

AMERICA'S PSYCHE ON THE COUCH

Jews and the American Soul

Human Nature in the Twentieth Century

Andrew R. Heinze

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Reviewed by Edmund Connelly

Modern America's culture is simply unthinkable without the massive and disproportionate contributions of its Jews. It is almost as if the Jews assimilated America rather than the other way around.

Lenni Brenner¹

The ideal of Zangwill's drama [The Melting Pot] is also assimilationist, but...the end product is to turn all true Americans into Jews.

David Biale²

...what has happened since World War II is that the American sensibility has become part Jewish, perhaps as much Jewish as it is anything else...

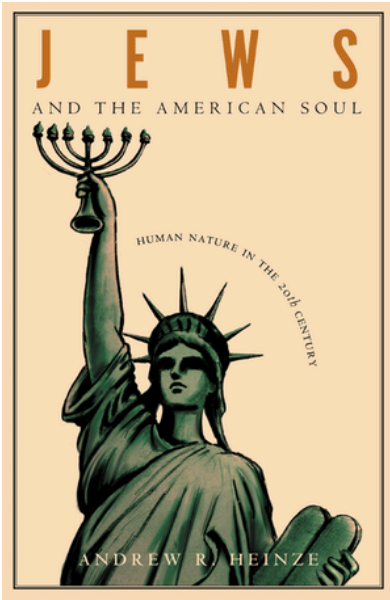
Walter Kerr³

Upon its sons and daughters the immigrant Jews [sic] branded marks of separateness while inciting dreams of universalism. They taught their children both to conquer the gentile world and to be conquered by it.

Irving Howe⁴

In the first volume of *The Occidental Quarterly*, California State University professor of psychology Kevin MacDonald reviewed a book dealing with the way pre-World War II U.S. Army officers viewed the conflict between their own Northern European ethnic group and the recently arrived Jews in America. MacDonald concluded that the conflict was won by the Jewish side, making the book "a triumphalist history" about the group that won the intellectual and political wars of the twentieth century.⁵ MacDonald was well

suitied to review such a book, given that in the decade prior to the review he had written a scholarly trilogy on Jews and their success, which he attributes to a “group evolutionary strategy.”⁶ In the final book of the series, *The Culture of Critique: An Evolutionary Analysis of Jewish Involvement in Twentieth-Century Intellectual and Political Movements*, MacDonald illuminated the way in which various Jews had instituted movements in crucial areas of American life, including anthropology, psychoanalysis, the left, and immigration policy.



A newer example of “a triumphalist history” of the group that won the intellectual and political wars of the twentieth century, this one, written by a member of that group, comes in the form of the widely praised book *Jews and the American Soul: Human Nature in the Twentieth Century*, by Andrew R. Heinze. Heinze makes an admirably detailed study of how Jews in America became party to the important discussion of the place of the psyche in the lives of Americans.⁷ This new book fits in well with the broader thesis of another book reviewed by MacDonald, Yuri Slezkine’s *The Jewish Century*, published the same year as *Jews and the American Soul*, and by the same respected university publisher, Princeton University Press. MacDonald in these pages called *The Jewish Century* “an intellectual *tour de force*, alternately muddled

and brilliant, courageous and apologetic.” Unlike *The Jewish Century*, Heinze’s *Jews and the American Soul* is neither a *tour de force*, nor muddled, nor brilliant, nor courageous. It is, however, written in a highly apologetic tone. Despite these shortcomings, *Jews and the American Soul* is welcome for a number of reasons. First, it puts an important topic—the central role Jews have played in shaping “the American soul”—into public play. Second, the book hints at a crucial aspect of the Jewish-Gentile encounter over the last hundred years: intense conflict. Finally, it provides the opportunity to employ a close reading of the book with full knowledge of what more insightful scholars have written on the subject. Doing so presents a great unfolding drama in the history of America in particular and the West more generally, one of an aggressive collection of Jewish movements that cumulatively can be regarded, in MacDonald’s view, as a war on Gentiles and their culture.⁸

Heinze’s claim for *Jews and the American Soul* is a bold one: “It has long been known that American Jews participated vigorously in postwar critiques of conformity and in the humanist enterprise generally... But until now we have understood neither the degree to which Jewish themes and values entered into public conversation about human nature nor the coherence of that Jewish

engagement" (290). Heinze may be right that such vigorous Jewish participation "has long been known," but he ignores the history of suppressing reference to it. On the second point, that the degree and coherence of Jewish engagement has not been understood, he is simply wrong, for there are books that focus on it explicitly, as well as any number of works that deal with it less explicitly; Heinze has merely exercised the prerogative given almost exclusively to Jewish writers to mediate this "understanding."

A BRIEF SUMMARY

Heinze describes how Jewish public figures such as Sigmund Freud and Alfred Adler, exiled from their European home in the first half of the twentieth century, nonetheless found an intellectual home in America for their ideas on the psychological makeup of human beings. The timing was right, for, as Heinze writes, between the 1880s and the 1920s "Americans began to develop a powerful new psychological mode of interpreting themselves" (93).

A major reason for this development was the fact that religion as an exclusive answer to questions about human nature was increasingly less satisfying to an urbanizing American public. Synthesizing religion and science, a coterie of Jews and Protestants (Catholic thinkers were in little evidence until after World War II) became America's new public preachers, with books by Jews such as Joseph Jastrow's 1928 *Keeping Mentally Fit* and subsequent *Piloting Your Life: The Psychologist as Helmsman* setting the pace. The son of a rabbi, Jastrow was representative of Jews living through the transition from a life based on Judaism to a more secular one. Despite this, as Heinze emphasizes, a powerful sense of Jewishness remained and affected the approach and products of such Jews. Heinze calls this foray into public life "Jewish Psychological Evangelism," which in the early 1900s escaped from its confines in the rarified atmosphere of the university into the American mainstream. One of the most prominent examples of a Jewish thinker who wed religion and science was Rabbi Joshua Liebman, whose popular inspirational 1946 book *Peace of Mind* sold over a million copies.

The trend continued unabated as "the evident desire of Jews to participate in public debate about human nature continued." Jewish thinkers, in partnership with Protestant theologians and writers, "pioneered the humanistic psychologies of personal growth and creativity that defined so much of American life and thought after the 1950s" (261). This era saw the emergence of Erik Erikson, Martin Buber, Erich Fromm, and Abraham Maslow.

Not all of these thinkers were Jewish males employing the layered denseness of psychology and philosophy tracts. Dr. Joyce Brothers became one of the most important public moralists of post-World War II America, using both syndicated radio and newspaper columns to achieve this. Her most innovative achievement, however, was the use of television, where she hosted NBC's *The Joyce Brothers Show*. Seated at a desk, Brothers answered

questions from viewers, carefully combining “feminine delicacy (a soft voice, slow, graceful body movements) with an attitude of serious scientific authority” (295).

Brothers was hardly the sole Jewish woman to make an impact on American thinking at the time. Sisters Esther Pauline and Pauline Esther Friedman wrote advice columns under the pen names Ann Landers and Abigail Van Buren, respectively; Ayn Rand created a cult-like following with philosophical novels such *Atlas Shrugged* and *The Fountainhead*; and Betty Friedan had an immense impact on American life with her 1963 blockbuster *The Feminine Mystique* (296). Such prominence buttresses Slezkine’s claim that the twentieth century was indeed “the Jewish century.”

Heinze’s final chapter, “Holocaust, Hasidim, Suffering, Redemption,” is a disappointment, forsaking a penetrating look at Rabbi Harold Kushner’s 1981 bestseller *When Bad Things Happen to Good People* or a more extended meditation on the rise of the Holocaust as a pivotal event in the American psyche for a discursion on the alleged emergence of Hasidim in American life. The reader would have been better served by a deeper explication of the meaning for an American audience of the iconic status of *The Diary of Anne Frank*, Nobel laureate Elie Wiesel’s works (of which *Night* is now number five on the *New York Times* paperback book list), or even a scholarly discussion of such movies as Steven Spielberg’s *Schindler’s List* and *Munich*.

As Heinze notes, “To some extent, Jews acquired a mystique after World War II; their experience of dislocation and persecution seemed to confer upon them a special sagacity about the human condition. An older myth of Jewish ‘genius’ gave way to the new concept of the Jew as the prototypical ‘marginal man’ who achieved insight into the social order from standing outside it” (323). Clearly the Holocaust and its impact on American life deserve more than Heinze gives them. Consider, for example, the impression of a book like concentration camp survivor Viktor Frankl’s *Man’s Search for Meaning* (1962): Fifty years after his liberation from the camps, his book had sold ten million copies worldwide and became “one of the most influential commentaries on the human condition in America” (324).

Heinze concludes his work with a teasing glimpse of what could have been gained from an exploration of other Jewish public “inspirationalists” such as Mitch Albom, author of *Tuesdays with Morrie*, or sex therapist “Dr. Ruth” Westheimer, or even celluloid portrayals of the Jew as therapeutic savior, as in the 1996 film *Independence Day*, in which “a Jewish character not only provides the genius necessary to save the world from destruction but, when the end seems near, his father dons a yarmulke and offers consolation to a properly ecumenical group of Americans by reading from a Jewish prayer book” (352).

In any case, Heinze has succeeded in making the case that “the story of American ideas about the mind and soul is one in which Jews have been central

actors" (352). Further, he has shown why the Jewish identity of these actors matters. Unfortunately, his research has resulted in a mass of minutiae with little attempt at analysis. At no point does Heinze ask larger questions about what particular Jewish actions or arguments may have signified, or does he attempt to join together the disparate individuals peopling his narrative. Thus, *Jews and the American Soul* comes across as tepid and unanalytical, with the book's greatest failure being, perhaps, its failure of nerve.

This failure of nerve comes across in a number of ways. First, the book soft-pedals the theme that Jewish thinkers and ideas were replacing Christian ones, that the God of Moses was replacing Jesus and the figure of the Christian God most Americans knew. More important, the book does little more than hint at the great tension between Jews and Gentiles this substitution of gods and prophets created. In addition, *Jews and the American Soul* fails to employ one crucial book which is referenced in Heinze's own footnotes, a book that gives a clear description of the greater conflict between Jews and Gentiles. Finally, *Jews and the American Soul* makes no reference to an even more recent and more pertinent book that explicitly unpacks the very themes Heinze has hinted at in his detailed account of what distinct Jewish thinkers had written and done over the last century. These failures provide the opportunity now for correction.

