

WHAT IS THIS PROFESSOR FREUD LIKE?: A DIARY OF AN ANALYSIS WITH HISTORICAL COMMENTS. Edited by Anna Koellreuter. New York: Routledge, 2016. 140 pp.

Anna Koellreuter, Ph.D. is a psychoanalyst and clinical psychologist who practices in Zurich, Switzerland and writes about the analysis of women by women and other feminist psychoanalytic subjects. Her grandmother, Anne Guggenbuhl, traveled from Switzerland to Vienna in 1921 for psychoanalysis by Sigmund Freud, four months of six times weekly sessions for a total of 80 sessions. More than 28 years ago, seven years after her grandmother died, a letter from Freud to Anne Guggenbuhl, which discusses the conditions for the analysis, was discovered. And shortly after the letter was discovered the diary was found as well. The book tells the story of the diary, includes the diary itself (93 pages), visual material relating to Anna Guggenbuhl's life, notes by the author about the analytic process, and comments by Karl Fallend, Ernst Falzeder, and Andre Haynal.

Karl Fallend is a professor of social psychology at the August Aichorn Institute in Graz, Austria, who wrote about the history of psychoanalysis, and its rapid development after World War I. He refers to the triad of "internalization, institutionalism, and professionalism of psychoanalysis" in the early 1920s, which also followed the ascendancy of Austro-Marxism in Red Vienna.

The mass movements of these revolutionary times also concerned Freud, who was probably working on *Group Psychology and the Analysis of the Ego* during Anna Guggenbuhl's analysis. Fallend believed that Anna Guggenbuhl went to Vienna not only to be treated by the famous Freud but also because "she could expect to meet with more tolerance, understanding and openness for the particular problems there" (p. 78).

He contends, "She was drawn to the great social movements raised by the workers and the youth, especially to the international women's movement" (p. 78). For the first time in Austrian history women were granted the status of citizens. This was attractive to Anna G. as was the revolutionary experiment in the Soviet Union. She, like Freud, was also

drawn to Arthur Schnitzler, the playwright and spokesperson for sexual liberation. But Freud maintained his distance from Schnitzler for fear that the similarity in their views would make some question Freud's own originality. Schnitzler's play, which opened in Vienna in 1921, was met with anti-Semitic protests and it is likely, according to Falzeder, that Anna G. "experienced an open everyday anti-Semitism" (p. 78). However, there is no mention about anti-Semitism in the diary. Was this considered a taboo subject in the analysis? Harold Blum has written that Freud did not write about the anti-Semitism that his patients encountered in his case histories.¹

Ernst Falzeder is a prolific contributor to the literature on the history, theory, and technique of psychoanalysis, and his *Psychoanalytic Factions: Mapping the Psychoanalytic Movements* is a monumental contribution to our understanding of the relationships of the founders of psychoanalysis to their disciples. Falzeder points out that there is a lot of evidence that Freud did not follow his own technical rules.² There is a lot of information about how Freud actually practiced from memoirs of former analysands, interviews with former analysands, and reports in secondary literature. The list of Freud's former analysands who have written about their analysis is long. We will subsequently consider an account by H.D. and compare it with the diary of Anna Koellreuter's grandmother.

In the second category, interviews with former analysands, the most extensive works are the interviews of Paul Roazen with 25 of Freud's former patients.³ Falzeder contrasts Freud's recommendations for restraint and abstinence with his reacting "in a spontaneous, moralistic, hurt, angry, loving, teasing or effervescent manner" (p. 91). In another paper, Richards and Lynch have written about how a psychoanalyst develops a technique to counter his own anti-therapeutic tendencies. For example, we contend that Kohut stressed empathy to counter his own narcissism. Freud stressed abstinence to counter his own activism and his wish to

¹ Blum, H. P. (2010). Anti-Semitism in the Freud case histories. In *The Jewish World of Sigmund Freud: Essays on Cultural Roots and the Problem of Religious Identity*, ed. A. Richards. Jefferson, NC: McFarland Books. p. 83.

² See Falzeder, E. (2015). *Psychoanalytic Factions: Mapping the Psychoanalytic Movements*. New York: Routledge.

³ See Roazen, P. (1993) *Meeting Freud's Family*. Amherst, MA: Univ. of Massachusetts Press.

intervene in the lives and affairs of his patients. And with the Rat Man, Freud wrote, "He was hungry and was fed."⁴ Also, there is evidence (Kardiner, Grodek, Doolittle) that Freud preferred the paternal to the maternal transference role.

