into its fold, in spite of its being situated on the border of Asia, should have chosen it for its 1983 Conference.

I am sure I am interpreting the feeling of our membership in extending to the Israeli Society our heartfelt congratulations on past and present achievements and all our best wishes for its future scientific development and continued participation in the psychoanalytic movement.

Adam Limentani, MD

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Pioneers and Psychoanalysis: Beginnings of the Psychoanalytic Movement in Eretz Israel

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Abstract. This paper examines the historical correlation between the pioneering spirit and the development of the psychoanalytic movement in Eretz Israel. Three different periods are outlined: the early stages following the Balfour Declaration, the 1930s, influenced by the rise of the Nazis, and finally, achievements accomplished following the establishment of the State of Israel.

Early Works

Major events connected with psychoanalysts and leading to the establishment of the Israel Psychoanalytic Society already have been described in several publications by Gumbel (1–3), who has become the official historian of the psychoanalytic movement in Israel. Brandt (4) and Friedjung (5) reported on the functioning of the Palestine Institute of Psychoanalysis (1933–4) and on the psychoanalytic educational work among young Jewish immigrants. Their papers were published in 1950 in a memorial volume dedicated to Max Eitingon, edited by M. Wulff (6). In 1977, Winnik (7) reviewed the development of psychoanalysis in Israel. Therefore the present paper will try to avoid repetition of previously published data. The author intends to draw attention to events and facts relevant to the pioneering psychoanalytic movement in a new social environment, as reflected by the personal history of pioneer figures.

The development of psychoanalysis in Palestine, and later Israel, is strongly related to the re-establishment of a nation in its ancient homeland. It reflects the intense struggle of generations devoted not only to survival but also to the establishment of a new social order. The first analyst to come to Palestine was

Max Eitingon, who, in 1910, made a short visit. However, he returned to Germany after realizing that the fulfillment of his Zionist aspirations at that time would have forced him to forsake his relationship with Freud and eventually to give up psychoanalysis (1).

Freud himself, affected by his traditional Jewish background, was preoccupied with, but ambivalent about, the land of his forefathers. On December 10, 1917, under the pessimistic impact of the First World War, he wrote to Karl Abraham:

> The only cheerful news is the capture of Jerusalem by the English and the experiment they propose about a home for the Jews (8).

Already in 1920, in a letter to Ernest Jones, Freud expressed pleasure at hearing of the great interest in psychoanalysis in Palestine from Dr. Chaim Weizmann, the famous Zionist leader and later first President of Israel. Immigrants from Eastern Europe arrived in Palestine with few clothes and personal belongings but with copies of 'Das Kapital' and 'Die Traumdeutung' ('The interpretation of dreams') under their arms (8).

The promised land, which Freud wanted always to see, kept him preoccupied until his death. It seems to be no coincidence that in the last part of his life he wrote 'Moses and monotheism'. In his letter to Arnold Zweig in 1932, he wrote about this land which created 'religions, sacred frenzies, and attempts to conquer the outer world of appearances (Scheinwelt) by means of the inner world of wishful thinking (Wunschwelt)', stressing also his own indefinable ties to this part of his ancestor's past (9).

David Eder: Socialist, Zionist and Psychoanalyst

After the publication in 1917 of the Balfour Declaration, which provided the basis for the establishment of a Jewish homeland in Palestine, a British Zionist Commission was appointed and undertook its duties in Jerusalem in 1918. Among its members was David M. Eder, a London-born Jewish physician with a socialist background.

Eder was a flamboyant and charismatic person who, even in his quest for new ideas, maintained his Jewish identity. He helped to found the London Labor Party and kept in constant touch with the British Labor and socialist movement until his departure from England to work in Palestine. Here he at once associated himself with the Jewish labor movement, to which, throughout the time he worked in Palestine, he gave active help and support.

In the area of psychoanalysis, he showed courage and initiative. Already in 1911, Eder read a paper before the British Medical Association on 'The treatment of a case of obsession and hysteria treated by Freud's psychoanalytic method' (10). It was the first psychoanalytic paper ever published in England.