JOHN MURRAY CUDDIHY AND "THE ORDEAL OF CIVILITY"

Nineteen seventy-four saw the publication of one of the most iconic books of twentieth-century America, John Murray Cuddihy's *The Ordeal of Civility: Freud, Marx, Levi-Strauss, and the Jewish Struggle with Modernity*.⁹ The ordeal in question concerns that which Jews emerging from the shtetls of Eastern Europe suffered when forced to compare their own relative backwardness with that of the reigning Christian cultures in the West. Writing in *National Review*, James Burnham called this book one "which changes our way of understanding the world."¹⁰

Fellow reviewer Richard Bernstein summed up Cuddihy's surface thesis, writing "John Murray Cuddihy calls this jagged meditation a 'midrash.' The metaphor is apt, for like a Talmudic exegesis, the book is a learned commentary on 'sacred' texts, in this case those of the giants of the Jewish Diaspora. As with a midrash," Bernstein continued, "the argument unfolds from a single overriding principle: in this case the bold if cranky notion that from Marx to Freud to Abbie Hoffman, the Jewish intellectual vanguard has been obsessed by embarrassment at its own Jewishness."¹¹

Cuddihy's own description of "the ordeal" is even more pointed, as he describes what Jews would find should they leave the insulated world of the ghetto:

Diaspora in the West forced a bitter choice on the emancipated Jewish intelligentsia (ultimately, also, on the Jewish "masses"): either *Yiddishkeit*

lacked something and the West had something to offer, or *Yiddishkeit* had something and the West had nothing (essentially) to offer. In the former case, assimilation or conversion was in order, to acquire that “something”; in the latter case, reduction rather than conversion was indicated — that is, an essentially reductive analysis that would strip the apparently “superior” culture of its apparent superiority (thus elevating the apparently “inferior” and marginal subculture). In part, such a “confrontation” of cultures is a special case of the general theme of “the spiritual antagonism,” Yvor Winters writes, “between the rising provincial civilization and the richer civilization, ... an antagonism in which the provincial civilization [read: the subculture of the shtetl] met obviously superior cultivation... with a more or less typically provincial assertion of moral superiority.”¹²

Many readers appear to accept this as the conventional wisdom regarding “the ordeal” of the title, yet as anyone carefully reading the entire book soon realizes, below this surface thesis lies a bolder, less polite one: that these shocked and offended Jews administered to Gentiles an ongoing ordeal many times the power and destructiveness of what Jews themselves may have suffered. As both MacDonald and book reviewer Virgil Hicks noted in the Spring 2006 issue of this journal, Cuddihy states clearly that

when ghetto walls crumble, and the *shtetlach* begin to dissolve, Jewry — like some wide-eyed anthropologist — enters upon a strange world, to explore a strange people observing a strange *halakah* (code). They examine this world in dismay, with wonder, anger, and punitive objectivity. This wonder, this anger, and the vindictive objectivity of the marginal nonmember are recidivist; they continue unabated into our own time because Jewish Emancipation continues into our own time.¹³

The “punitive” and “vindictive” quality of Jewish behavior spelled out in great detail by Cuddihy was picked up by reviewers Burnham and Bernstein, who got the meaning and tone of Cuddihy’s argument exactly right, with Burnham summarizing the ideologies of a Marx, a Freud, a Lévi-Strauss as “an assault on the culture of the Goyim, and a program of change (‘wholesale revolutionary change in the case of Marx, retail individual change in the case of Freud’).”¹⁴ Bernstein agreed:

The celebrated geniuses of the Jews of modernity, in Cuddihy’s view, have been intellectual Davids slaying Gentile Goliaths. Why? Because historically, successful assimilation required that the Jews “be nice,” that they accept the impersonal, formal civility of Gentile society at the expense of the more idiosyncratic, traditionally religious world of the ghetto. Instead of being nice, Marx, Freud, and others persisted in the “coarseness that reveals,” and codified their resistance into vast intellectual systems. Such people, says Cuddihy, reacted to anti-Semitism by exposing the hypocrisy at the root of the non-Jewish “appearances,” despising those who concealed their Jewishness out of embarrassment. They showed that behind the Gentiles’ surface “refinement” lay the universal “uncivil” Jew.¹⁵

This central point of Cuddihy's argument did not escape Heinze's wary eye, for in a footnote reference to Cuddihy, he writes about the "brilliantly rambunctious style" in which Cuddihy claimed that "the psychological and social dynamics of Jewish assimilation underlay the seminal theories of Karl Marx, Sigmund Freud, and Claude Lévi-Strauss and of secular Jewish thinkers in general." Cuddihy argued that "a 'secret,' *intraethnic war* has been encoded in various ways in the literary and ideological product of the Jewish social critics of the Diaspora [emphasis added]" (377, n. 56).

Cuddihy indeed displays that rambunctious style when, for example, he uses the master's tools to reveal the structural plans of at least one master's house, unpacking what Freud had revealed about his own father and his fantasies about Rome. Relating a story his father had told him about a Gentile thrusting his father off the sidewalk, Freud dramatized this into his own sense of struggle against "enemies of our people," represented most pointedly by Rome and its Gentile inhabitants: Freud, on the day he heard from his father's lips the story...at that moment in his shame and rage he "slew" his father, adopting the more heroic ego-ideal of Hamilcar Barca. To be ashamed of a father is a kind of "moral parricide." Freud presumably experienced not only this rage and shame, but also guilt about the rage and shame. He quickly "censored" these unacceptable feelings, unacceptable to a dutiful son ostensibly proud of his father; he "repressed them..."

Clearly, Oedipus *does* what the young Freud *wished* his father had done. It is a forbidden wish, one that Freud cannot admit into consciousness except in "sublimated" form. He will unmask these *goyim*. Like Hamilcar's son Hannibal, he will storm Rome seeking vengeance.¹⁶

In perhaps the most succinct and provocative passage in the book, Cuddihy marshals his themes, arguments, metaphors, and presents his main thesis:

To the economic naturalism of Marx, emergent Western capitalism was mere greed all dressed up in Sunday clothes; to the sexual naturalism of Freud, "love in the Western world" (de Rougemont) is "id" tricked out as "Eros," is like a "Yid" trying to "pass" as a *goy*. This is the fundamental metaphor...Freud is, so to speak, ego—between id on one side and superego (Gentile sociocultural demands) on the other. He warns against assimilation, against "conversion." The id-"Yid" is essentially untransformable (in Jew as in Gentile). One cannot—one must not—replace the id by the superego (the Jew by the Gentile); one can—one should—replace the id by the ego: "Where Id was, there shall Ego be." Freud sets himself a twofold task: to mediate "his own" people from the "darkness" of *Yiddishkeit* to the "enlightenment" of science (ego)—that is, to modernize them—but warning them against going all the way over to the superego (against becoming Gentiles)—that is, to prevent their becoming "civilized" in the Western sense. His other task is to unmask the gentility of the Gentile. Freud, as a transitional figure, a kind of New Moses, will "take apart" the package of the modernization process offered to

“his people” by the new Egyptians among whom they sojourn, and separate the modernization process from the (Western Christian-sublimation) civilizational process. He will use the naturalism of his own subculture as a knife to cut this Western package in two.¹⁷

For whatever reasons, Heinze saw no reason to expand on this line of inquiry, although throughout *Jews and the American Soul* he drops hints. For instance, as early as page three he writes that one of these Jewish thinkers’ primary errands in America was “to purge the evils they associated with Christian civilization.” Elsewhere, he has two subtitles that dance around this topic, one called “Moral Values and the Jewish-Christian Divide” (72), and the other, more intriguingly, “Psychology as a Weapon against Christian Authority” (127). Yet as we will see later, Heinze merely takes this anti-Christian animus as any rational person’s reaction to what he treats throughout as a religion found wanting.

By far the most promising move in the direction of addressing the Jewish-Gentile conflict head-on comes with chapter 11, “Claire Boothe Luce and the Catholic-Jewish Clash over Freud in America.” Here Heinze uses the spirited defense of American Catholicism by Bishop Fulton Sheen and newly converted Catholic Claire Boothe Luce, wife of media titan Henry Luce and a high achiever on her own. Sheen employed the mass media of radio and television to reach his mainstream audience, while Luce was most adept at writing.

Having worked together on the conversion process, Sheen and Luce also worked together to offer a critique of Freudian psychoanalysis. This critique was singled out in 1948, when a writer claimed that a sermon Sheen presented at St. Patrick’s Cathedral, “Psychoanalysis and Confession,” and Luce’s three-part series for *McCall’s* describing her conversion crossed the boundary into anti-Semitism. The writer “considered Sheen’s and Luce’s statements on modern psychology inaccurate and anti-intellectual, and perceived antisemitism in Luce’s new cosmology. The *McCall’s* articles, she observed, ‘leave with the careful reader an impression that responsibility for our present spiritual inadequacy rests not only on Freud, but as well on other outstanding thinkers of Jewish origin’” (242).

Heinze then shows – yet leaves unsatisfactorily developed – the writer’s complaint as a telling illustration of Cuddihy’s thesis. “Indeed, it would be possible for a careful reader to come to the reluctant conclusion that Mrs. Luce’s thesis is this: We Christian innocents have been duped into our present godless condition by the unholy triumvirate of Communism, Psychoanalysis and Relativity. The three, symbolized by Marx, Freud and Einstein, are the result of the messianic impulse of the religiously frustrated Jewish ego” (242). The evidence for Marx and Freud is, after all, compelling. Heinze, however, takes it as a given that the positions espoused by the Jewish thinkers he profiles were noble and correct, while those who believed in mid-century “cultural subversion” by Jews were motivated by vile impulses and mistaken in their beliefs.

**MACDONALD'S THESIS:
JEWISH INTELLECTUALS AND THE "CULTURE OF CRITIQUE"**

...a unique type of human being [is] the "Jewish intellectual," who springs from the tradition of the talmud hakhem, the lifelong student. For two thousand years the main energies of Jewish communities in various parts of the world have gone into the mass production of intellectuals.

Harold Rosenberg¹⁸

The intellectual and artistic output of Jews in this century... is a phenomenon for which I can think of few parallels in history...

Bryan Magee¹⁹

[Jews] were the fermenting yeast...the claim that they were intellectually subversive had an element of truth.

Paul Johnson²⁰

...the essential tradition of Judaism came to be embodied in modern times not in the committed Jewish community but in the great post-Emancipation figures who rushed out of the ghetto to devour and then re-create the culture of the West: Marx, Freud, Einstein.

Norman Podhoretz²¹

The Jews conducted the religious war against Rome with the same intensity as the Zealots had fought in the armed revolts. Jews, on occasion, may compromise with the world and with one another, but at the root of the Jewish character lies a spirit of resistance to the imposition of false gods.

Arthur Hertzberg²²

Every iconoclastic incident, every convulsion, every social challenge has seen, and still sees, Jews in the front line. Wherever a peremptory demand for a clean sweep is made, wherever the idea of governmental metamorphosis is to be translated into action with frenzied zeal, Jews have been and still are the leaders.

Novelist Jakob Wasserman²³

Whatever their situation, however, in almost every country about which we have information, a segment of the Jewish community played a vital role in movements designed to undermine the existing order. This was true even in the United States, where Jews had achieved unparalleled economic, cultural, and social success.

