

Murderous
FIRE
BRAND:

S.S. FREUD

SERIAL KILLER

by

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Freud (age 21): “Here it is so inhumanly hot that all the juices of pious thought have curdled(!) in me all the bilious and poisonous constituents of my Self have begun to seethe. This very letter is a kind of crisis intended to rid me of morbid matter. I wish for all the rabble found on this earth to be struck down by heavenly thunder and the world to become so depopulated that one would encounter just one human being every three miles. . . I have not enough hate to express my feelings and only console myself with the knowledge that they are digging their own graves. **In times like these one is tempted to turn into a fire-bomber.**”

Except from Freud's letter to E. Silberstein
The Freud/Silberstein Correspondence

FOREWORD

The following brief remarks are sufficient, it is believed, to "make the case" that S.S. Freud (Sigismund Schlomo Freudt), the world-famous creator of psychoanalysis was a serial killer. Evidence presented herein establishes the fact that Freud's psychological profile perfectly fits that of the serial killer. Moreover, Freud personality shows itself to be, in many regards, more vicious and nihilistic than most other serial killers who have been studied in recent decades. Much more evidence will follow.

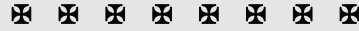
The author herein submits a resume of the evidence establishing Freud as a serial killer type. Here I am restrained to present only the briefest of examinations of Freud's condition and the evidence attesting to it. Consequently, I have adopted use of the F.I.B.'s "Golden Triangle" descriptions. The Golden Triangle is simply a term to designate the three legs of the Serial Killer Syndrome: Enuresis, Pyromania, and Brutality to Animals. There is a very high propensity for serial killers to exhibit at least two of these conditions in a marked manner in early age. Further, use is also made herein of another fundamental factor in the understanding and description of the serial killer. I refer to the fact that most serial killers exhibit a repetition compulsion in their murder mania and are inclined to murder in their imaginations the same victim over and over. In other words they suffer from an *idée fixe*, or an obsessional need to re-murder the same victim in repetitive homicidal fantasies.

In another work the author has indexed Freud's symptomology with a wide range of diagnostic indicators and correlations with the murdering mind, as conceived by the F.I.B. Department of Forensic Science, under Dr. Hazelwood and specialists in the "murdering mind," such as Dr. Abrahamson, Joellel, and others..

There is undoubtedly a mass of additional evidence of Freud's condition still hidden in the Freud Archives in the Library of Congress and in the files in various Freud organizations in the United States and abroad. Freud wrote scores of letters which have undoubtedly been totally censored and concealed. Indeed, it is a fact that many persons in the psychoanalytic fraternity, in particular, are involved in unethical and probably criminal acts of concealment, fraud, false promotion, and forgery. The entire contingent of psychoanalyst from Vienna and Nazi Germany came with Freud to the United States. A number of them were provably directly involved in concealing Freud's criminal activities.

With the publication of the Silberstein letters my earlier prediction that Freud's earliest letter would undoubtedly contain evidence that Freud's had a murderous personality. That prediction was fully confirmed in December of 1991, when a copy of the Silberstein letters was first sent me by the publisher -- a subsidiary of Harvard University Press. It was necessary to wait until publication of the Silberstein letters to prove out a prediction made in my book *Passion for Murder: The Homicidal Deeds of Dr. Freud*, wherein I first presented the thesis that Freud was a "Homicidal Maniac." The development of the serial killer syndrome by the F.I.B. and forensic psychopathologists, however, provided the template to solve Freud's specific symptomology, which is so strange and freakish. As to the "fit" the readers must judge for themselves. In any case, be it known that the author has herewith fulfilled his civil duty in bringing this matter to the attention of related professionals.