Jones writes: 'Eder had an audience of eight. They left the room when he came to the sexual aetiology of the case' (8). In 1953, 42 years after the original treatment, an interesting follow-up study of this very case was published (11).

Eder became the first Secretary of the British Psychoanalytical Society, which was founded in 1913. Even though he later developed an interest in Jung's work, in 1920, he became dissatisfied with his Jungian orientation. After leaving Palestine in 1922, he contacted Karl Abraham in Berlin, and later spent 8 months in analysis with Ferenczi. After his successful analysis, he rejoined the British Psychoanalytic Society in 1923 and later became one of the directors of the Institute (12).

In addition to his interest in socialism and psychoanalysis, Eder was strongly linked with the Zionist movement. In his early life, any energy he could spare from his pioneer work in psychoanalysis had been devoted mainly to socialism and to practical socialist service. However, when he was induced to go to Palestine with the Zionist Commission, he found himself so firmly taken by Zionism that he remained a Zionist all his life. He was introduced to Dr. Weizmann in 1917 and accepted the proposal that he should join the Zionist Committee in the capacity of Medical Officer. He was not only involved with Zionism, but the land itself moved him deeply. He wrote to his wife from Palestine, 'It is not actually more beautiful than many other places I have visited, but somehow it is mine' (12).

On the first anniversary of the Balfour Declaration in November 1918, he wrote:

> Our leaders, speaking in the name of Israel have been proud men who demanded their rights in the name of eternal justice; who claimed for our Jewish nation rights as a nation, as an equal among equals, and a civilized world has listened to Herzl, to Weizmann and to Sokolow as it never listened to our supplications and our tears (12).

During his years in Palestine (1918–22), he advocated cooperation between Jews and Arabs and, applying his socialist ideas, he proposed extending medical and social services to all parts of the population. His name was put forward for the position of director of Hadassah, the medical organization maintained in Palestine by the Women Zionists of the United States. Even after he returned to England, he gave much of his time to Zionist activities and especially devoted his energy to the Hebrew University. He predicted:

> The Hebrew University will become the power station for the generation of Jewish forces, spiritual and intellectual, and whence these may be transmitted for the service of Jewry and of mankind (12).

He realized that the University must become not only a teaching institution but that also a solid foundation must be laid for post-graduate study and research. In his collected papers on the Hebrew University in 1926, he stated clearly:

It remains the firm conviction of the founders of the University that here alone can the values be given to Jewish life, values at once in the sphere of morals, of science, of aesthetics – the good, the true, the beautiful (12).

His activities in the Zionist Commission precluded any intensive psychoanalytic activity. What little leisure time was available was used for psychotherapeutic work and in frequently developing and reorganizing Jerusalem's numerous orphanages. He continued also to give papers on psychotherapy and education and kept himself well-versed in the growing psychoanalytic literature. Together with Dorian Feigenbaum, who came to Palestine from Vienna in 1920, he used his psychoanalytic background, to work with teachers and educators who, applying basic psychoanalytic theories, later became the builders of the country's educational system (7, 12).

It may be of interest to note that Feigenbaum left for America in 1924, after becoming disillusioned due to the lack of appreciation for his progressive ideas which were demonstrated in the small psychiatric institution he headed for two years in Jerusalem. In New York he later served as editor in chief of the Psychoanalytic Quarterly, until his death in 1937 (7). He maintained close and warm relationships with the country and its people. His brother was one of the medical pioneers and founders of the medical school at the Hebrew University.

There is no written evidence of the later relations between Eder and Feigenbaum. On the other hand, Freud not only knew of Eder's activities, but greatly appreciated him as a man and a pioneer. In the foreword to a memorial volume on Eder, Freud enumerated the human qualities which bring a person to psychoanalysis and by which Eder was distinguished: 'a rare combination of absolute love of truth and undaunted courage, together with toleration and a great capacity for love' (12). Freud also made an interesting reference to the Jewish identity they both shared:

We were both Jews and knew of each other that we carried in us that miraculous thing in common which – inaccessible to any analysis so far – makes the Jew (12).