Stanley Rothman and S. Robert Lichter²⁴

Cuddihy's *Ordeal of Civility* alone would have been a sufficient text with which to parse the thinking and intentions of the many Jewish practitioners of psychology and self-help literature in America, but an even more powerful work exists to address each and every theme of *Jews and the American Soul*: Kevin MacDonald's *Culture of Critique: An Evolutionary Analysis of Jewish*

Involvement in Twentieth-Century Intellectual and Political Movements. This text is an explicit exploration of what many of the major twentieth-century Jewish thinkers in Heinze's book were doing and why they were doing it. MacDonald describes

several very influential intellectual and political movements that have been spearheaded by people who strongly identified as Jews and who viewed their involvement in these movements as serving Jewish interests. Particular attention will be paid to the Boasian school of anthropology, psychoanalysis, leftist political ideology and behavior, the Frankfurt School of Social Research, and the New York Intellectuals. In addition, I will describe Jewish efforts to shape U.S. immigration policy in opposition to the interests of the peoples of non-Jewish European descent, particularly the peoples of Northern and Western Europe.

An important thesis is that all of these movements may be seen as attempts to alter Western societies in a manner that would end anti-Semitism and provide for Jewish group continuity either in an overt or in a semi-cryptic manner. At a theoretical level, these movements are viewed as the outcome of the fact that Jews and gentiles have different interests in the construction of culture and in various public policy issues (e.g., immigration policy).²⁵

MacDonald and Heinze have written different books, to be sure, with MacDonald focusing on the above-mentioned Jewish movements and Heinze on the American soul more generally. MacDonald begins his discussion with a consideration of Boasian anthropology, where the conflict between Jew and Gentile was "played out between leftist Jewish social scientists and an old-line, empirically oriented Protestant establishment that was eventually eclipsed."²⁶ Boas nurtured the powerful ideology of cultural determinism—the view that human nature is completely plastic and that biological universals and human genetic differences can be safely ignored in our thinking about cultures and differences between cultures. As one critic notes, "It was as late as 1934 that Franz Boas asserted that 'the genetic elements which may determine personality' were 'altogether irrelevant as compared with the powerful influence of the cultural environment...'" This view, both the critic and MacDonald agree, "was massively mistaken."²⁷ Thus we see the merit in MacDonald's use of this epigraph about Boas's most famous student: "If...we were to treat Margaret Mead's *Coming of Age in Samoa* as utopia, not as ethnography, then we would understand it better and save a lot of pointless debate."²⁸ (Following this line of inquiry throughout the twentieth century, MacDonald makes a similar claim regarding Harvard paleontologist and popular science writer Stephen Jay Gould: "The point here is that Gould's career of intellectual dishonesty has not existed in a vacuum but has been part and parcel of a wide-ranging movement that has dominated the most prestigious intellectual areas in the United States and the West..."²⁹ And this, it turns out, was an opinion more than a few observers held of Freud and his version of psychoanalysis.

FREUD

The movement of psychoanalysis is difficult to reconstruct without showing its basis in, and the quality of, a Jewish fraternal bond.

Dennis B. Klein³⁰

...the vanguard of the movement over the last fifty years has remained predominantly Jewish, as it was from the beginning...The psychoanalytic movement, I have said, is historically Jewish.

Yosef Hayim Yerushalmi³¹

...our grandsons no doubt will regard today's psychoanalysts with the same amused contempt as we do astrology and phrenology.

Vladimir Nabokov³²

... .. psychoanalysis is] a "Jewish science." ... [this] connotation...can serve as a title of honour.

Anna Freud³³

In *Jews and the American Soul*, Heinze devotes well over a chapter to Freud's and his followers' ideas and influence in America, yet his approach is entirely apologetic, for it never discusses the almost complete refutation psychoanalysis had suffered by the end of the twentieth century. Given the fact that MacDonald also devotes a chapter to Freud and his followers, there is much to be gained from using MacDonald's views to more deeply understand Heinze's material.

In essence, MacDonald — as with Cuddihy above — conceptualizes Freud's work as "war on gentile culture."³⁴ Freud, in MacDonald's eyes, "is a prime example of a Jewish social scientist whose writings were influenced by his Jewish identity and his negative attributions regarding gentile culture as the source of anti-Semitism."³⁵ Summed up tersely,

...it is reasonable to conclude that Freud's real analysand was gentile culture, and that psychoanalysis was fundamentally an act of aggression toward that culture. The methodology and institutional structure of psychoanalysis may be viewed as attempts to brainwash gentile culture into passively accepting the radical criticism of gentile culture entailed by the fundamental postulates of psychoanalysis. Draped in scientific jargon, the authority of the analyst depended ultimately on a highly authoritarian movement in which dissent resulted in expulsion and elaborate rationalizations in which such behavior was pathologized.³⁶

Why not then ask if the pro-Freud Jewish thinkers in Heinze's *Jews and the American Soul* were motivated by similar sentiments? For if they were, the impact must be immense, given the degree to which this "highly authoritarian movement" swept the country. Throughout, Heinze writes as though it was the most natural thing in the world that these Jewish thinkers were wildly popular and respected in America, but the evidence shows that in fact great efforts behind the scenes by Jews were at least partially responsible for this.

In a sense, we can ask, to what end was Freudian psychoanalysis force-fed to the America public? Heinze obliquely acknowledges the legitimacy of this question, writing, "On the supply side, there is one overriding reason why psychology spread so quickly into popular thought: the activist mentality of American psychologists, who saw themselves as agents of social and moral improvement" (96).

The efforts of Freud and his followers paid off handsomely in twentieth-century America, as physician and psychiatrist E. Fuller Torrey shows. Though Torrey does not explicitly draw conclusions about the highly Jewish make-up of the thinkers and disciples involved, his writing makes it clear that this issue is crucial. He begins his section on "The Marriage of Freud and Marx" by noting that in 1933 the "vast majority of European psychoanalysts were Jews," and consequently so were the vast majority of those who emigrated to America, among whom were numbered "virtually the entire staff of the Berlin Psychoanalytic Institute."

Torrey finds that "the psychoanalytic influx to America in the 1930s was a major reason why Freudian theory became so prominent in this country." For example, "three members of Freud's original inner circle (Sachs, Rank, and Ferenczi)" emigrated to America, and by 1938 "New York had 76 members in the International Psychoanalytic Association and Boston, Washington, D.C., and Chicago together had another 85 members out of 564 members worldwide." The effect of Hitler's policies was that by the end of World War II "the United States had more psychoanalysts than the rest of the world combined."

This transfer of (mostly Jewish) European intellectuals to America during this period of upheaval was critical to the tone of intellectual life in America from that period onward:

The newly arrived psychoanalysts conferred an aura of respectability on the psychiatric profession in general and on psychoanalysis in particular. Americans, especially members of the media, were at that time still in awe of European scholarship, and the pronouncements of the German professors commanded immediate attention. The increased number of psychoanalysts...also made psychoanalysis available to many more Americans.

The immigrant psychoanalysts also took control of the training institutes and formalized the curriculum...By the late 1930s courses were in place and training institutes were proliferating. The European psychoanalysts also enabled psychoanalysis to spread west from its East Coast base; the Topeka Institute for Psychoanalysis opened in 1938 with seven American and six immigrant members, and the San Francisco Psychoanalytic Institute was founded in 1942 with five Americans and five Europeans. Most importantly, though, was the founding in 1946 of the Los Angeles Institute for Psychoanalysis by three immigrant psychoanalysts; this institute would provide a crucial nexus for the spread of Freud's ideas through the postwar movie industry.³⁷

As late as 1971, a study found that 62 percent of American psychoanalysts had a “Jewish cultural affinity,” whereas only 16 percent and 2.6 percent had, respectively, Protestant or Catholic affinities.³⁸ MacDonald finds this unsurprising:

The continued life of these notions within the psychoanalytic community testifies to the vitality of psychoanalysis as a political movement. The continued self-imposed separation of psychoanalysis from the mainstream science of developmental psychology, as indicated by separate organizations, separate journals, and a largely nonoverlapping membership, is a further indication that the fundamental structure of psychoanalysis as a closed intellectual movement continues into the present era. Indeed, the self-segregation of psychoanalysis conforms well to the traditional structure of Judaism vis-à-vis gentile society: There is the development of parallel universes of discourse on human psychology — two incompatible worldviews quite analogous to the differences in religious discourse that have separated Jews from their gentile neighbors over the ages.³⁹

Indeed, these ideas have left the purely intellectual realm and have become embedded in American culture at all levels, yet once again Heinze fails to mine these rich veins of cultural gold. Why *had* a questionable science achieved such remarkable prominence in America? The answer, most likely, is that the psychoanalytical agenda was being fervently promoted to mold Gentile society into something more beneficial for Jews. Heinze makes a passing reference to this “marketing” power in his opening to chapter 10, describing a full-page ad for Joshua Liebman’s book *Peace of Mind*. In the ad, the book is being handed down from on high, completing an all-Jewish cast: “the author was a rabbi, the publisher was Simon and Schuster, and the God in question was the God of Moses rather than Jesus” (217). Wedded to Heinze’s earlier presentation of a long list of “Jewish entrepreneurs who transformed the culture of print between the 1910s and 1940s,” the men behind Knopf, Viking, Random House, etc. (129), the point is clear.

This cultural sweep from east to west in America also parallels the Jewish migration in the same direction. First came the New York theater community’s embrace of psychoanalysis, where playwrights combined Freudian ideas with social reform in such examples as the 1935 play *Waiting for Lefty*, Leopold Atlas’s *Wednesday’s Child*, Thornton Wilder’s *Our Town*, and Moss Hart’s *Lady in the Dark*, which was said to be “the first musical drama based upon psychoanalytic therapy itself” and included the line “What a really great man Freud was.” In the 1930s Freud’s theories were “like an exotic plant being grown in the hothouses in New York and a few other cities.”⁴⁰

From here, they entered the American mainstream with great speed, so that by the mid-1950s “the flow of Freud’s ideas through popular magazines approached fluvial proportions.” Newspapers published in New York — “the fountainhead of Freudian orthodoxy” — were especially likely to elevate Freud’s

views, particularly *The New York Times Magazine*, which was by then “consistently directing reverential awe toward Freud.” Broadway continued in this vein, from William Inge’s *Come Back, Little Sheba* to Tennessee Williams’s *Cat on a Hot Tin Roof* and Eugene O’Neill’s two highly successful plays *The Iceman Cometh* and *Long Day’s Journey into Night* making headlines.⁴¹

In film, “as New York writers and producers migrated to Hollywood to work in the burgeoning movie industry,” the Freudian movement hit center stage. “It was, then, a Fabian version of Freud that flowered in the Southern California sun in the years following the war.”⁴² Given Hollywood’s Jewish origins and continuing Jewish composition,⁴³ it is not surprising that many in Hollywood “identified Freud as one of their own.” “The real harbinger of Hollywood’s psychoanalytic future,” argues Torrey, was *Spellbound* (1945). David Selznick, who once rang his psychoanalyst’s doorbell at midnight “and, standing outside, demanded to be heard,” used his own experience in analysis for this movie he produced. Torrey terms this film “an advertisement for psychoanalysis,” which is certainly supported by its prologue: “Our story deals with psychoanalysis, the method by which modern science treats the emotional problems of the sane. The analyst seeks only to induce the patient to talk about his hidden problems, to open the locked doors of his mind. Once the complexes that have been disturbing the patient are uncovered and interpreted, the illness and confusion disappear.”⁴⁴ Over the next twenty years, “the majority of films that depicted psychiatrists, and especially psychoanalysts,” depicted them as “authoritative voices of reason, adjustment and well-being.” “Freud, then, by the late 1950s was not only a regular feature in *Life*, *Time*, and *The New York Times Magazine*, but also had become a star of stage, screen, and radio.”⁴⁵

The prominent place of Freudian psychoanalysis did not survive the end of the century in America. In 1996, for example, the United States government was planning to sponsor a major Freud exhibit under the auspices of the Library of Congress, but critics of psychoanalysis as a “science” nearly brought the show to a halt. Frederick Crews, whose essays in *The New York Review of Books* ignited a renewed fight against psychoanalysis, led this anti-Freud campaign. Crews, very much a partisan against “Freudolatry,” summed up the issue at hand, noting that “We begin to grasp that the deviser of psychoanalysis was at bottom a visionary but endlessly calculating artist, engaged in casting himself as the hero of a multivolume fictional opus that is part epic, part detective story, and part satire on human self-interestedness and animality.”