Eric Miller, April 1, 2009



Tell it not in Gath,
Publish it not in the streets of Ashkelon;
Lest the daughters of the Philistines rejoice,
Lest the daughters of the uncircumcised triumph.. .
Jonathan upon thy high places is slain!
I am distressed for thee, my brother Jonathan
David's lamentation over Jonathan's death
(Samuel 11, The Holy Scriptures
(Mesoretic Text))

So, I decided to forget about pharmacology. . . and to repeat this worthy subject quietly after vacation. But on Wednesday afternoon, twenty-four hours before the decision, I thought it over again; the fiendish laughter of Hell yelled in my ears, the clamor in Israel was great, and my best friends sang the dirge, "Tell it not in Ashkelon, publish it not in the streets of Gath" which was sung at the death of Saul and Jonathan. So I decided for twelve more hours into the depths of pharmacology."

Freud's letter to Carl Koller, July 23, 1880
(p.66, Yerushalmi, *Moses*, 1992)

It is strange too that no feeling of shame appeared -- for which, after all, there could well be occasion. Of course I shall not tell it in Dan, nor speak of it in the streets of Ashkelon, in the land of the Philistines, but in your eyes and my own, I have more the feeling of a victory than a defeat (which is surely not right).

Freud's letter to Wilhelm Fliess, Sept. 27, 1897
(p.297, *Freud/Fliess Correspondence*, 1985)



The Death of Brother Jonathan & THE FIENDS OF HELL

CHAPTER ONE

The Murder Clues: Quoting Scripture for His Purpose

When David, the "sweet singer," was informed that Saul and his son, Jonathan, were killed in battle he was terribly aggrieved. He was aggrieved because Saul was his King and Jonathan was his beloved friend of whom he sang that his love was more wonderful than a woman's. David was deeply concerned that the enemies of Israel, the Philistines, might seek advantage over the Israelites if they learned of the deaths. When David was told what had happened to his King and best friend he sang a heart-rending lamentation, considered one of the gifted poet's most beautiful. The death song began with the words, "Tell it not in Gath, publish it not in the streets of Ashkelon. . ."

Gath and Ashkelon were Philistine cities. In his lamentation David meant to warn his people that the deaths of Saul and Jonathan must be kept secret lest the Philistines learn of it, become encouraged, and gain an advantage over the Israelites. The words "Tell it not in Gath," therefore, became an idiomatic phrase in Jewish culture meaning "To keep an important secret" so as not to become vulnerable to one's enemies.

Another Scriptural quotation is hereby offered into evidence. This quotation, too, has become idiomatic. It originally meant to indicate the boundaries of Israel, "From Dan even to Ber-sheeba." - with Dan at the coast and Ber-sheeba far in the North. Dan is both a tribe of Israel and a city; in either case it is a well-known reference to the nation of Israel. Any Jew with the slightest familiarity with Jewish culture would know this. As a young student Freud was required to study religion; he frequently referred to his Biblical studies in letters to his friends and even wrote essay's on Biblical themes.. He makes references to many Jewish holidays and indicates a knowledge of their meaning ¹. Freud's father,² Jacob, allegedly could recite the Seder by heart and his mother came from an orthodox Jewish family. Certainly Freud would have known that Dan was an Israeli city, just as a Christian would know that Judas was the betrayer of Jesus.

In 1897 in a letter to his confidant and beloved, Dr. Fliess, Freud confessed that various psychological theories he had been loudly promoting regarding the etiology of neurosis were actually untenable. Upon the weight of more sober reflection he discovered that his egomaniacally much touted theories had totally collapsed. Freud had given lectures, had publicly proclaimed himself a great scientific discoverer of the source of the neurosis³, and believed because of his theories he would gain "immortal fame" and great riches.⁴ When he discovered he no longer believe in his "*neurotica*" (as he called his theories), he felt he ought to feel a sense of shame. But he did not. Indeed, he *did not even intend to tell the scientific world* that his theories had come to nothing.⁵ Concerning his failed theories, Freud wrote to Fliess that he would certainly "not speak of it in Dan, or publish it in the streets of Ashkelon."