Max Eitingon: Founder of The Israel Psychoanalytic Society

After Eder and Feigenbaum left Palestine, it seems no active psychoanalytic work was initiated in Palestine until the return of Max Eitingon to Jerusalem 23 years after his first visit. When Hitler rose to power, Eitingon went to Vienna on January 27, 1933, to discuss the situation with Freud. His main concern was not only the future of the Berlin Institute, which he founded with Karl Abraham and directed for many years, but he was also preoccupied with the fate and security of Freud and his family. Apparently Freud did not want to see the future and in April 1933, he wrote to Eitingon:

There is no lack of attempts here to create panic, but just like you, I shall leave my place only at the very last moment and probably not even then (8).

When the Nazis burned his books, he wrote rather sarcastically:

What progress we are making. In the Middle Ages they would have burned me. Nowadays they are content with burning my books (8).

And even Freud's genius did not recognize the impending threat of the Nazis. As Jones writes, 'He was never to know that the progress he described was only an illusory one, that 10 years later, they would have burned his body as well' (8).

Eitingon came to make his home in Jerusalem and in October 1933 he established the Palestine Psychoanalytical Society along with other refugees, four of whom came to Palestine via Berlin; among them were Moshe Wulff, Ilja Schalit and Anna Smelianski. In 1934, he organized the Palestine Institute for Psychoanalysis which became the 11th Institute of the International Psychoanalytical Association.

After his arrival in Jerusalem, he hoped to set up a chair of psychoanalysis at the Hebrew University of Jerusalem, of which Freud was a member of the first Board of Governors. An interesting correspondence between Freud, Eitingon and Judah Magnes, then Chancellor of the Hebrew University, described the difficulties encountered, which made it impossible to establish such a chair at that time (13). The University authorities felt it would be premature at that time to introduce psychoanalysis before a chair of psychology had been established. Such a chair was being considered, with Kurt Lewin of Berlin as one of the candidates. When Eitingon realized it was impossible to establish the chair in psychoanalysis, he channeled all his energy into building an independent psychoanalytic institute modeled after the Berlin Institute.

He maintained strong contact with Freud and the psychoanalytic community in Europe. Freud's warm friendship with Eitingon and Arnold Zweig was indirectly extended to the psychoanalytic group in Palestine.

In 1934, Eitingon, who by then had settled in Palestine, could not come to Vienna for Freud's birthday as he usually did. Freud wrote to him:

Nearly all those who have congratulated me on my birthday this year will wait in vain for thanks, for acknowledgment. I will educate them by this technique not to do it again next time, but I must make an exception for you and for the warm cable our youngest group sent me (8).

In 1934, the year which saw the flight of the remaining Jewish immigrants from Germany and the liquidation of psychoanalysis there, Freud – perhaps as a gesture of identification with the group in Palestine – seems to have published only one thing: a preface to the Hebrew edition of his 'Introductory lectures'.

During the first 10 years of the Israel Society, Eitingon served as its president. After his death in 1943, Moshe Wulff, a former President of the Russian Psychoanalytic Society, who later worked at Simmel's Psychoanalytic Sanitorium in

Berlin, took his place as president for the next 10 years. The formative years of the Society and the Institute were characterized by idealism, devotion and hard work, often overshadowed by political and economic difficulties. Eitingon's spirit continued to prevail. For many years he maintained the Institute on his own, exactly as he had supported the Berlin Institute. Because of Eitingon's humane spirit, no patient who could possibly benefit from psychoanalysis was turned away, regardless of his ability to pay. The first pioneer group even raised a small fund called 'The Institute's Loan Fund' to give needy patients a daily lunch, as an empty stomach is not conducive to analysis (3).

