration. Where Freud maintained that women were creatures of instinct, Rank maintained that men and women, both, were characterized by a more rational drive for self-actualization.¹¹

Some current scholarship alleges Freud knew more about actual child abuse in the lives of his hysterical women patients than he was willing to admit.¹² But, why? Because it was easier to tell society that hysterical women patients thought that they had been abused, rather than that they had actually been abused? In 1895, Freud thought that the abuse had been real, but by 1898, he suspected that some abuse was imagined. Some have alleged that the effect of this change was to exculpate Freud from identifying with the abuse, enabling Freud to take the side of the abusers, i.e., from abused women and children against doctors, lawmakers, fathers and husbands.¹³

Freud actually was an advocate against child abuse his entire life. Freud did not abuse children, but others abused the insights of Freud. Some disturbed people were schizophrenic (which Freud misdiagnosed as hysteria) and did have delusions of abuse. From the 1960s to the present, psychoanalysts have consulted to child abuse agencies and protected children.¹⁴ The point Dr. Jirran is making is not that Freud abused children, but that he pointed his theory in the wrong direction, back towards the real victims, children and women. Dr. Jirran does not know enough to contest the theory that others than Freud misdirected the theories of Freud.

Only since 1970 have feminists lifted the voices of abused women and children from mere noise into audible meaning. In 1987 between twenty to thirty per cent of U. S. women experienced sexual trauma by age eighteen. Intellectual life gives meaning to that experience.

In relatively recent times, feminists have stated that the fear of rape is one of the main controls men exercise over women. Such a utilization of the fear of rape is relatively recent, only being traced to the beginning of the Nineteenth Century. The tracking takes place through court decisions and newspaper reports of rape prosecutions. Changing social and economic conditions brought about the use of the fear of rape to control women. Other factors were the rise of the middle class and the urbanization of employment.¹⁵

Several dangers characterize writing the history of women. The first is to assume that men and women formulate their moral values in the same way. Although the following generalization is often not true, there is a sense in which women seem to emphasize nourishing values where men use competitive ones. The second is to take a too materialistic and overly economic approach to history. The third is to regard developments that were progressive for men as also progressive for women, when that may not have been the case. Examples of the third danger are the Renaissance, technological innovation, democratic revolutions, and the "affective" nuclear family that often constrained rather than liberated women. Finally, U. S. historians need to be sensitive that at least in 1989 American sociologists had a well-known practice of ignoring women.¹⁶

G. Structure

In 2004, Dr. Jirran added the following outline.

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The theories of Freud are divided into four parts:

- I. early 1890s Neurological, when Freud thought psychological problems were biological.
- II. 1895 When Freud thought psychological problems were available through hypnosis.

Freud departed company with the rationalist tradition of the Eighteenth Century, by saying that reason could not get directly at "the unconscious," where the source of trouble lay. This departure belongs with part II of his thought. This part has been revised in modern psychotherapy.

III. 1900-1923 Hydraulic (also called Topographic Theory), when Freud developed a variety of drives theories.

IV. 1923-1939 Structural when Freud changed his theory from repressions causing anxieties to anxieties causing repressions.¹⁷

The above outline is sophisticated and not well known.¹⁸ The following description of Freudian thought is far less sophisticated, mixing and matching the various parts of Freudian thought in an almost irrational matrix. Except for the last paragraph, bulk of the rest of this section, G. Structure, used to be part of the main lecture. The current main lecture assumes that the following is already understood.

From his clinical experience, Freud (1856-1939) worked out a system of psychology that has had a very great influence on some basic conceptions of human relations. Each person is born with a set of drives (part III) that arise in the unconscious (part II) as expressions of the id or desires (part IV). Since 1926, sex and aggression can be either conscious or unconscious in Freudian theory. Freud used the term "id" in order to avoid moralistic overtones. These id drives sought expression, which in infancy were notably uninhibited by restraint from the conscious mind. The restraints or defenses we know today, may well be either conscious or unconscious.

The infant found himself restrained and frustrated as he grew and his mind was formed. He became conscious of the fact that some of the things he wanted to do were objectionable to those closest to him and on whom he was dependent. He himself therefore began to repress those drives from his id. With this dawning of consciousness of the worlds outside himself, he developed another part of his psyche, the ego, and the superego in such a way as to facilitate participation in a social system.

