

## Remarks on Freud's Anti-Semitism & Einstein's Delusions

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[All of the below from *Recollecting Freud*, 1930, by Isidor Sadger, who literally idolized Freud but was “administratively” done away in a crematorium at the hands of the Nazi’s—allegedly to stop Sadger’s book *Recollecting Freud* from being published.]

I cannot believe it was just the rarity of Christian disciples that induced Freud to make every single one of them his most special favorite. Yet the fact is that one such Christian follower was liked far more than ten of his Jewish ones. Each of them from the outset was in the master’s good graces even if he was just one of the completely common crowds, even, indeed, if he was inferior. (pg. 97)

Basically, Freud saw in every Jew who unfailingly stood with his people something that went against his ***German national consciousness*** even though it was precisely because of his Jewishness that the German scientific establishment had shunned him. [*That is a false statement, Freud was shunned by the German scientific establishment, because he was crazy*] As amiable, charming, and appreciative as the Professor was towards the most insignificant Christian, he could be surly towards his able Jewish colleagues. If he did not wish a Jewish student well—and how readily this was the case!—he would find fault with the tiniest grammatical error or he would in the conversation “praise” the student’s diligence by which he meant to say: You have read a great deal but what you are lacking is simply your own ideas. Most characteristic, however, was his relationship to the favorite of the gods, C.G. Jung. (bold and italic added, pg. 97-98)

Freud said to his disciples “with fierce agitation” . . . :

You are for the most parts Jews and for that reason you are not suited to make friends for the new teachings. **Jews must resign themselves to being cultural dung. I must find a connection to the academy!**” [bold emphasis added by Sadger] (pg. 98)

[Note: one can be sure, from other of Freud’s language usages that he did not use the word “dung”, but the more common term]

After all of this, I need to strongly emphasize: It is not the case, as Freud maintained, that he had always felt like a Jew. He would have liked best to have been a German and was only **condemned to go back to despised Judaism much against his will.**” (bold added, pg. 99)

The reader may recall, the following anti-Semitic remarked by Freud at age 17, along with many others cited in my books:

Now this Jew talked in the same way as I heard thousands of other talk before, even in Freiberg. His very face seemed familiar—he was typical. . . He was cut from the cloth from which fate makes swindlers when the time is ripe: cunning, mendacious. . . I have enough of this lot. In the course of the conversation I learned that Madame Jewess and family hailed from Merseritsch: **the proper compost-heap for this sort of weed.**” (bold added here, but not in my book, p. 243, *Passion for Murder*)

Now after all these anti-Semitic remarks and many more, we learn being born a Jew was a “miracle” that other races did not enjoy—even though Freud was an atheist, it was a “miraculous thing”, as he proclaimed, to carry that “thing” of being a Jew!

## Freud’s Jewish Miracle

In a 1936 letter (written in English) on the death of his friend and early British supporter Montague David Eder, Freud evoked that 'common mental construction' which sets the Jew apart: 'We were both Jews and knew of each other that we carried that miraculous thing in common, which inaccessible to any analysis so far makes the Jew.' (*Freud, Race and Gender, from Jewish Exploration of Sexuality, Volume 1, Jonathan Magonet, pg. 145*)

And now, more sad news. Albert Einstein, in the opening passage of his correspondence with Freud in *Why War*:

I greatly admire your passion to ascertain the truth—a passion that has come to dominate all else in your thinking. You have shown with irresistible lucidity how inseparably the aggressive and destructive instincts are bound up in the human psyche with those of love and the lust for life. At the same time, your convincing arguments make manifest your deep devotion to the great goal of the internal and external liberation of man from the evils of war. This was the profound hope of all these who have been revered as moral and spiritual leaders beyond the limits of their own time and country, from Jesus to Goethe and Kant. It is not significant that such men have been universally recognized as leaders, even though their desire to affect the course of human affairs was quite ineffective. . . **I offer these suggestions to you, rather than to anyone else in the world, because your sense of reality is less clouded by wishful thinking than is the case with other people and since you combine the qualities of critical judgment, earnestness and responsibility.**" (bold added, from *Why War*, pg. 2; 1931).