Drawing on “surprising biological revelations on the one hand and rigorous methodological critiques on the other,” Crews showed “how radically our idea of Freud and psychoanalysis has been changing.” Of immediate concern to Crews was the “practice of so-called recovery movements,” which he believes have done and continue to do great harm to individual patients and to society,

being, in fact, "the most destructive episode in the entire history of professional psychotherapy."⁴⁶

Crews continued his critique of psychoanalysis in *Unauthorized Freud: Doubters Confront a Legend*, where he noted that he was "hardly the first student of Freud to have concluded that psychoanalysis was built out of straw."⁴⁷ In the introduction, Crews tells the reader that "The chapters and editorial comments below not only take the full measure of Freud's well-documented conceptual errors, relentless apriorism, disregard for counterexamples, bullying investigative manner, shortcuts of reasoning, rhetorical dodges, and all-around chronic untruthfulness."⁴⁸ (As is his wont, Heinze also mentions the "paucity of hard evidence" for the validity of psychoanalysis but moves blithely on [204].) Nobel Laureate Peter Medawar is less willing than Heinze to overlook this, averring that in the future, Freud's psychoanalysis will be seen as "the most stupendous intellectual confidence trick of the twentieth century; and a terminal product as well – something akin to a dinosaur or a zeppelin in the history of ideas, a vast structure of radically unsound design and with no posterity."⁴⁹

Frederick Crews's final comments from *The Memory Wars* are apt:

What passes today for Freud bashing is simply the long-postponed exposure of Freudian ideas to the same standards of noncontradiction, clarity, testability, cogency, and parsimonious explanatory power that prevail in empirical discourse at large. Step by step, we are learning that Freud has been the most overrated figure in the entire history of science and medicine – one who wrought immense harm through the propagation of false etiologies, mistaken diagnoses, and fruitless lines of inquiry.⁵⁰

In light of this critical testimony, Cuddihy's conclusion with respect to Freud appears justified, that "psychoanalysis reduces in the end to what Freud half-feared it might be: a counterculture adversary to the bourgeois-Christian ethos of civility and respectability."⁵¹

A PEOPLE THAT CRITIQUE

In an oft-cited observation, British historian Paul Johnson noted of Jewish intellectual traditions that "Quite suddenly, around the year 1800, this ancient and highly efficient social machine for the production of intellectuals began to shift its output." In place of directing their energy into rabbinical studies, intellectually talented students began entering the broader Gentile population. "This was," Johnson notes, "an event of shattering importance in world history."⁵²

Rabbi Arthur Hertzberg has for many years been making a similar point about this powerful intellectual strain, a "lasting Jewish character," in his words. Going beyond just pointing to intellectuality, he writes that Jews "have been among the most persistent dissenters in every society in which they have lived." "In age after age the beliefs and values of the Jews have challenged, and often

irritated, the majority society.” In a provocative account of the “essence” of the Jews, Hertzberg traces it back to well before their European experience, all the way back to biblical times. Jews, he writes,

insist on being Jews; by definition they challenge the dominant dogmas. From the very beginning, when Abraham broke the idols of his father, Terach, he insisted that the faith in the one God is true and paganism is false. He challenged the culture around him. When the Jews encountered Hellenistic culture after Alexander the Great conquered the Near East, Jews were the lone dissenters. When Christianity became the state religion of the Roman Empire, the Jews refused to accept the new dispensation. In medieval Europe, nobody would have doubted even for a moment the divinity of Christ, until a Jew showed up. So long as Jews cling to their own faith and their own values, they call into question the majority faith and culture. Even Jewish unbelievers, such as Franz Kafka in Prague or Sigmund Freud in Vienna, challenged the seemingly self-evident beliefs and values of conventional society.⁵³

Hertzberg was not the only prominent American rabbi to claim that Jews have exercised a certain challenge to existing society. In his 1998 book *Does the World Need Jews?* Rabbi Daniel Gordis, a former vice president of the University of Judaism in Los Angeles and dean of its Ziegler School of Rabbinic Studies, wrote a chapter titled “Standing Uncomfortably outside the Mainstream—Reclaiming Our Subversive Heritage”:

Strange though it sounds to American Jews, Jewish tradition has always claimed that Jews need to be different in order that they might play a quasi-subversive role in society... [t]he goal is to be a contributing and respectful “thorn in the side” of society... Jews’ role is not to second every motion in society, but to second-guess society’s priorities. It is not only that Jews have an alternative position to espouse; the tradition occasionally insists that Jews have to be prophets, outcasts, harsh critics of prevailing social mores.⁵⁴

For an evolutionary psychologist like MacDonald, such rhetoric appears to mask more materialistic motives for behavior. A belief that subversive behavior is a duty for Jews, or even of benefit to a host culture, could be deception or self-deception on the part of those making the claim, since “such ideologies and movements may be directed at benefiting Jews economically or socially.”⁵⁵ As a concrete recent example, Yale Law School professor Amy Chua has written about an unnamed Jewish professor who, in the spring of 2000, described to her the meltdown of the attempt to implement free markets in Russia. “Instead of dispersing ownership and creating functioning markets, these reforms had allowed a small group of greedy industrialists and bankers to plunder Russia, turning themselves almost overnight into the billionaire-owners of Russia’s crown jewels while the country spiraled into chaos and lawlessness.” Though the unnamed academic refused to admit it, Chua correctly noted that “six out of the seven of Russia’s wealthiest” oligarchs were Jewish. (As her Jewish husband later quipped to her, “Just six? So who’s the seventh guy?”)

Chua goes on to describe a web of intellectual rationalizing in favor of these certainly “subversive” developments, a process that allowed a group drawn from “less than 1 percent of the population” to monopolize these vast assets. To Chua, such an outcome validates her intriguing concept of “a market-dominant minority,” akin to the overseas Chinese in Southeast Asia or the “white” Spanish in Latin America. The Jews, of course, are the “quintessential market-dominant minority.”⁵⁶ (One might note the parallel designation of “Mercurians,” Yuri Slezkine’s description of “urban, mobile, literate, articulate and intellectually intricate” peoples living among traditional land-based “Apollonians.”⁵⁷) Seen in this light, defending Jews’ “subversive heritage” may be tantamount to apologetics for the all-too-human competition for scarce resources, a theme discussed at length throughout MacDonald’s trilogy on Jews.

Still, resource competition cannot always fully account for the intensity of recorded Jewish subversion of gentile communities, a theme MacDonald develops by using theories of social identity processes. For example, MacDonald suggests that Jewish communists “may be viewed as having hypertrophied social identity systems and an exaggerated proneness toward collectivist social structures. The greater intensity of Jewish hatred toward outgroups and perceived enemies may be simply an affective manifestation of these tendencies.”⁵⁸

Historian Albert Lindemann notes a general Jewish instinct “to view surrounding Gentile society as pervasively flawed, polluted, or sick. The belief of Jews in premodern times that they, God’s chosen people, had been condemned by their god, because of their own sins, to live in subjugation in the polluted lands of the uncircumcised, the brutal, the unclean, the eaters of filth—of the reviled Children of Esau—took on new forms in a modern context.” For Lindemann, it is not surprising “that many Jews have been, since the early nineteenth century, powerfully attracted to those modern secular ideologies that managed to reaffirm indirectly, with a new language, an older sense of the tainted qualities of prevailing Gentile life.” In addition to citing Marxism, Lindemann, like Cuddihy and MacDonald, also identifies Freudian psychoanalysis, with an emphasis on the “revenge” theme.⁵⁹

European contemporaries of the Bolshevik revolution viewed its heavily Jewish component in much the same terms. The book *The Causes of World Unrest*, for instance “presented a list of fifty members of the Bolshevik government and declared that 95 percent of them were Jews, a common conclusion, as was the notion that the Bolsheviks were murderously destructive.” Churchill observed that “this amazing race has created another system of morality and philosophy, this one saturated with as much hatred as Christianity was with love.” Meanwhile, G. K. Chesterton counseled Jews sympathetic to the revolution that failure to amend their behavior in Great Britain would result in an unwelcome backlash.⁶⁰

MORE REVEALING CONTEXT FOR *JEWES AND THE AMERICAN SOUL*

With the above perspective in mind, the content of Heinze's book becomes more revealing. Jewish thinkers, from Hugo Münsterberg and Jastrow in the early 1900s, through Freud and Adler, Dr. Joyce Brothers and Dear Ann and Abby, and on to Wiesel and Kushner at the close of the century, were arguably all involved in a Jewish movement to alter, if not subvert, Gentile society. Using MacDonald's *Culture of Critique* as a template, Heinze's subjects begin to speak more clearly, and a fuller picture of the life of the American psyche takes shape.