The ego was the individual's private censor (part II, as developed between 1900 and 1905), his awareness that certain drives from his id simply could not succeed. The superego, in a way, was what common language called "conscience," the response of an individual as part of a social system in which certain actions were proper and others improper. Both ego and superego acted to curb, restrain, and suppress the individual.

The main lecture begins by pointing out that, today, Freud is somewhat out of favor. At least that is what the general public thinks. The reality is that what is in vogue today rests in the first part of Freud, biological. Psychiatrists today favor treating patients with drugs, rather than psychoanalysis. Dr. Jirran regards the reason for the preference in the high cost for psychoanalysis. He sees drug treatment as one more layer of inhibition, but effective inhibition. He also looks to psychoanalysis as remedying the underlying causes of psychological trauma.

H. Practice

The most famous of the Freudian phases was the Oedipal. Around three to five years of age (presently revised and extended to two to six), the boy began to see his father as a rival for the affections of his mother (revised to include the mother as a rival for the father). Fearing that his father (revised to include mother or both) might castrate him, the boy repressed his affection for his mother and identified with his father (revised to include vice versa). The young girl underwent an analogous experience. Freud did theorize that since girls assumed that they had already been castrated, they developed weaker superegos. Analyst researchers disproved this theory.¹⁹ Such ideas cause great difficulty. Since 1960, theorists have devoted more attention to pre-Oedipal relationships.²⁰ Careful clinical research has found out that boys also want to be girls and have babies. The problem is not the quick wish, but acceptance of the difference between the sexes. This acceptance is part of normal development.

Those drives of the id and in most of its phases, the superego, were a sort of great reservoir of which the individual was not normally aware. They were part of his "unconscious." In a mentally healthy individual, enough of the drives of the id succeeded that he felt contented. This fact remains important. Even the healthiest individuals needed to repress or modify, sublimate, and channel a great deal of the id drives. Successful repression the Freudians accounted for in part at least by a process they called "sublimation," whereby the healthy individual somehow found a new and socially approved outlet, e.g., some mental activity such as the writing of poetry or music, or some physical activity, such as athletics.

With the person suffering from an anxiety disorder, suppressed drives were forced back into the unconscious without sublimation, where they, so to speak, festered, trying to find a suitable outlet, but only finding unsuitable ones. Freud discarded this part of his theory in 1926. In 2004, the revised theory is that conflict between wishes and guilt lead to anxiety, which then leads to defenses, such as repression and symbolization or psychosomatic symptoms. This could result in symptoms of a great variety of illnesses. The reference in the major lecture to headaches, fits here. The neurotic person was maladjusted to his surrounding reality. If he became totally maladjusted and severed himself totally from reality, he was psychotic and lived in an utterly unreal private world of his own. This aspect of Freudian theory remains important.

Especially in his earlier years, Freud held that the id was almost completely sexual in nature. The id contents, so to speak, was libido (la beed' o), from the Latin for desire, with strong overtones of "lust." Freud claimed to have found evidence of sexuality even in the behavior of infants. Western society frowned on recognizing such earlier manifestations of sexuality.

Mothers in the days of Freud would try to prevent the child from sucking its thumb. Freud did not approve of such prevention. In Freudian terms, such sucking was a symbolic, obvious, and harmless form of eroticism. This developed in part II of Freud's thinking, 1900-1923). Other forms of infantile sexuality met with even stronger disapproval and subsequent repression. Freud believed this repression was the main source of difficulties in the neurotic person. Since irregular manifestations of sexuality were strongly condemned by society, the individual driven to them by his unconscious either suppressed them or felt a great sense of guilt from indulging them. Either way, he might end as a neurotic.

I. Jewishness

Freud was a godless German Jew.²¹ Because Freud was so Viennese, such a claim is bound to cause controversy. The evidence does seem to indicate that Freud thought of himself as a scientist first, a Jew second, and a German, rather than an Austrian, third. Freud denied any affinity between science and religion. His Jewish atheism was fundamental to his scientific discoveries. There is a sense in which one born into Judaism is then unable to break the Covenant God has made with the Jewish people. In this way, even an atheist can remain a Jew. Freud alienated many Jews with his book Moses and Monotheism, where he argued historically, analytically, and linguistically that Moses was an Egyptian.