Freud was also willing to make financial compromises in the treatment of his patients. He supported the Wolf Man financially when he lost his fortune and he promoted the establishment of the free clinics where patients were treated without fees. Freud's rule was that every analyst should donate one free analysis or the money from one of his paying patients. Freud did the latter.⁵ The "bottom line," according to Felzeder, is that Freud was more liberal in practice in contrast to his conservative stance that he recommends in his writing on technique: "Freud broke his own prohibitions. He also allowed his students to break the rules as long as what the analyst did was not in the service of personal gratification for the analyst but was in the interest of the patient!"⁶

I think we need to consider how the rigidity and slavish attention to rules about setting, frequency, and interventions—developed in American psychoanalysis during the forties and fifties—was promoted by the émigré analysts, many of whom had been close to Freud. Two explanations have been offered. The first is that the émigré analysts were relatively silent, and said very little, because they were not fluent enough in the language of their patients. The second is that these two decades were the psychoanalysis of plenty, with plenty of candidates, and plenty of patients if the analyst and the analysand were aware, and there were many candidates/patients waiting to replace them if they complained about the austere atmosphere.

The third discussion is by André Haynal, a Swiss psychoanalyst who was the supervising editor of the Freud/Ferenczi correspondence. Haynal addresses the "Guggenbuhl case study" more directly. Haynal's contribution is a meditation on the treatment, which he considers more a psychoanalytic psychotherapy than a psychoanalysis. He notes the

⁴ Freud, S. (1909). *S.E.* 10, p. 303.

⁵ See Danto, E. (2007) *Freud's Free Clinics: Psychoanalysis and Social Justice 1918-1938*. New York: Columbia Univ. Press.

⁶ Blum, H. P. (2010). "Anti-Semitism in the Freud case histories" by Harold P. Blum. In *The Jewish World of Sigmund Freud: Essays on Cultural Roots and the Problem of Religious Identity*, ed. A. Richards. Jefferson, NC: McFarland Books. p. 95.

absence of transference and countertransference and of "affective exchange," and believes that Freud will look to Ferenczi to introduce more of the interpersonal dimension. He faults Freud for being too influenced by his own concepts and theories, looking for their validation in the material presented by his patient rather than getting closer to her own concerns and experiences. The central hubs of his theory built around the Oedipal complex are the "father, Oedipal jealousy, the wish to substitute the same sex parent, fear of castration, bisexuality" (p. 106).

And the larger methodological problem looms large over the diary. How accurately does the patient remember what happened and how veridical is her account of what Freud said and interpreted? I think readers will have to answer this for themselves as they read Chapter 2, *Diary of an Analysis*, April 1921. This chapter is followed by the illustrations and Chapter 3, by the editor Anna Koellreuter herself, "Being Analyzed by Freud 1921—Note about the Analytic Process." The editor had a close relationship with her grandmother who hardly talked about her analysis. After she found the diary she had to struggle with the question of whether the grandmother would have wanted her to publish parts of the diary. She concluded that she would. Her grandmother had a clear idea about what her goal was in the analysis: whether or not after seven years of engagement whether she really wanted to get married. Anna Koellreuter comments on her grandmother's willingness to talk about sexual matters, and she was clearly familiar with Freud's writings about sexuality. Her copy of Freud's *Three Essays on a Theory of Sexuality* was "so well thumbed that it nearly came apart" (p. 56).

Anna Koellreuter offers three takes on Freud's interpretations: they are suggestive, leading, symbolic, and deductive. She discusses five extracts that show the way Freud works, which seem to me counter to Haynal. Freud did interpret the transference although he focused more on the then and there, rather than the here and now. Anna Koellreuter also tells us something about the outcome of the short treatment. Her grandmother returned to Zurich, called off her wedding, and then joined her brother in Paris and got a position in a psychiatric clinic. She married a sculptor from Brienz, Anna Koellreuter's grandfather, in 1923, had four children, and they stayed together for 60 years until her death. She returned to Zurich after the war broke out in 1939. Anna

Koellreuter wonders why her grandmother did not become an analyst herself. I do as well.

But it seems clear she had a good life. Her brief analytic encounter with Freud was a success. Was it the relationship or Freud's interpretations that made the therapeutic difference? My sense is that the case illustrates the dictum offered by Charles Brenner that the best way to establish a therapeutic alliance is an apt interpretation.⁷ I think in this account we sense Freud the interpreter and Freud the caring, engaged person. A good take away from this account for all.

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⁷ Brenner, C. Personal Communication.