Lectures and seminars were given to physicians, kindergarten and school teachers and youth organization leaders. Psychoanalytic theory was solidly implanted and it soon flourished, often in the most adverse circumstances.

Psychoanalytic Achievements after the Establishment of the State of Israel

In the years after the State of Israel was established, Erich Gumbel, one of the first students of Eitingon was elected to his first of many terms as President of the Israel Psychoanalytic Society in 1953. He continued the tradition set by his teacher and also helped to educate and train a new generation of psychoanalysts.

The late Heinz Winnik arrived in Israel in the early 1940s and became the president of the Society in 1955. He was also one of the pioneers in psychiatric education in Israel and founded the Israel Annals of Psychiatry and Related Sciences, the predecessor of this Journal.

The physical and spiritual isolation of Israeli psychoanalysts was lifted with the end of World War II. A new impetus was gained in the early 1950's when visiting American psychoanalysts became actively involved in teaching at the Hebrew University and Hadassah Medical School. Among them were M. Rosenbaum, J. Mann and G. Mohr, followed many years later by A. Solnit. Under their influence, it became acceptable for young psychiatric residents and psychologists to seek psychoanalytic training, an attitude which later extended to other Israeli universities. Today members of the Society hold key positions in most academic psychiatric departments and mental health clinics throughout the country. Psychoanalytic training has become acknowledged and respected in most Israeli mental health facilities.

From the early days, psychoanalytic theory also found strong support among educators. It continues to provide a frame of reference for the collective educational system which is still practiced in many kibbutzim.

The Israel Psychoanalytic Society, with its relatively small membership but growing number of candidates, exerts a strong impact on today's professional life in Israel.

The developing Israel Psychoanalytic Society received strong support at the initiative of M. Ostow in New York, who, in 1963 organized a group of Corresponding Members in the United States. In 1970, the cooperation with this group led to a scientific meeting centered around the discussion of the psychological basis of war, which was based on letters exchanged between Freud and Einstein, and published under the title, 'Why war?' (14).

The international psychoanalytic community recognized the endeavors of the Israeli society, and in 1977, the International Psycho-Analytical Association held its 30th congress in Jerusalem. On the same occasion, the Freud Chair for Psychoanalysis was established at the Hebrew University. This event emphasized the important contribution made by psychoanalysis to Israeli society in the past and also expressed hopes of future achievements.

The Israel Society has also developed strong professional ties with the European Psychoanalytical Federation, as a result of which the Federation's fifth conference was held in Jerusalem in April 1983. The concurrence of the Jerusalem conference with the Society's 50th anniversary further symbolizes our desire for spiritual, scientific and physical survival in today's world.

This historical sketch was not intended to be a fully detailed description of a period of intense, often painful, but inspiring events. It is only a modest attempt to pay tribute to men who combined courage, conviction and integrity.

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*Looking Back – From the Personal Reminiscences of A Medical Psychoanalyst**

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Editor's Note. We are privileged to share with our readers the personal memories of Dr. Milton Rosenbaum, a pioneer not only in American psychiatry, but also in psychiatric and psychoanalytic education in Israel. With exceptional courage, he relates how his childhood experiences led him to choose medicine as his profession and describes the internal processes and personal influences which helped him to integrate and work through painful memories to become the successful and articulate writer of these memoirs.

Many forces from within and without play a role in determining the choice of medicine for one's life work. In addition to sociological, economic and family factors, there are those that are more personal with their origins in early childhood. Childhood encounters with death and illness give rise to guilt and fear so that 'becoming a doctor' may help overcome these painful feelings. It is comforting to think that 'if I help the sick, I prevent death; indeed I may even prevent my own death if I contribute to discoveries in medicine. I will not be the passive victim of death, rather I will be active in fighting and hopefully mastering death and disability and the gradual physical and mental deterioration which need not be inevitable.' Other formative memories include that of the family physician or the parent or friend who is a physician. What follows is a very personal account of some of those influences from my own childhood.

*Parts of this paper were published in Gen Hosp Psychiatry 1981;3:283-8.
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