Despite the comments above separating Freud from the Enlightenment, his biographer, Peter Gay, portrays him as the "last philosophe." Freud was like Voltaire in that he railed against religion. Gay set Freud down among pan-European giants such as Voltaire, and Darwin. Freud belongs among more influential people than that: Einstein and Marx, both of whom also had Jewish origins.

Contrary to Gay, Robert S. Wistrich, the recent author of The Jews of Vienna, described the intensity of Jewish feeling in Freud.²² Dr. Jirran, unpersuaded by either Gay or Wistrich, thinks of Freud as Jewish, though not encumbered by the politics of Judaism against the truth. While the following sentence reads well, Dr. Jirran and better thinkers everywhere are unconvinced of its accuracy:

The inherent duplicity of their situation produced for a whole generation of . . . young Viennese Jews . . . the kind of localized neuroses out of which Sigmund Freud was eventually to construct his universalist psychoanalytic typology.²³

Anti-Semitism is an important part of Western Civilization. The phenomena is scattered through the text, Chambers. Dr. Jirran would like to pause here for a more direct examination.

Anti-Semitism was a European phenomenon. When Judaism is regarded as a state, rather than as a religion, places like France have problems incorporating Jews into their national identity. As a result, some have portrayed French Jews as abandoning their Jewishness.²⁴ The work of French historians helps explain Freud to Dr. Jirran. An examination of the French situation helps understand how Western civilization accepts Freud.

Toward the end of the Nineteenth Century and continuing through the Twentieth Century, Jews were wrongly attacked for being cosmopolitan, rather than French, for dominating the French economy, and for being sexually perverted and nomadic. These attacks deftly avoided the fact that a significant change had taken place in Jewish society, namely involvement in the French public sphere.²⁵

The French public sphere, however, offered no safe refuge. France was divided among those who favored the Republic and a strong central government and those opposed. The opposition attacked not only the Republic, but also the Jews.²⁶ The opposition was religious, Christian. Thus it came to pass that Jean-Paul Sartre's essay, Reflexions sur la question juive, published in 1946, basically maintaining that the Holocaust must never happen again to anyone, has remained a viable atheistic intellectual force to the present.

The Dreyfus case played out in France between 1894 and 1899. Attention is called to the Dreyfus case in the readings for this topic on pages 828, 858, 858f, 934, 956 in the sixth edition of Chambers.²⁷ The case itself is developed in the readings for Topic 25, Marx, on page 858.²⁸ Dreyfus was a Jew, convicted of treason because of anti-Semitism, anti-Semitism in which Catholics participated too readily. French Catholics were afraid of the socialists whom they associated with the Jews.²⁹

In 1893, French candidates outdid themselves running on anti-Semite platforms. The most significant deputy was Bonapartist Joseph Lasiers, from the electoral district of Condom.³⁰ Royalists opposed the Bonapartists. In 1882, the Royalists linked "absence of faith in God to support of non-French interests when they ridiculed the atheist Victor Schoelcher as 'the deputy of the Negroes' for his role in abolishing slavery in the French empire."³¹ From a distance of a hundred years, the atheist and the Jew were right; the Catholics were wrong. In the end, Royalists and Bonapartists, though political opponents, agreed that:

public schools without God would destroy respect for civilization and tradition. Subsequently, Royalists and Bonapartists collectively began to define a new right grounded in an extreme interpretation of what Christianity represented: tradition, hierarchy, and the "folk" (the authentic French). By 1898, they were defining all struggles in simplistic dichotomies: . . . Christians versus Jews, "folk" versus urban dwellers.

The French experience is part of why so much effort is made to keep church and state separate in the United States.

J. Conclusion

The course goal for Freud is to evaluate the intellectual life within the context of Western civilization. The criteria is according to the chronology, personalities, places, and degrees of certitude warranted. Students are reminded to read, study, think, and prepare a comment. The incompatible inseparables at work here are those between faith and reason, value and fact, morality and science, each claiming to be the path to truth. Freud straddled both, replacing faith in God with faith in nature; moral values with social values; morality based on the word of God with morality based on human goodness. Freud also replaced reason with the irrational, facts with inferences, science with feeling.

Dr. Jirran is uncomfortable showing this paragraph to other scholars because his sense of the incompatible inseparables is unique to himself. He finds that his own students are best suited to judge the validity of the above characterization of Freud. The application of the incompatible inseparables to Freud comes at the request of students trying to follow the tensions he senses in Western civilization.