One obvious theme running through Heinze's book is the belief in superior Jewish intellect which, when wedded to a sense of spiritual mission, becomes the well-known Jewish theme of *tikkun olam*—a mission to improve or save the world. These two broader themes have been noted by observers of Jews for centuries. For example, Raphael Patai opens his book *The Jewish Mind* by noting that

Superior Jewish intelligence is part of the Jewish self-stereotype... Cleverness, or intelligence, takes an honored place among the qualities Jews like to attribute to themselves. The same rumor is mooted by Gentiles as well. Those of them who are free of the taint of anti-Semitism simply refer to it as a fact, without any emotional overtones, unless it be a twinge of envy or a note of grudging admiration... Characteristically, however, even the fiercest enemies of the Jews, including the Nazis, have never alleged that the Jews were stupid or obtuse. All people who know Jews, whatever their reaction to them otherwise, subscribe to the rumor of intelligence.⁶¹

Novelist Philip Roth, for another, comments on the psychology of what a Jewish child in mid-century America inherited. There was "no body of law, no body of learning and no language, and finally, no Lord—which seems to me a significant thing to be missing." What a Jewish child did receive was "a psychology, not a culture and not a culture in its totality. What one received whole, however, what one feels whole, is a kind of psychology; and the psychology can be translated into three words—'Jews are better.'"⁶²

MacDonald explores these "beliefs in the superiority of the ingroup and inferiority of the outgroup," using a theory of social identity. In the case of the Jewish/Gentile dichotomy, Jews might "view gentiles as characterized by a number of negative traits (e.g., stupidity, drunkenness), while Jews would be viewed as characterized by corresponding positive traits (e.g., intelligence, sobriety)." MacDonald points to an example in Zborowski and Herzog's *Life Is with People*. The shtetl child "expects to find emphasis on intellect, a sense of moderation, cherishing of spiritual values, cultivation of rational, goal-directed activities, a 'beautiful' family life," while among Gentiles "he looks for the opposite of each item: emphasis on the body, excess, blind instinct, sexual license, and ruthless force. The first list is ticketed in his mind as Jewish, the second as goyish."⁶³

Herrnstein and Murray stripped these beliefs of their moral connotations and focused exclusively on scientifically measurable levels of intelligence. In *The Bell Curve: Intelligence and Class Structure in American Life*, they write: "Ashkenasic Jews of European origins...test higher than any other ethnic group." "Jews in America and Britain have an overall IQ mean somewhere between a half and a full standard deviation above the mean, with the source of the difference concentrated in the verbal component."⁶⁴ Critics of *The Bell Curve* simply dismissed the evidence. Sander Gilman, for instance, sniffed that "Such arguments are variants on the myths that attribute superior intelligence to the Jews as a cohort."⁶⁵

Science is fast relegating views like those of Gilman to the "myth" category. Recent research by Gregory Cochran and Henry Harpending, for example, suggests a strong link between genetic diseases common among Ashkenazi Jews and a rise in average intelligence. As *New York Times* science writer Nicholas Wade writes in his new book *Before the Dawn*, this research posits that pressures on Jews to be "useful to their unpredictable hosts" forced "the great majority" of these Jews into managerial and financial jobs (Slezkine's Mercurians again), resulting in an average IQ of 115 (MacDonald stresses that this spike is concentrated in verbal ability). More to the point, Wade asserts, "Such an advantage may not make much difference at the average, where most people are situated, but it translates into a significant difference at the extremes."⁶⁶

GOOD JEWS/BAD GOYIM

Heinze's writing — and the attitudes of his Jewish subjects — is very much in keeping with the sentiments Philip Roth had learned: Jews are better (and conversely, Gentiles are not so great). For instance, in describing Alfred Adler's Vienna childhood, one in which he grew up near Gentiles, Heinze notes that Adler had many friends among them but "never lost sight of the gulf between their homes and his. His home was more affluent and cultured than theirs..." (71). Such secular Jews "cherished the ethical sense they believed to be their special inheritance...A key element of that world was the belief that Jews were as naturally prone to civility as gentiles were to violence." As a fellow Jew asked Freud, "Is this impulse not inborn within us? Have not we, the Jews, produced this impulse in many more individuals than has any other modern race?" Einstein, too, espoused this view, observing that "Judaism seems to me to be concerned almost exclusively with the moral attitude in life and to life" (76). Freud summed up these feelings, referring to "the atavistic nonsense" of the Gentile world (81). No wonder Abraham Maslow was in conflict with the "gentile brutishness" he felt he encountered at the University of Wisconsin, where he saw himself as "a humanist misfit among academic drones" (287).

Heinze also consistently praises Jewish thinkers, such as Walter Lippmann, who wrote with "characteristic eloquence" (144), while disparaging Gentiles: "Had [Liebman] remained alive, he would have become a kind of Jewish

and more intellectual Billy Graham" (205); one of Jung's articles "parroted" racist stereotypes (243). In a footnote we read of "the crystalline intensity" of the theologian Joseph Soloveitchik (415, n. 27). This tendency toward exaggerated praise appears in fact to be a common ingroup impulse among Jews. Thus, for Heinze, Auerbach's book on the Hebrew Bible was "one of the century's true masterpieces of scholarship." Auerbach, "with stunning eloquence," proved the Hebrew Bible superior to goyishe fare, since "Homer left no mysterious hints for the reader to decipher. For all the aesthetic refinement of Greek literature, Homer's characters lacked the identifiable human substance" possessed by the Jewish biblical characters (262-4).

Heinze notes without comment Emma Goldman's description of Freud's public appearance at Clark University in 1909. "Among the array of professors, looking stiff and important in their university caps and gowns... Sigmund Freud, in ordinary attire, unassuming, almost shrinking, stood out like a giant among pygmies" (297). Such pro-Jewish hyperbole is discussed by MacDonald, who referenced Daniel Bell's assessment of Gershon Scholem's postwar book on Sabbatai Sevi as "the most important book of the post-World War II era." In a similar vein, Cynthia Ozick declared, "There are certainly magisterial works of the human mind that alter ordinary comprehension so unpredictably and on so prodigious a scale that culture is set awry and nothing can ever be seen again except in the strange light of that new knowledge." One wit noted that "by the time Ozick was done, even Aristotle began to look like an underachiever."⁶⁷

(This trend continues. On the cover of the January 21, 2007 *New York Times Book Review* appears a large photo of a somber and aging Norman Mailer, captioned "Maestro of the Human Ego." Reviewer Lee Siegel begins his praise of Mailer's *Armies of the Night* by calling it "not only an American masterpiece, but one of the most liberating books ever swirled into being by a human mind." The review then continues for an almost unprecedented four full inside pages.)

Interspersed with the laudatory accounts of Jewish thinkers in *Jews and the American Soul*, one can find an underlying animus toward Christians, such as a passage about "hoary Christian notions" about Jews (15). Later we encounter dissatisfaction that a Gentile's classic work "was saturated in Christian references" (98), and learn that Abraham Brill as a youth maintained the Jewish tradition "of avoiding the name of Jesus."⁶⁸ "From his youth in Galicia he retained a dislike for what he considered the fear-inducing authoritarianism of Catholicism, and a fondness for Hebrew scriptures" (120). Even those mavens of manners, Ann Landers and her sister Abigail Van Buren, "accurately represented the values of the average American Jew" of postwar America, including the fact that they "disliked traditional forms of Christianity" (303). Heinze also informs us that Wendy Kaminer, author of *I'm Dysfunctional, You're Dysfunctional* (1992), criticized self-help theology "with a vigilant eye

for Christian valences in pop psychology. She found those antisemitism at worst and morally escapist at best" (351).

SUPERIOR INTELLIGENCE SEGUES INTO *TIKKUN OLAM*

The sense of a world-improving Jewish mission, as exhibited by Hertzberg et al., is omnipresent in Jewish discourse, be it religious or secular. For example, in the summer of 1996, a special issue of *Commentary* titled "What Do American Jews Believe? A Symposium" appeared, and a large number of respondents accepted the concept of the traditional Jewish duty of *tikkun olam*. Elsewhere, individual testimonies from former radicals such as David Horowitz and Ronald Radosh mirror this. In both *Radical Son* and *Destructive Generation*, Horowitz discusses in detail his family's conviction of being marked for persecution, along with a sense of being specially ordained for a world-saving mission. Radosh does the same in *Commies: A Journey through the Old Left, the New Left and the Leftover Left*.

Social historian David Gerber situates this sense of mission and the concrete activism of sixties radicals, describing

young historians and social scientists who were able to merge their scholarly work and the political aspirations of the New Left. Prominent among them, more as symbols of the intergenerational continuity of radical politics than because of their numbers, were Jews, both "red diaper babies" (the children of former or current Communist party members) and others who had grown up in some leftist Jewish environment. For them, and many others who identified with these political traditions, scholarship was conceived as an extension of a family, as well as a Jewish, mission to the world... There was, of course, considerable idealism. A great deal of romantic sentiment also informed this state of mind, reminding one at times of the beneficent sensibility of religious missionaries who experience personal joy in the good news they seek to spread.⁶⁹

Don Amter was another red diaper baby who was exposed to both the desire to improve the world and a sense of estrangement from the broader American society. When his activist father was "held between two large policemen, his face covered with blood," Amter knew "we were in a 'war,' as I had begun to perceive it, and casualties were to be expected. I must have picked this attitude up from my parents' cues. We were, I realized, different; that awareness was always with me." "It occurred to me with a shock one day that I could go from group to group and never come in contact with the 'ordinary' citizens of New York! But our world was rich in meaning, commitment, and positive works."⁷⁰

Certainly, for Freud and his early followers, this sense of mission, coupled with a sense of intellectual superiority, was intense. For example, Fritz Wittels, "the *enfant terrible* of the psychoanalytic movement," wrote that there was a "Jewish responsibility for stimulating the Aryan people toward the truth"

and that it was the Jews' obligation "to bring about a new order of human dignity and freedom, equality, and social peace." This "Jewish redemptive vision" was shared by Freud and other Jewish disciples. For example, Eduard Hitschmann "praised Freud and the psychoanalytic movement as supremely Jewish and therefore superior to the rest of society." Isidor Sadger and Victor Tausk "acknowledged the ethical superiority and universal responsibilities of the Jewish people." "Believing Jews were chiefly responsible for the analytic redemption of mankind, the early analysts regarded the psychoanalytic movement as a Jewish movement... Even after 1908, when Freud attempted to reverse the tendency toward Jewish exclusiveness within the circle, he maintained the belief in Jewish ethical responsibility."⁷¹

In line with Kevin MacDonald's observations, we see here a degree of self-deception regarding the universalist motives of Freud et al. as well as the later "red diaper babies." Despite claims to the contrary, many American Jewish intellectuals and social activists have not always been free of parochial Jewish concerns. Though they might protest that they were acting on behalf of universal principles, a more tribal goal is visible. As Irving Howe admits in his autobiography, the claim made by the New York Intellectuals as to their freedom from parochialism "was rarely in accord with what we wrote or thought... This was a kind of culture lag, recognition behind reality."⁷² Freud biographer Dennis Klein agrees that movements like psychoanalysis "were not only inspired by Jews, but, in effect, were directed toward fulfilling the needs of their fellow Jews. Instead of regarding the Jewish stress on humanity as a deliberate deception, many sensitive to the Jewish struggle for self-determination, even when the struggle first emerged, suggested that Jews were the victims of self-deception." Even favorably disposed critics, however, suspected that "contrary to their universalistic intentions, the feelings of superiority and longing for Jewish sympathy, as well as the very remoteness of their vision, transformed the Jewish movements for social integration into movements for the social advancement of the Jewish people..."⁷³

FIGHTING ANTI-SEMITISM

In the second book of his trilogy, *Separation and Its Discontents: Toward an Evolutionary Theory of Anti-Semitism*, MacDonald argues that the underlying cause of anti-Semitism is that "Jews have appeared as a highly visible and impermeable group that has segregated itself from the larger society. Moreover," he continues, "there has often been resource competition and other conflicts of interest between Jews and gentiles. Social identity theory predicts that such conditions will lead to group conflict as well as to a number of psychological processes in which both Jews and gentiles develop negative stereotypes of the other group."⁷⁴

Clearly, anti-Semitism was of great concern to the Jewish thinkers in Heinze's book as well. Conceptually, one might consider the progression Jews made

in a nearly universal Christian nation, beginning with the early Sephardic Jews of colonial times and the German Jews of pre-Civil War America. Never numerous, they avoided standing out as a threat. Once the great masses of Eastern European Jews arrived ca. 1880–1920, however, this changed rapidly, and Jewish thinkers sought to “secure themselves as citizens” (3) in their new home, a natural enough desire of any group.