The reader can check the accuracy of the quotation from Einstein. see:

<http://www.public.asu.edu/~jmlynch/273/documents/FreudEinstein.pdf>

In *Passion For Murder* I do deal with the Einstein/Freud exchange of letters, *Why War*, but I made no comments about Einstein's horrific failure to know anything of what he was talking about. Probably, I was too busy delineating the commonality of Freud's philosophy and Hitler's—which I detail in my book. So, this is the first comment I've made about Einstein and this matter.

How clouded was Einstein's "sense of reality" and how "clouded by wishful thinking" to think that our Serial Killer, S. S. Freud, was a man of "passion for truth", etc. It makes me sick! Obviously Einstein really did not read Freud, certainly not his most famous work, *Interpretation of Dreams*—full of his murderous hatreds!

Indeed, in the same year as publication of *Why War*, 1931, Freud was broadcasting far and wide his latest incest propaganda (*3 Theories of Sexuality*) as chief cheer-leader for general sexual relations between sons and mothers and brother's with sisters—as the most fulfilling of all human experiences. And he tells us we should all strive for self-fulfillment in these ways—also a little necrophilia, if you like, and even permissible some acts of cruelty to horrible to mention, if your appetites require it. In 1931, Freud was also admitting in private letters that he was a Fanatical Jew! And at the same time, 1931 spurning association with the Hebrew University and the "deluded" Jews who persist in their religious Zionist fantasies—wanting to make an old Herodian relic of a wall into a religious vision.

Einstein himself *hated* German nationalism, hated Germans, (long before WWII). Later he didn't even want to speak German to a German. He renounced his German citizenship in early youth because of his hatred for Germans. Now, here, he forgets all that and falls on his knees to Freud! Were he not Jewish, who thinks the situation would have been the same?

[One of the greatest scientists of the 20<sup>th</sup> century, Einstein, is "Freud-stupid"—another of the greatest scientists of the 20<sup>th</sup> century, Heisenberg (the theory of Quantum Mechanics) sold Nazi flags on the street corners of Berlin, and worked on the Atom Bomb for Hitler (He himself confesses to the fact in his own book on his life, *Beyond Physics*). Jung was put in power at the Berlin Psychoanalytical Society by Hitler and was forced to use Hitler's *Mien*

*Kampf* as the founding “bible”, instead of Freud’s *Die Traumdeutung*. So, in a sense, the “Aryan” Jung did save, for a time, Freud’s virtually exclusively Jewish cult of medical and lay “disciples” from being associated with the Jewish National cause. In about 1931, Dr. Stekel spoke of creating for the new state of Israel a new group of those who have adopted the new Jewish Science of psychoanalysis and should put Dr. Immanuel Velikovsky in charge of them all.

Einstein participates in a charade by saying he “offer[s] these suggestions to you, rather than anyone else in the world. . .” The whole thing was set-up, Einstein was asked to engage in a dialog with Freud on the subject of War—that’s the only reason they ever had the exchange of letters in the first place, published as *Why War*. Einstein was not going around wondering to whom he should offer his suggestions and came up with the idea to offer them to Freud—“rather than anyone else in the world.” The whole thing is insincere, untrue, actually a fraud.

These are true things, not said with malice by me, but with a kind of anger and sadness for the “failure of the free”—as I wrote in *Passion for Murder*.

P.S. Sadger’s book is full of examples of Freud’s “sadism”. It should be read as the confessions of a decades-long intimate friend of Freud’s, who, despite being crazy enough to consider him his religious “Master” was not so crazy that he didn’t know what kind of person Freud really was. And that’s a lot better than Einstein did.

**end**