Freud's meaning in quoting from Samuel was to indicate he would not let his enemies (the scientific community⁶) know about the collapse of his theories lest, as David admonished, they rejoice and take advantage of his weakened position. Leaving aside, for the moment, the underlying oddity that Freud, a "scientist," meant to hide the fact of the invalidity of his theories from his medical colleagues, we are faced with another peculiarity. Why does Freud's quote David's exhortation to hide knowledge of brother Jonathan's death to justify his position? Certainly that is odd!

When Freud's incorrectly quoted the Bible and said "Dan" rather than the Biblically correct word "Gath" in his comment to Fliess upon the death of his theories, he included *an Israeli city* as among those from whom the terrible secret must be kept. Thus, intentionally or unintentionally Freud implied that Jew's, too, *along with the Philistines*, must not be told of the terrible secret. Freud's statement that he would not tell his secret in "Dan" (rather than "Gath") was either a "Freudian slip," an intended misquotation, or just a simple error.

The Hebrew scholar, Yerushalmi, in his book *Freud's Moses* pauses briefly over Freud's repeated use of the opening lines of David's lamentation (quoted above), separated in time by 17 years. Freud's first quotation of David's famous words (letter of 1880), "Tell it not in Ashkelon. . ." was also, of course, incorrectly quoted. In that case, however, Freud merely reversed the order and wrote, "Tell it not in Ashkelon, publish it not in the streets of Gath," (rather than "Tell it not in Gath, publish it not in the streets

of Ashkelon"). He did not confuse the enemies of the Israelites with the Israelites themselves. Yerushalmi takes note of Freud's use of Biblical quotation in his letter of 1880 primarily to show that Freud was saturated in Jewish culture and Biblical text naturally and fluently came to his mind. Yerushalmi's purpose was to show how "Jewish" Freud was and how his "Jewishness" penetrated his intellectual and cultural orientations and colored his work. Because of this, he opined that certainly Freud's misquotation of Scripture must have been "a genuine Freudian slip." How Mr. Yerushalmi can tell a genuine Freudian slip from a false Freudian slip, I do not know. Nor is this writer aware of any necessity, logical or otherwise, why the "slip" "must have been" one concealing a psychological conflict, hence a psychological *faux pas*.

Yerushalmi then continues to observe that the error in using "Dan" for "Gath" was noted in the *Standard Edition* but it had to be more than mere error "for Dan does not even appear in the original verse." Yerushalmi informs us unequivocally "The association is to Samson who was himself "a member of the tribe of Dan. Thus the meaning of the slip may be that, unconsciously, in abandoning the seduction theory Freud fleetingly identified not only with David but with Samson, whose hair had been cut off (I need not tell you what *that* means). Yet even Samson had his victory. Though he perished in the effort, he did, after all, pull their temple down over the heads of the Philistines."

Apparently Yerushalmi is referring to Freud's situation as analogous to the cutting off of Samson's hair (i.e., his emasculation), but we can only guess because of Yerushalmi's misguided certainty in our common knowledge about these matters. In any case, I can think of other references to Dan that may be considerably more telling than the mere emasculation of Freud's ambition. Besides, why would Freud compare his situation to emasculation merely because he didn't take another test? While Yerushalmi does not think he needs to tell his readers "what *that* means," obvious associations, not mentioned by Yerushalmi arise. For example, it is because Samson, in a murderous rage, *murdered* thirty Philistines that he was taken prisoner in the first place. It was to put an end to his rampant and unprovoked murderous onslaught that he was taken into custody in the first place and his hair was cut, to deprive him of his strength.

Yerushalmi like many a Freud "scholar" before him, has no difficulty making up his own version of history and then

commenting on it as though it were real, even when his own version is entirely made up and based on conjectures that would be thrown out of court in an instant. So, for example, how are we to know, as Yerushalami confidently informs us, that Freud's "fleeting identification" with David and Samson was "unconscious," -- how does he know Freud was not *very conscious* of what he was doing and saying, very conscious indeed! Surely Yerushalami could not claim to be a mind reader beside his duties as an historian. I will return to this "Samson" identification when Freud's pyromania is examined in the following pages.