A problem arose when it appeared some Jews wanted to go beyond mere acceptance and move to massively critiquing Gentile society, beginning with attempts to combat “pernicious stereotypes about ethnic minorities in general and Jews in particular” (5). From there it was a short jump to arguing that “the prejudiced American was the real pathological personality and the real danger to American society” (157). In short order, in the thinking of Jewish psychological writers, “racial or religious prejudice became a cardinal sign of psychopathology or maladjustment and, conversely, the well-adjusted person was free of such prejudices” (159). Many of Heinze’s subjects viewed anti-Semitism as such a prejudice, one with the real potential for violence. In chapter 8, “The Specter of the Mob,” Heinze addresses this familiar theme: the Jewish fear of pogroms that, transplanted to American soil, “included a deep concern about a particular kind of evil, the destructive potential of the irrational mob” (165). Indeed, Boris Sidis “introduced American readers to the realities of the pogrom in an article for the *Atlantic Monthly*” (187).

This description meshes perfectly with MacDonald’s assessment of Jewish efforts to combat anti-Semitism, in particular a desire to create a more racially pluralistic America through mass immigration, as ethnic activist Earl Raab explained in 1993:

The Census Bureau has just reported that about half of the American population will soon be non-white or non-European. And they will all be American citizens. We have tipped beyond the point where a Nazi-Aryan party will be able to prevail in this country.

We [Jews] have been nourishing the American climate of opposition to bigotry for about half a century. That climate has not yet been perfected, but the heterogeneous nature of our population tends to make it irreversible – and makes our constitutional constraints against bigotry more practical than ever.⁷⁵

HEINZE’S OWN PREFERENCE FOR JEWISH THINKERS: DECEPTION OR SELF-DECEPTION?

While Heinze may be forgiven his slight pro-Jewish bias as seen above, there are indications that he himself teeters on the edge of deception, or self-deception, when regarding several important considerations on the real behavior of Jews. One taste of this comes when he notes in passing that the 1881 assassination of Tsar Alexander II induced a wave of pogroms that set Jewish emigration to America in motion (20). Since Jews were widely implicated in this plot, Heinze

fails to do justice to the context of this anti-Semitism, falsely leaving the reader to assume it was the action of "the irrational mob."⁷⁶

Further evidence for such deception comes by way of Heinze's consideration of Reform Judaism founder Rabbi Abraham Geiger who, like many other Jews, "believed that Judaism defined the moral future of humanity...[and] the people of Israel had a genius for religion and held the keys to universal spiritual growth" (57). Yet Geiger was well known as a Jewish thinker who had attempted to "undermine" Christianity in Europe not only by presenting his own version of Jewish history but also by advancing "a counterhistory of the prevailing Christian scholarship," arguing that "the intellectual narrow-mindedness and intolerance of the Middle Ages were the genuine products of Christianity, whereas modernity's open-mindedness stemmed from Judaism's teaching concerning tolerance and acceptance of others."⁷⁷

Geiger wrote on the historical background of Jesus, arguing that "Jesus was not only a Jewish religious leader but specifically a Pharisee whose goal was nothing more than that of the Pharisees." Though Geiger consistently fought against anti-Semitism, "his own anti-Christian attitudes remained equally tenacious. The theological gaze was indeed reversed," one scholar wrote, "but its ferocity was not diminished. Geiger defied the scholarly gaze as Christian theology had defined it; in his work Judaism is no longer merely the object of representation but the subject gazing at Christianity, which is transformed into an object of Jewish representation. Geiger's gaze is defiant, disruptive and subversive."⁷⁸

This tendency to uncritically accept what Jewish thinkers wrote and believed puts Heinze on the brink of scholarly misrepresentation when it comes to the major impact of Betty Friedan's writing. Merely noting that "Friedan never had been the passive 'mystified' housewife that the suburbs supposedly spawned" (302) prevents the reader from appreciating Friedan's Jewish activism and deception with respect to her classic feminist work *The Feminine Mystique*. In an essay that appeared in *American Quarterly* (and has since been published as a book), Daniel Horowitz revealed how Friedan deceptively portrayed herself well into the 1970s as someone who, prior to writing *The Feminine Mystique*, "wasn't even conscious of the woman problem," a woman still "in the embrace of the feminine mystique."

In fact, Friedan had been a labor journalist with more than two decades of experience with "the woman problem." Horowitz's findings suggest that a conscious effort has been made to misrepresent Friedan's life. In 1991, for example, Donald Meyer, a historian of feminism, "skipped over" Friedan's years as a labor journalist and portrayed her as "the exemplary victim of the feminine mystique." Similarly, David Halberstam, in his 1993 book *The Fifties*, described Friedan's nine-year journalism career with this one uninspiring line: "Betty Goldstein [Friedan's maiden name] worked as a reporter for a left-wing paper." Given that Heinze himself has written for *The American Quarterly* and

cites Horowitz's book, one may become increasingly suspicious of his views in the aggregate.

Further, when Heinze mentions without even parenthetical reference the current controversies surrounding Israeli behavior in the Middle East, this suspicion grows. Taking Rabbi Liebman at his word, for example, Heinze relates how "the Jews suffered calamity without becoming either self-destructive or hateful." Or, in Liebman's words soon after World War II, "Israel that has suffered so much and yet has never grown mad with the thirst for vengeance may be able to be an example to our century that eventually will have to subdue all of the hatreds that have been let loose by this war – if the earth is to become good again." How could Heinze repeat with a straight face the claim that "the sense of mutual belongingness among the pioneering builders of contemporary Palestine" offers lessons for "man's capacity to love his neighbor" (224–5)? Should not Heinze have questioned whether the commandment to "love thy neighbor as thyself" was ever proved to be "a Jewish gift to the postwar world" (238)?⁷⁹

THE SUBSTITUTION OF A NEW RELIGION

Jews and the American Soul unwittingly provides a narrative less about the American soul than about the Jewish one. To wit, since antiquity Jews have been prone to making of themselves icons, if not gods. This has never been truer than in the twentieth century, and *Jews and the American Soul* catalogues the triumph of this thinking. Further, given the immense power Jews have gained in America in cultural, educational, legal, financial, and governmental arenas, the attempt of many Jewish leaders to become new prophets, if not gods, can be construed as nothing less than an effort to bring forth a new religion in America, replacing Christianity.

Naturally, one would not expect the Christian majority in America to acquiesce quietly. As MacDonald argues at the end of *The Culture of Critique*, it is unlikely that white Christians will watch their continued dispossession without concern.⁸⁰ Should Jews want to preserve their great advantages in resource acquisition and options for reproduction, then among the best ways is to get Gentiles to internalize the status quo. As coercive political regimes such as Soviet Communism have proved a failure, and myriad social/psychological schemes only partially effective, another wholly encompassing ideology is needed, in a word, a new religion. This is the real story of *Jews and the American Soul*.

Heinze presents a progression of Jewish strategies in his book. First, Freud and his cohort were portrayed as men of science, taking no sides with respect to religion, but by the 1930s, as we saw, some Jewish thinkers began to openly promote a Jewish religious point of view, particularly Joshua Liebman, whose *Peace of Mind* "called for a new democratic 'God-idea for America' rooted in Jewish values" (6), seeing Judaism "as a model for all humanity," with Judaism's

place “not simply as an equal partner with Christianity but as a religion of unequaled depth in its assessment of human nature” (222).⁸¹

At the same time, Liebman was subtly chipping away at—critiquing—Christian beliefs: “In short, Liebman was arguing that classical Christianity caused neurosis.” Even at mid-century, when it was nearly unthinkable to most Americans that Christianity was truly susceptible to a newly invigorated Judaism, “Liebman’s argument presented a sharp challenge to the status quo” (222). Heinze’s wording about the progression of two Jewish thinkers’ writing reveals this: “Whereas Baeck’s *Essence of Judaism* was a polemical defense against the old charges of Jewish legalism, *Peace of Mind* was a polemical offensive promoting Judaism’s distinct worth in a psychological age” (238).

Will Herberg’s *Protestant-Catholic-Jew* carried this campaign further into the postwar era, portraying “the new consensus” in which Americans were beginning to think of their society as a “Judeo-Christian” civilization; at only four percent of the population, this indeed represented “a remarkable symbolic milestone” (218). Given the fact that for decades, Americans “heard Jewish sages cited as authorities to live by, and Jewish rituals hailed as superior mechanisms for human self-expression” (236), it is hardly surprising that the tenor of the age was indeed changing. On schedule, as the 1950s blended into the early 1960s, American society “also saw the rise of psychiatrists to an almost hegemonic authority, which enabled them to define what was normal and abnormal” (262). Earlier Christian critics of psychology such as Bishop Sheen and Clare Luce, then, can be forgiven for seeing this field as “a weapon against Christian authority” (127).

Heavy Jewish representation in ownership of a wide range of media compounded the growing substitution of a Jewish-centered world for a formerly Gentile one. For instance, Russian Jewish immigrant Emanuel Haldeman-Julius, originator of the Little Blue books, which were wildly popular in the 1920s and 1930s, “launched a thirty-year freethinking crusade against religious dogma in general and Christianity in particular,” zeroing in like a zealot on all forms of Christianity for “‘the doses of poison’ that the public ‘has been forced to swallow at the hands of religious mugwumps and charlatans.’” His books “subjected Jesus himself to psychiatric examination.” When people objected, he responded dryly, “The modern psychologist can only say that, if Jesus was the kind of man he is portrayed to have been, he was a crazy man.” The signal feature that this was part of a typical Jewish intellectual movement came with the fact that Haldeman-Julius aimed “not to *satisfy* but to *reshape* mass tastes” [emphasis added] (128–9).

To the extent that progressive and secular Protestant thinkers were in alliance with Jews, they soon became the junior partner, then largely vanished by the 1970s. As historian David Hollinger found, the “informal alliance” of such Protestants and Jews had the objective of replacing “the old Protestant hegemony.”⁸² It succeeded, to the extent that a new religion of Jews is plausible.

**JEWISH GROUP EVOLUTIONARY STRATEGY MANIFESTED:
YOU SHALL BE AS GODS**

A useful way to understand the various movements Jews have constructed since the beginning of the twentieth century is to view them in their totality as yet another attempt by Jews to give the world a new religion, albeit one shorn of a traditional God (or strictly secular ideology as in Communism). In this "post-religion religion," Jews themselves become God and Gentiles become worshippers and followers, nowhere more so than in the country so many Jews had adopted as their new home, America.