Comments on the Seventh Edition of Chambers, pages 985-993 tba

In the opinion of the professor, Chambers is the most scholarly textbook on the market. Chambers well represents mainstream thinking in the history profession. The professor, however,

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disagrees in many significant ways with mainstream thinking. Some of these disagreements are set forth above and others in the following comments.

Page Column
Paragraph
Line

Footnotes

¹ Bertram Wyatt-Brown, "The Mask of Obedience: Male Slave Psychology in the Old South," The American Historical Review, 93 (December 1988): 1230.

² In terms of unconscious drives. Written response from Tom Bond, May 6, 1987, to my request that he critique this lecture. I am alone responsible for anything awry in this lecture.

As a sort of footnote to these footnotes, I probably could not have had anyone more competent than Tom Bond look at this at the time he did. While I did not realize what I was doing at the time, I actually interrupted his study for comprehensive doctoral examinations in psychology for which he was standing that very afternoon. On that particular afternoon, he was expected to know more about psychology in general--the very type of knowledge needed to critique this lecture--than any one of his professors. That is why his doctoral examination was conducted by a group of professors. No one professor was willing to regard himself a fully competent to judge what Dr. Tom Bond then knew.

Several days later, I sent the May 8 edition to Tom, with the following comment: "Since your name is plastered all over my documentation, please gander before others squawk. After your exams is fine. Thanks. Ray."

Tom replied: "Looks better to me. It's hard to `cover the field' in a couple of pages. TB"

On April 9, Good Friday, 2004, I asked Jerome S. Blackman, M.D., a psychoanalyst-colleague, to do likewise. Mainly without attribution, I am incorporating his comments into the July 2004 edition.

³ I agree with Tom Bond that this statement is far too simplistic to be of much value at a very technical level. This statement does have merit, however, for offering some insight into the bombardment of contemporary advertising.

A less accessible and less gross testimony to the impact from Freud may be traced in the Oxford English Dictionary.

Adolph Grunbaum, a professor of philosophy and a research professor of psychiatry at the University of Pittsburgh, as quoted in Chris Raymond, "Scholarship: Study of Patient Histories Suggests Freud Suppressed or Distorted Facts That Contradicted His Theories: Historian of science reveals evidence against psychoanalysis in an article to be published next month," The Chronicle of Higher Education, Vol. 37, No. 37 (May 29, 1991), pages A5-A6.

⁴ I have no argument with Tom Bond that getting rid of headaches is no proper way in which to characterize Freudian therapy. My aim here is to offer the unsophisticated student something with which to relate.

⁵ Through free association, dream analysis and analysis of resistance and transference. Tom Bond written response, May 6, 1987.

⁶ Page 1036 in the fourth edition of Chambers, page 1141 in the fifth edition.

⁷ Tom Bond pointed out, May 6, 1987, that adult mental health according to Freud consisted of adjusting to inner conflict. My point is that that adjustment is ordinarily occurring outside the realm of conscious reason.

⁸ For the then current state of scholarship on Freud, see Carl E. Schorske, "Politics and Patricide in Freud's Interpretation of Dreams," The American Historical Review, Vol. 77, No. 2 (April 1973).

⁹ Linda Gordon, "What's New in Women's History," in Feminist Studies/Critical Studies, ed. Teresa De Lauretis (Bloomington, 1986), 29. See also a longer-winded but essentially similar definition in Cott, Grounding of Modern Feminism, 4-5. All of the preceding is as cited in Nancy F. Cott, "What's in a Name? The Limits of 'Social Feminism'; or, Expanding the Vocabulary of Women's History," The Journal of American History, 76 (December 1989): 826, footnote 32.

¹⁰ Tom Bond pointed out, May 6, 1987, that Anna Freud and Karen Horney have striven to better this outlook.

¹¹ Keith Sward, "Self-Actualization and Women: Rank and Freud Contrasted," J. Humanistic Psychology, Vol. 20, No. 2 (Spring 1980), pp. 5-18. This notwithstanding, Carl Rogers generally receives principle credit for the notion of self-actualization. Nancy Gordon Seif, review of Esther Menaker, Otto Rank: A Rediscovered Legacy, in Contemporary Psychology, 1983, Vol. 28, No. 9, pp. 663-4.