Of course, a Freudian slip is the saying of the wrong word due to psychological conflicts that touch upon sensitive association in a person's neurosis. Yerushalami is an historian not a psychoanalyst. Strangely, while he had no problem presuming Freud's misquotation was a "Freudian slip" he completely failed to identify what conflict he believed Freud was suffering from that caused the misquotation. But there is something far more important in Freud's July 23, 1880 quotation of the Scriptures than anything touched on by the Freud scholars to date. It is something ominous, diabolical, and deadly.

In Freud's letter of July 23, 1880, he revealed himself far more than anyone who did not know of the "mysterious disappearance" of his "brother Jonathan" could imagine.⁷ Freud's language in his early letter which refers to a deep inner crisis he was experiencing, the verbal associations he makes with a great wailing (Israel was in a clamor), need for secrets, and his knowledge that it all relates to the "death of Jonathan" invites scrutiny from any point of view.

The obvious question immediately arises: Why does Freud quote a lamentation from the Bible dealing with the killing of *Jonathan* when commenting on his university examination? What strange connection existed in Freud's mind between taking or not taking an exam and death songs of mourning to the death of of a "brother," Jonathan?

Freud was obviously highly anxious about taking and passing his pharmacology examination. He had decided to forego taking the test and to repeat the course later, no doubt as he had presumably done many times before⁸. He then decided to reconsider whether or not to take the examination. As he reconsidered his decision to forego the examination a terrible dread overcame him. To describe it, Freud had to reach for the most extreme language. He said of his experience that "the fiendish laughter of Hell yelled in my ears, the

clamor in Israel was great, and my best friends sang the dirge, 'Tell it not in Ashkelon, publish it not in the streets of Gath.'"⁹ It all sounds rather like an hallucination where the Devil is yelling Biblical text into his ear and screaming with laughter ("The Devil can quote the Scriptures for his purpose.").

A dirge, of course, is a psalm or lamentation sung for a departed soul. The sense of what Freud apparently meant is that his friends were treating his foregoing his pharmacology examination as a kind of "death song" for Freud, perhaps suggesting the idea that he would *never* graduate. As a student he would be "dead" if he did not take the examination. But there is more than a student's "swan song" implied in Freud's comment. Freud said that the Devil's own horrid laughter was "yelled" into his ears and there was a great "clamor in Israel." Undoubtedly Freud's remarks, with its bitter Biblical references, were intended to conjure up more than just the associations of a frustrated student (in taking or not taking the examination). He was explicitly comparing a situation where the central theme was the concealing of deaths, the deaths of Saul and Jonathan! It is the subject of deaths that must be kept secret which is the dominant theme of the opening words of the Biblical quotation "Tell it not in Ashkelon. . ." Indeed, Freud specifically mentions that these words were "sung at the death of Saul and Jonathan," indicating his full knowledge of the context of the quotation.

Again it would be asked: "What does Freud's anguish over his examinations have to do with the death of Saul and Jonathan? What does his examination have to do with the Biblical admonishment that no one tell their enemies about their deaths?" Strangely, it seems it was just this hellish picture in his mind that stimulated and impelled Freud to decide to take the examinations rather than to forego it, but only under the power of threats from Hell itself.

We know Freud's remarks were serious, that he really was very anxious about his examination and that anxiety stimulated recollections of the death-song of Jonathan, and the quotation from the Scriptures. Yerushalami concedes the point, only uses it rather to impress the reader with Freud's alleged facile recall of Scriptural text in general, rather than *that* quotation in particular. Yerushalami acknowledges in Freud's remarks of July 23, 1880 that he "describes his anxieties." We do not need Yerushalami's word for this only, however. In Freud's correspondence with E.

Silberstein (not published until after Yerushalami's book) he admitted to feeling horribly anxious over his examination. On July 24, 1880, *one day after the date of the passage in question*, Freud wrote to Silberstein: "This is to let you know that I have done well in my second theory exam after quite some effort and very great anxiety,¹⁰ since as I did not have enough time for pharmacology I expected to fail in this subject, and so only go down to it on the day before the examination (*ereb*, as the Spanish forebears say). But fortune smiled on me and I am safe and sound. . ."