By parsing the voluminous testimony in Heinze's book, the (potential) realization of this impulse becomes all the more pronounced, particularly with respect to the discussion on Erich Fromm (1900-1980). Given the long history of deception/self-deception among Jews in their references to universals that in fact designate Jewish particularism, a rereading of the commentary on Fromm is revealing. In *You Shall Be as Gods: A Radical Interpretation of the Old Testament and Its Traditions* (1966), Fromm began with the kind of argument we have already seen, privileging Jewish religious sources over Christian ones. He then offered "a brief for humanism composed for the general reader and based on a sophisticated Jewish analysis of the Bible with many detailed references to talmudic and rabbinic commentaries," and also argued that "the Hebrew Bible and rabbinic Judaism contained the seeds of a grand and radical humanist tradition in Western thought."

Next, however, he makes a radical departure: "Man [read the Jew] is not God, but if he acquires God's qualities, he is not beneath God, but walks *with* him.") In the next line, Heinze's reading of Fromm suggests that "the Hebrew Bible established unequivocally that people [again, "Jews"], in serving the one God, should never reduce themselves to serving men." Confusion (or obfuscation) regarding the universal versus the particular now becomes obvious: "By liberating human beings [Jews] from 'incestuous' ties to land and blood, obedience to God placed them on a path of 'imitating' the divine attributes of mercy and justice. 'Man, the prisoner of nature, becomes free by becoming fully human' ..." (282-83).

Such arguments might have remained in the realm of self-help had not the Six-Day War broken out in the Middle East in 1967, prompting a powerful resurgence of Jewish identity among American Jews.⁸³ This, in turn, unleashed an intense focus on the Holocaust, as historian Peter Novick skillfully describes in *The Holocaust in American Life* (1999).⁸⁴ Confusion among Jews about the precise identity of this post-Holocaust God can be witnessed in the following statement by Baruch Levy, a contemporary of Karl Marx, where Levy wrote:

the Jewish people taken collectively shall be its own Messiahs...In this new organization of humanity, the sons of Israel now scattered

over the whole surface of the globe...shall everywhere become the ruling element without opposition....The governments of the nations forming the Universal or World-Republic shall all thus pass, without any effort, into Jewish hands thanks to the victory of the proletariat...Thus shall the promise of the Talmud be fulfilled, that, when the Messianic epoch shall have arrived, the Jews will control the wealth of all the nations of the earth.⁸⁵

More recently, Abraham Foxman, national director of the Anti-Defamation League, proclaimed in the January 1994 issue of the ADL's *Frontline* magazine: "[The Holocaust] is a singular event. It is not simply one example of genocide but a near successful attempt on the life of God's chosen children and, thus, on God himself."⁸⁶

Further, one may view the Holocaust museum in Washington, D.C. as this new religion's major cathedral, its "Vatican," with its new panoply of saints including Elie Wiesel, who, Heinze notes, "ascended to an almost saintly status" (321) and was, in a telling choice of words, "generally perceived as the consummate narrator of the death and resurrection of the Jewish people" (329), the site of which, one may add, has moved from Calvary to Auschwitz.⁸⁷ Appropriately, a new religion demands a new soul, and that is the one Heinze has described in his book *Jews and the American Soul*.

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ENDNOTES

1. Lenni Brenner, *Jews in America Today* (Secaucus, New Jersey: Lyle Stuart Inc., 1986), 322.
2. David Biale, "The Melting Pot and Beyond: Jews and the Politics of American Identity," in *Insider/Outsider: American Jews and Multiculturalism*, eds. David Biale, Michael Galchinsky, and Susan Heschel (Berkeley and Los Angeles: University of California Press, 1998), 21.
3. Quoted in Kevin MacDonald, *The Culture of Critique: An Evolutionary Analysis of Jewish Involvement in Twentieth-Century Intellectual and Political Movements* (Westport, CT: Praeger, 1998), 4.
4. Irving Howe, *World of Our Fathers: The Journey of the East European Jews to America and the Life They Found and Made* (New York: Simon & Schuster, Inc, 1983), 600.
5. Kevin MacDonald, review of *The "Jewish Threat": Anti-Semitic Politics of the U.S. Army*, *The Occidental Quarterly* 1(2): 65.
6. The first two books are *A People That Shall Dwell Alone: Judaism as a Group Evolutionary Strategy* (Westport, CT: 1994) and *Separation and Its Discontents: Toward an Evolutionary Theory of Anti-Semitism* (Westport, CT: Praeger, 1998).
7. Andrew R. Heinze, *Jews and the American Soul: Human Nature in the 20th Century* (Princeton, New Jersey: Princeton University Press, 2004).

8. MacDonald, *Culture of Critique*, 85–89, 123, 135, 167. “Like military weaponry, ideologies are used to fight current battles and then discarded when there is a perceived need to adopt a newer technology” (*Separation*, 227).
9. John Murray Cuddihy, *The Ordeal of Civility: Freud, Marx, Levi-Strauss, and the Jewish Struggle with Modernity* (New York: Basic Books, 1974).
10. James Burnham, “The Artifice of Modernity,” *National Review*, January 17, 1975, 59–60.
11. Richard Bernstein, “Jews without Manners,” *Time*, April 7, 1975, 78.
12. Cuddihy, *The Ordeal of Civility*, 66.
13. Cuddihy, *The Ordeal of Civility*, 68.
14. Burnham, “The Artifice of Modernity,” 59–50.
15. Bernstein, “Jews Without Manners,” 78.
16. Cuddihy, *The Ordeal of Civility*, 52–54. Heinze relates a strikingly similar story about psychologist Hugo Münsterberg, who wrote a poem in which he as a young scholar grew into a giant. “Bursting out of the confines of the house and towering over the city, the young giant smashes a church along with nearby houses, breaks off the church steeple, and uses it as a walking stick...” (108).
17. Cuddihy, *The Ordeal of Civility*, 64–66.
18. Irving Howe uses this quote as an epigraph in *World of Our Fathers* for the section on the New York Intellectuals, 598.
19. Bryan Magee, “Jews – Not Least in Music,” in *Aspects of Wagner* (New York: Oxford University Press, 1988), 20.
20. Paul Johnson, *A History of the Jews* (New York: Harper & Row, 1987), 215.
21. Norman Podhoretz’s approving description of the consensus of young Jewish intellectuals, quoted in MacDonald, *Separation*, 215.
22. Arthur Hertzberg and Aron Hirt-Manheimer, *Jews: The Essence and Character of a People* (New York: HarperCollins, 1998), 78.
23. Quoted in Johnson, *A History of the Jews*, 215.
24. Stanley Rothman and S. Robert Lichter, *Roots of Radicalism: Jews, Christians, and the New Left* (New York: Oxford University Press, 1982), 110.
25. MacDonald, *Culture of Critique*, vii.
26. MacDonald, *Culture of Critique*, 22.
27. Derek Freeman, *The Fateful Hoaxing of Margaret Mead: A Historical Analysis of Her Samoan Research* (Boulder, CO: Westview Press, 1999), 213–217. Freeman is astounded that as late as 1965 Clifford Geertz, a leading anthropological proponent of cultural determinism, could outdo both Boas and Mead in this belief, stating that “our ideas, our values, our acts, even our emotions are, like our nervous system itself, cultural products.” Freeman judges this “the most egregiously absurd formulation of the tabula rasa assumption of Boasian culturalism to be found anywhere in the literature of anthropology.” Moreover, Freeman notes, “some eight years after the publication in New York of Wilder Penfield and Theodore Rasmussen’s *The Cerebral Cortex of Man: A Clinical Study of Localization of Function*, it was an unthinking claim that entirely ignored the fundamental advances that, by that time, had been made in the neurosciences, genetics, and other of the life sciences.” Freeman also mocks Boas’s proclamation that there was “little doubt” that “the study of genetics” would fade away. “These findings,” Freeman shows, make arcane nonsense of Geertz’s notion, following Boas

and Mead, that “our emotions, like our nervous system itself” are “cultural products.” Rather, as Roger Shepard noted in his contribution to *Characterizing Human Psychological Adaptations* (1997), certain elements of human cognition and behavior are phylogenetically determined. As W.D. Hamilton has precisely put it, “The *tabula* of human nature was never *rasa* and it is now being read” (212–215).

28. MacDonald, *Culture of Critique*, 21.

29. MacDonald, *Culture of Critique*, 38.

30. Dennis B. Klein, *The Jewish Origins of the Psychoanalytic Movement* (Chicago: University of Chicago Press, 1981), xi.

31. Yosef Hayim Yerushalmi, *Freud's Moses: Judaism Terminable and Interminable* (New Haven and London: Yale University Press, 1991), 98–99.

32. Quoted in E. Fuller Torrey, *Freudian Fraud: The Malignant Effect of Freud's Theory on American Thought and Culture* (New York: HarperCollins, 1992), 256. Other fitting quotes from Nabokov, “the most virulently anti-Freudian artist of the century,” are: “[Psychoanalysis is] one of the vilest deceits practiced by people on themselves and on others”; “Let the credulous and the vulgar continue to believe that all mental woes can be cured by daily application of old Greek myths to their private parts”; “...the difference between the rapist and therapist is but a matter of spacing”; and “[Freud and his followers should] jog on, in their third-class carriage of thought, through the police state of sexual myth” (200–201).

33. Because this quotation has elicited confusion, it might be best to include it in its entirety here, together with an important comment on it. The Sigmund Freud Professorship was created at the Hebrew University in Jerusalem in 1997. Freud's daughter Anna, who could not attend, sent a paper to be read on her behalf. This paper, Josef Yerushalmi notes, “was the abrupt and unexpected ending, in total discontinuity with what had come before, that sent a shock of amazement through the eminent audience.” Yerushalmi then quotes her words:

During the era of its existence, psychoanalysis has entered into connexion with various academic institutions, not always with satisfactory results... It has also, repeatedly, experienced rejection by them, been criticized for its methods being imprecise, its findings not open to proof by experiment, for being unscientific, even for being a “Jewish science.” However the other derogatory comments may be evaluated, it is, I believe, the last-mentioned connotation which, under present circumstances, can serve as a title of honour.

Yerushalmi ends his book *Freud's Moses: Judaism Terminable and Interminable* with questions regarding this quote, asking what she meant by “under present circumstances,” “a Jewish science,” and “title of honour.” He then refers to a letter written by Freud in 1926 in which Freud pondered his correspondent's belief that psychoanalysis was a “direct product of the Jewish mind.” Freud averred that if such an assertion were correct, then he “wouldn't be ashamed.” Yerushalmi ends his treatise an agnostic, though he would surely like to know what Freud believed regarding psychoanalysis's Jewish roots: “When your daughter conveyed those words to the congress in Jerusalem, *was she speaking in your name?*” [emphasis in original] (99–100.)