¹² Chris Raymond, "Scholarship: Study of Patient Histories Suggests Freud Suppressed or Distorted Facts That Contradicted His Theories: Historian of science reveals evidence against psychoanalyst in an article to be published next month," The Chronicle of Higher Education, Vol. ??, No. ?? (??), pages A4-A6. The scholar is Frank J. Sulloway, writing in the June 1991 issue

of Isis. On June 6, 2000, the professor did not locate this article in various indices, Education Index, volumes 27-47; Comprehensive Index of Journals of Education, Jan/Jun. 90--Jul-Dec 97; plus a search of Vol. 41 of the microfilm Chronicle. The professor intends to check Isis.

¹³ Brina Caplan, "A Brutal Bias," review of Jeffrey Moussaieff Masson, The Assault on Truth and A Dark Science: Women, Sexuality, and Psychiatry in the Nineteenth Century, in SAVVY (February 1987), p. 70. I am indebted to Professor Carolyn E. Davis for calling this review to my attention.

¹⁴ See, for example, Jerome S. Blackman, M.D., "Intellectual Dysfunction in Abused Children," Academy Forum, Vol. 35, No. 1,2 (Spring/Summer 1991), 7-10.

¹⁵ Michael B. W. Sinclair, review of Anna Clark, Women's Silence, Men's Violence: Sexual Assault in England, 1770-1845, The American Historical Review, 94 (February 1989): 135.

¹⁶ Linda L. Clark, review of Christie Farnham, editor, The Impact of Feminist Research in the Academy in The American Historical Review, 94 (June 1989): 700-701.

¹⁷ A more modern treatise on structural theory is Jacob A. Arlow and Charles Brenner Psychoanalytic Concepts and Structural Theory (1964, 1993)

¹⁸ The outline and other aspects of this lecture profited from comments made by the psychoanalyst Jerome S. Blackman, M.D. in the Spring and Summer of 2004.

¹⁹ S. Abend, C. Brenner, O. Kernberg, S. Kramer and others have devoted much study to the female oedipal state. Nagera Humberto (1970s-1980s) defined nine possible permutations.

²⁰ Michael E. Lamb, "Fathers and Child Development: An Integrative Overview," in The of the Father in Child Development 2nd ed., Michael E. Lamb, ed. (New York: John Wiley and Sons, 1981), pp. 7-8.

²¹ William M. Johnston, review of Peter Gay, A Godless Jew: Freud, Atheism, and the Making of Psychoanalysis in The American Historical Review, Vol. 94, No. 1 (February 1989): 100-101.

²² William McCagg, review of Robert S. Wistrich, The Jews of Vienna in the Age of Franz Joseph, The American Historical Review, Vol. 96, No. 4 (October 1991), pages 1237-1238.

²³ Robert S. Wistrich, The Jews of Vienna in the Age of Franz Joseph, page 558 as cited by the review by William McCagg in The American Historical Review, Vol. 96, No. 4 (October 1991), page 1238. Franz Joseph (1830-1848-1916).

²⁴ Richard I. Cohen, review of Pierre Birnbaum, Un Mythe politique: La "Republique juive"; De Leon Blum a Pierre Mendes-France, The American Historical Review, Vol. 95, No. 1 (February 1990), pages 178-179.

²⁵ Richard I. Cohen, review of Pierre Birnbaum, Un Mythe politique: La "Republique juive"; De Leon Blum a Pierre Mendes-France, The American Historical Review, Vol. 95, No. 1 (February 1990), page 179.

²⁶ Richard I. Cohen, review of Pierre Birnbaum, Un Mythe politique: La "Republique juive"; De Leon Blum a Pierre Mendes-France, The American Historical Review, Vol. 95, No. 1 (February 1990), page 179.

²⁷ Page 1163 in the fifth edition of Chambers. This edition of Topic 32, Freud is being revised before getting beyond the sixth edition.

²⁸ Page 1043 in the fifth edition.

²⁹ Nancy Fitch, "Mass Culture, Mass Parliamentary Politics, and Modern Anti-Semitism," The American Historical Review, Vol. 97, No. 1 (February 1992), page, 69.

³⁰ Nancy Fitch, "Mass Culture, Mass Parliamentary Politics, and Modern Anti-Semitism," The American Historical Review, Vol. 97, No. 1 (February 1992), pages 72-73.

³¹ Nancy Fitch, "Mass Culture, Mass Parliamentary Politics, and Modern Anti-Semitism," The American Historical Review, Vol. 97, No. 1 (February 1992), page, 86.