In this same letter Freud remarks that all the work he had been doing made all of his limbs to ache ("from which all my limbs are still aching"¹¹). Curiously, Freud ended this letter with the close: "I remain, as I always have been your faithful dog at the hospital of Seville and member of the Spanish Academy." Obviously, Freud was exhibiting tensions and anxiety far beyond any normal reaction to a school test. At the age of 41, it will be recalled,¹² Freud said he remembered his father telling him, at the age of 8, that he would never amount to anything. The critique, he said, was "still ringing in my ears."

Obviously Freud had severely abnormal associations with his self-worth. In view of this, Freud's comment that the "fiendish laughter of Hell yelled in my ears" takes on a special significance. There is hardly a Freud scholar who has not acknowledged that Freud was "patricidal" -- had a compulsion *to murder his father*. Invariably this intense father hatred, is presented as an extreme condition of a general Oedipal condition -- as if all the scholars were "little Freuds." A serial killer's corruption of the meaning of the great Greek myth in the minds of countless Western scholars, is a bit more than we should take. Of course, it is only Freud's Oedipus who "lusts" after the murder of the man he knows to be his father. This has nothing to do with Sophocles' Oedipus, who did *not even know* his father. Nor does this have anything to do with the man who sexually falls in love with the woman he knows to be his mother, as in Freud's case,¹³ and the man who did not know this woman was his mother, as in the case of Oedipus. Freud's perverse "just the reverse" con on the leading intellectuals of the Western world is pitiful.

In view of the knowledge that John Freud mysteriously disappeared and that Freud claimed in *Interpretation for Dream* that he wanted to kill him since early childhood, and given the fact that Freud attributed to this "brother" "cousin" or "nephew"(Freud's varying names for the same people) the most

extraordinary powers over the formation of his personality structure, we should be entirely justified in examining all Freud's other letters of this time period (July 23, 1880) in search of indications of Freud's deeper psychopathology that may relate to John and his disappearance. After all, as I contend, Freud murdered Johann Freud in 1875, only five years previously. By Freud's own admission Johann was his great love, his great homosexual lover who was replaced with Wilhelm Fliess in later years as will be later discussed in detail. David's love for Jonathan, however, which was "more wonderful than that of a woman," was, however, of a different nature from Freud's. With Freud "love" meant an "unruly [read savage] homosexuality" because as Freud said "it is only when you're in the feces together do you really get to know each other." (i.e., "Nur wenn wir im *Kot* uns fanden,/So verstanden wir uns gleich.")

Filth and murder secrets became Freud's secret stock in trade¹⁴, just like the devil's of yore. Was John Freud, his half-brother, Freud's "First Primal Victim"? The so-called First Primal Victim is the psychopathological center piece of the serial killer syndrome. The serial killer has a prototype in his mind, the prototype of his first victim or would be victim is fixated in his mind. He plays over and over in his mind a killing scene where he murders this victim and, in the course of doing so, experiences a "terrible" kind of pleasure, a death-orgasm. He may play this over for a short time or turn the same image over and over in his mind for years.¹⁵

A "Not Right Feeling" Of Victory & A Secret Death

In 1897 Freud was in terrible condition. He was suffering intensely from hysteria and the symptomology of his neurotic/borderline psychotic condition. Many of the more pronounced symptomology of the serial killer was unmistakably emerging. Even Freud could not deny to himself that he was in a dangerous state of mind. He was seeing Satan in the children's playground¹⁶, wanted to experiment with his children by spoon feeding them feces¹⁷ (like the Devil himself), He was in a state of "intellectual paralysis¹⁸" and admitted he was in a deeply "neurotic¹⁹" state of mind. He was confused, had "states incomprehensible to Cs [consciousness]²⁰, he was haunted with "twilight thoughts²¹." His interests turned to devil worship, horrid acts of mutilation. "Something from the deepest depths of my own neurosis set itself against any advance in the understanding of the neurosis and you [Fliess] have been involved in it²². He finds that

his symptoms coincide with specific dates and he found himself especially attracted to the grotesque. "One savors the strange kind of beauty and the enormous creative urge; at the same time my inclination toward the grotesque, perverse-psychological gets its due." He admitted he was traveling to Italy to find a punch made and drunk by the dead from the river of Hell. In short, he was experiencing that strange metamorphosis that is often referred to in the literature on serial killers. He was transforming into an insect, a strange beast whose actions were unpredictable. "I believe I am in a cocoon, and God only knows what sort of beast will crawl out."²³