34. MacDonald, *Culture of Critique*, 123.

35. MacDonald, *Culture of Critique*, 109.

36. MacDonald, *Culture of Critique*, 135.
37. Torrey, *Freudian Fraud*, 92-93.
38. Quoted in MacDonald, *Culture of Critique*, 110.
39. MacDonald, *Culture of Critique*, 126-127.
40. Torrey, *Freudian Freud*, 99-104.
41. Torrey, *Freudian Freud*, 118-121.
42. Torrey, *Freudian Freud*, 123-124.
43. See Edmund Connelly, "The Jews of Prime Time," *The Occidental Quarterly* 6(3) for a discussion of this "Jewish empire."
44. Torrey, *Freudian Fraud*, 124-125.
45. Torrey, *Freudian Fraud*, 124-127.
46. Frederick Crews et al., *Memory Wars: Freud's Legacy in Dispute* (New York: New York Review Book, 1995), 12-13, 3-6, 12-13.
47. Frederick C. Crews, *Unauthorized Freud: Doubters Confront a Legend* (New York: Viking, 1998), ix, in which he lists the following books: Jurjevich, 1974; Szasz, 1978; Eysenck, 1985; Torrey, 1992; Scharnberg, 1993; Esterson, 1993; Wilcocks, 1994; Dawes, 1994; Webster, 1995; Gellner, 1996; Macmillan, 1997; Cioffi, 1998.
48. Crews, *Unauthorized Freud*, x.
49. Quoted in Torrey, *Freudian Fraud*, 256-257.
50. Crews et al., *Memory Wars*, 298-299.
51. Cuddihy, *The Ordeal of Civility*, 77.
52. Johnson, *A History of the Jews*, 340-41.
53. Hertzberg, *Jews*, 1-6. Even more provocatively, Hertzberg finds that this subversive stance is largely responsible for anti-Semitism:

In this book we dare to say that Jew-hatred is not some irrational prejudice that affects the non-Jewish world. It has a cause. At its root, anti-Semitism is an angry reaction to the Jews, who have been among the most persistent dissenters in every society in which they have lived...

We reject the conventional modern argument that those who hate Jews are satisfying their own need for a scapegoat upon which to heap their anger...

All these explanations avoid the critical question: Do the Jews make any contribution to anti-Semitism? The answer is, fundamentally and unavoidably, yes. Their contribution to Jew-hatred is that they insist on being Jews; by definition they challenge the dominant dogmas... So long as Jews cling to their own faith and their own values, they call into question the majority faith and culture. Even Jewish unbelievers, such as Franz Kafka in Prague or Sigmund Freud in Vienna, challenged the seemingly self-evident beliefs and values of conventional society. So, what is anti-Semitism about? It is the fierce and often murderous anger of majorities against a people whose very existence keeps calling their verities into question...

We understand why Jews have preferred explanations of anti-Semitism that focus on the moral imperfections of non-Jewish majorities. It is more comforting to believe that the Jew-haters, in all their wickedness,

have no shred of a reason—even a bad one—for their angers. It is far more difficult for Jews to accept the idea that anti-Semitism may be, fundamentally, the heat of a cultural clash (5–7).

54. Daniel Gordis, *Does the World Need Jews? Rethinking Chosenness and American Jewish Identity* (New York: Scribner, 1997), 177.

55. MacDonald, *Culture of Critique*, 10.

56. Amy Chua, *World on Fire: How Exporting Free Market Democracy Breeds Ethnic Hatred and Global Instability* (New York: Doubleday, 2003), 77–79. For an introduction connecting these intellectual rationalizations to America's premier academic institution and its former president, see Steve Sailer's blog, "The Real Larry Summers Scandal?" <http://isteve.blogspot.com/2006/03/real-larry-summers-scandal.html>.

57. Yuri Slezkine, *The Jewish Century* (Princeton, NJ: Princeton University Press, 2004).

58. MacDonald, *Culture of Critique*, 13. See also chapter 1 of MacDonald's *Separation and Its Discontents* and chapters 7 and 8 of *A People That Shall Dwell Alone* for further development of these themes.

59. Albert Lindemann, *Esau's Tears: Modern Anti-Semitism and the Rise of the Jews* (New York: Cambridge University Press, 1997), 13–15.

60. Lindemann, *Esau's Tears*, 434–435. For a fuller treatment of Jewish involvement in the Communist movement, see Jerry Z. Muller, "Communism, Anti-Semitism and the Jews," *Commentary*, August 1988, 28–39.

61. Raphael Patai, *The Jewish Mind* (Detroit, MI: Wayne State Press, 1977), 287. He goes on to explore at length the various studies on IQ, the definition of IQ, factors influencing IQ (heredity vs. nurture, for example), intra-Jewish differences, historical findings on Jewish intellectual achievement (uniformly high); he usefully lists seven factors to account for "Jewish excellence and genius" (338). Patai further addresses this topic with but a partial list of scholars who have examined genetic ties to intelligence, including Norbert Wiener, J.B.S. Haldane, and Lewis S. Feuer. Chief among the selective factors for intelligence in this line of argument is that intelligent European Gentiles of low birth were historically offered only ecclesiastic opportunities for advancement. "The priesthood attracted the most ambitious and talented sons of the lower estates and the most intellectual ones from the others. Since priestly celibacy was the rule, this meant that the most intelligent portion of the population had no offspring..." Jews, conversely, were selected for Talmudic achievement by pairing off rabbinical scholars to the daughters of wealthy Jews (305–6).

62. Quoted in John Murray Cuddihy, "The Elephant and the Angels; or, the Incivil Irritatingness of Jewish Theodicy," in *Uncivil Religion: Interreligious Hostility in America*, eds. Robert N. Bellah and Frederick E. Greenspahn (New York: Crossroads, 1987), 33; "Second Dialogue in Israel," panel on The Jewish Intellectual and Jewish Identity, *Congress Bi-Weekly* 30:12 (September 16, 1963): 21.

63. MacDonald, *Separation*, 6–7.

64. Richard J. Herrnstein and Charles Murray, *The Bell Curve: Intelligence and Class Structure in American Life* (New York: Free Press, 1994), 275.

65. Sander Gilman, *Smart Jews: The Construction of the Image of Jewish Superior Intelligence* (Lincoln, NE: U. of Nebraska Press, 1996), 6.

66. Nicholas Wade, *Before the Dawn: Recovering the Lost History of Our Ancestors* (New York: Penguin Press, 2006), 245–257. See also *The Economist*, "Natural Genius? The

Evolution of Intelligence: The High Intelligence of Ashkenazi Jews May Be a Result of Their Persecuted Past," June 2, 2005. Cognitive scientist Steven Pinker is quoted on the topic in Wade's *New York Times* article (June 2, 2005) as saying, "It would be hard to overstate how politically incorrect this paper is...It's certainly a thorough and well-argued paper, not one that can easily be dismissed outright." MacDonald's comments on verbal ability can be found in *A People That Shall Dwell Alone*, 188-191.

67. MacDonald, *Culture of Critique*, 225-6.

68. This tendency appears alive and well. As of this writing, the current issue of *Commentary* (February 2007) has a discussion about the theme of resurrection in Jewish and Christian doctrine, and reviewer David Berger elliptically notes that "For Christians, belief in a general resurrection at the end of days may loom even larger than it does in Judaism because of the resonance generated by the story of an earlier, individual resurrection that stands at the core of the religion" (76).

69. David Gerber, "Visiting Bubbe and Zeyde," in *People of the Book: Thirty Scholars Reflect on Their Jewish Identity*, eds. Jeffrey Rubin-Dorsky and Shelley Fisher Fishkin (Madison, WI: University of Wisconsin Press, 1996), 126.

70. Don Amter, "Why Didn't I Question," in Judy Kaplan and Linn Shapiro, eds., *Red Diapers: Growing Up in the Communist Left* (Urbana and Chicago, IL: University of Chicago Press, 1998), 239-41.

71. Klein, *Jewish Origins*, 139--140.

72. Quoted in Edward Shapiro, *A Time for Healing: American Jewry since World War II* (Baltimore: Johns Hopkins University, 1992), 197.

73. Klein, *Jewish Origins*, 144.

74. MacDonald, *Separation*, viii.

75. Quoted in MacDonald, *Culture of Critique*, 246-7. For a more recent opinion, see Stephen M. Steinlight's Center for Immigration Studies, "High Noon to Midnight: Does Current Immigration Policy Doom American Jewry?," <http://www.cis.org/articles/2004/steinlight2.html>

76. Lindemann, *Esau's Tears*, 67.

77. Susannah Heschel, "Jewish Studies as Counterhistory," in *Insider/Outsider: American Jews and Multiculturalism*, eds. David Biale, Michael Galchinsky, and Susannah Heschel (Berkeley: University of California Press), 102.

78. Heschel, "Jewish Studies," 107-111.

79. A word in Heinze's defense may, however, be found in one small reference (395, n. 39). He is candid enough to note that a disputed passage in the Talmud which refers to the commandment to save a life may refer only to a Jewish life. A critical discussion of this point can be found in Israel Shahak, *Jewish History, Jewish Religion: The Weight of Three Thousand Years* (London and Boulder, CO: Pluto Press, 1994).

80. MacDonald, *Culture of Critique*, 309.

81. Similarly, in 1939, a best-selling book translated from Yiddish, *The Nazarene*, retold the story of Jesus "in Jewish terms" (263).

82. Heinze, *Jews and the American Soul*, 376, n. 56. Heinze blandly adds that in recent years scholars in the new field of Jewish Studies discovered that "beneath the secular surface of many Jewish thinkers, there existed a layer of ethnic motives.

83. MacDonald, *Separation*, 254.

84. Peter Novick, *The Holocaust in American Life* (Boston and New York: Houghton Mifflin Company, 1999). Novick addresses the power of this paradigm by noting, "When a high level of concern with the Holocaust became widespread in American Jewry, it was, given the important role that Jews play in American media and opinion-making elites, not only natural, but virtually inevitable that it would spread throughout the culture at large," 12.

85. E. Michael Jones, "The Conversion of the Revolutionary Jew," *Culture Wars*, October 2006, <http://www.culturewars.com/2006/Conversion.htm>.

86. See <http://www.nizkor.org/hweb/orgs/american/skeptic-magazine/skeptic-3.html> for one of the many Internet sites that quotes this.

87. For those who find the new religion thesis overheated, a secular (and suitably psychoanalytical) approach to the privileged Jewish position in America can be found in Tomislav Sunic's book *Homo Americanus: Child of the Postmodern* (Charleston, SC: BookSurge Publishing, 2007), in which Sunic argues that Jews now have "a cherished role of posing as the sole educational super-ego for Americans and by proxy the entire world." In remarks from the preface, Kevin MacDonald describes a secular parallel to the all-encompassing religious view, describing a Gramscian "soft totalitarianism" of the heavily Jewish regime ruling America. "This regime is maintained less by brute force than by an unrelenting, enormously sophisticated, and massively effective campaign to contain political and cultural activity within very narrow boundaries. Dissenters are not trundled off to jail or beaten with truncheons, but are quietly ignored and marginalized. Or they are held up to public disgrace, and, wherever possible, removed from their livelihoods...Soft totalitarian regimes can only be maintained by a sense of moral and intellectual legitimacy – the willing assent of the vast majority of the people." I maintain that this demand for voluntary legitimacy is congruent with a religious belief system. MacDonald observes that leading Americans as well as the masses remain largely committed to the current regime of truth: "The gods are still worshiped," as he writes fittingly. ■