

Minutes of SCIENTIFIC MEETING

Oct. 7th, 1938

(901 So Hudson)

Total attendance: 44

Guests: 19

Dr. Brunswick presiding.

Announcements: Drs. Joachim and Irene Haenel, formerly from Berlin, Germany and Dr. May Romm from New York City were welcomed as newcomers to the Study Group.

Memorian Dr. Max Deri. (Dr. Ernst Simmel)

Ladies and Gentlemen:

"This is the first meeting of our Psychoanalytic study Group since we parted for vacation. This time our pleasure in taking up our work is dampened: one of our group is missing. Dr. Max Deri died unexpectedly of heart failure on Sept. 2nd.

I think we all who have known him, think of him as we gather in this room again, today. Here Dr. Deri found an enthusiastic auditory for his presentation of creative art. Here he gave his lectures on philosophy and in this way helped so many German immigrants- who were driven from their homeland like himself- to find solace and encouragement to restore those cultural goods which they had lost at home.

We mourn for him because he was the husband of our friend Frances Deri. We mourn for him, because we ourselves lost a friend. His life work was not only to teach art, to interpret art and to bring the elation of art into the lives of his friends and pupils. His life itself was a unique work of art. I do not know anybody who like him has known how to form his life creatively. He enjoyed living wholeheartedly and he gave to everybody who came in contact with him a full share of his fascinating personality. We can state, Max Deri was a Freudian. This means not only that he had accepted psychoanalysis very early, that he had applied psychoanalysis to his field of art interpretation, that for many years he had fought for Freud against all the prejudices and misinterpretations which the adversaries threw into the way of the discovery of psychoanalysis.-- That means in the essence, that Max Deri was equal to Freud in his incurrutable scientific sincerity. Max Deri did not shy at the persecutions from enemies. In his philosophical and economic research work he always tended to advance to the ultimate objective truth. He always was audacious enough to express in writing and in words what he had found. He was like Freud a master of speech. His splendid rhetoric was to him nothing else than an adequate vehicle through which he was able to convey the wealth of his inner spiritual life to his friends. It was the greatest sorrow of his life that here in exile he had to learn a new language which did not allow him to scatter his spiritual goods so generously as he could do in his mother tongue. Like Freud, Max Deri did not acknowledge any other way to make life livable for himself and for

Oct. 17th, 1932

(301 St Hudson)

Total attendance: 44

Guests: 10

Dr. Ehrenreich presiding.

Announcements: Mrs. Loeblin and Irene Hessel, formerly from Berlin, Germany and Dr. Max Derr from New York City were welcomed as newcomers to the Study Group.

Meeting Dr. Max Derr. (Dr. Ernst Simmel)

Ladies and Gentlemen:

This is the first meeting of our psychoanalytic study group since we parted for vacation. This time our pleasure in taking up our work is hampered: one of our group is missing. Dr. Max Derr died unexpectedly of heart failure on Sept. 2nd. I think we all who have known him, think of him as we gathered in this room again today. Here Dr. Derr found an enthusiastic auditor for his presentation of creative art. Here he gave his lectures on philosophy and in this way helped as many German immigrants - who were driven from their homeland like himself - to find solace and encouragement to restore those cultural goods which they had lost at home.

We mourn for him because he was the husband of our friend Frances Derr. We mourn for him, because we ourselves lost a friend. His life work was not only to teach art, to interpret art and to bring the elation of art into the lives of his friends and pupils. His life itself was a unique work of art. I do not know anybody who like him has known how to form his life creatively. He enjoyed living wholeheartedly and he gave to everybody who came in contact with him a full share of his fascinating personality. We can state, Max Derr was a Freudian. This means not only that he had accepted psychoanalysis very early, that he had applied psychoanalysis to his field of art interpretation, that for many years he had fought for Freud against all the prejudices and misinterpretations which the adversaries threw into the way of the discovery of psychoanalysis. -- That means in the essence, that Max Derr was equal to Freud in his ingenuity and scientific sincerity. Max Derr did not shy at the persecutions from enemies. In his philosophical and economic research work he always tended to advance to the ultimate objective truth. He always was audacious enough to express in writing and in words what he had found. He was like Freud a master of speech. His splendid rhetoric was to him nothing else than an adequate vehicle through which he was able to convey the wealth of his inner spiritual life to his friends. It was the greatest sorrow of his life that here in exile he had to learn a new language which did not allow him to scatter his spiritual goods so generously as he could do in his mother tongue. Like Freud, Max Derr did not acknowledge any other way to make life livable for himself and for

the others than by improving our knowledge through unprejudiced scientific research. More than once he stated: there exists only one possible Weltanschauung, one way to form ones conception of the world, that is the scientific one.

In a conversation with me, he once summarized the practicable application of philosophy with the motto: "We are here now". This signifies: life is the purpose of our lives. It is our duty to enrich our lives and those of our fellow men through our work, through our very existence.

Through this, Max Deri, as he once told me, humanity will experience its eternal progress. Max Deri leaves this outlook to us-- as the optimistic achievement of a man who had to suffer from the barbarism of his native land.

Let us all rise and in respectful science pause for a moment--- Let this be a symbol that we have to carry on, to carry on the obligations he left us. "We are here now". Let us go to work.--- Thank you."

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Speaker: Dr. Ernst Simmel

Topic: "neurotic Criminality and Lust Murder"

This paper is based on the psychoanalytic treatment of a woman sex offender, age thirty. A healthy person up to six years prior to treatment at Tegel, she became afflicted with severe physical illnesses. She also experienced a change in her sexuality from heterosexual to homosexual choice. Her love objects further changed from women of her own age to little girls from 8 to 10 yrs of age, toward whom she developed a compulsion to attack them, masturbate them, bite into their vagina, thus killing them in lustful frenzy.---- Due to severe childhood traumata (punishment for masturbation by tying her hands, painful sexual seductions by her father and her sister 10 yrs older, - witnessing birth of younger siblings, some born dead) this patient was unable to develop proper object relationships. Love invariably turned to hate.--- Defusion of the love and hate instincts and the prevailing affect of her father hate made the formation of a sound superego impossible.----- The deepest symbolical meaning of her murderous act was an oral incorporation of her parents, her victims representing both her father and mother with whom she tended to become an entity. To introject her ~~father~~ object as a father substitute served the purpose of destroying her own superego which had become projected in the outside world.----- A criminal like this patient has to commit his crime in order to free himself from the unbearable demands of his superego. The childhood history of this patient showed that the masturbation conflict played the decisive part in the development of the criminal neurosis, similar to the mechanism in compulsion neurosis. Infantile masturbation is a social deed in that it helps to settle an object conflict in an autoerotic way. Traumatic interference with this mental-economic function of masturbation tends to direct the auto-erotic and auto-destructive impulses on to the object, thus protecting the ego at the expense of the object. From this aspect the criminal act represents an acting out of unconscious infantile masturbation



III.

fantasies on the object, thus achieving at a later time the identification the criminal neurotic failed to ~~make~~ make at the end of his Oedipus complex period.

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Discussion: Epstein, Romm, T.J.Libbin, Fenichel

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Adjournment.

M.L.