It is in the context of the following description of Freud's state of mind that he summed up, once again, the biblical quotation regarding Jonathan and the secrets of his death. On September 21, 1897 Freud wrote the words that stand at the head of this chapter. "It is strange, too, that no feeling of shame appeared -- for which after all, there could well be occasion. Of course, I shall not tell it in Dan, nor speak of it in Ashkelon, in the land of the Philistines, but in your eyes and my own, I have more the feeling of victory than a defeat (which is surely not right)."

Once again, we cannot pass by idly. Why would Freud, after declaring that his theories had all collapsed, summon up a Scriptural quotation having to do with the killing of Jonathan, the "brother." What does that have to do with a failed theory? Why would Fliess also have "more the feeling of victory" in his eyes, too, like Freud, when he also must have known there was cause for shame. "Which is surely not right." What is Freud talking about here?

Less than two weeks after Freud's confession of the collapse of his theories *via* "I shall not tell it. . ." he *admitted that Johann was the source of all his problem, always had been and always would be.* First he conjurs memory of the death of his brother, Julius, and states that his death left the "germ of blame in me"²⁴. "This nephew and this younger brother [Julius] have determined, then, what is neurotic, but also what is intense, in all my friendships. You yourself have seen my travel anxiety at its height"²⁵. This "friendship" to which Freud refers is actually a "*fiendship*" for, as Freud reveals in *The Interpretation of Dreams*, Freud only refers to John in the context of his desire to murder him. In the *Interpretation of Dreams* Freud further confesses that memory of John was "unalterably fixed as it was in my subconscious memory."²⁶ Of course, Freud conceals why it was that John was

fixed in his "subconscious memory" rather than his "conscious mind."

Another good question arises. When did Freud's primal image of John become indelibly fixed in his unconscious mind? Chronology becomes important in matters such as these. Was it before he went to England, or after? If it was in 1875, why that would have been the time John mysteriously disappeared! Was it then that David's Death Song of Saul and Jonathan would have been impressed on his mind—so that five years later, it readily came to mind? If so, then Freud improbably knew something that no one else in the Freud family, those who created the genealogy records, for example, knew -- that Jonathan was *dead*, not merely disappeared. Certainly, John did not suddenly become unalterably fixed in Freud's unconscious mind after he left England at the age of 19, did it? And if so, what could have caused, his "unconsciousness" or "repression," if you prefer? The matter is simple enough, Freud murdered John and to conceal the crime, had to clear his mind of any memory of him; indeed, he had to act as if John *never existed*. And Freud confessed that that was exactly his situation in his famous dream, *Non Vixit-- his story about people who could be made to disappear, if it pleased him*. It is, of course, in the *Non Vixit* dream that Freud confesses that he had a life-long compulsion to murder John. John is Freud's primal victim, his "returning ghost of the dead," his haunting ghost, his "*revenant*."

Another Song Of Another Dead John Pursues Freud Relentlessly

Freud frequently hinted at the murder of Johann in a hundred ways, but the clues were all missed by the Freud scholars. I have already indicated Freud considered himself "neurotic," an "hysteric," given to obsessions, superstitions, and strange rituals. Example after example can be cited to demonstrate this -- indeed, Freud's entire body of work from his personal letters to his professional writings. This "neurosis" that Freud always knew could be traced to Johann crops up again and again. But here is one example, of great interest, which shows how Freud, the "riddler"²⁷ referred again to the death of Johann. This time I quote from a letter of August 20, 1893. The letter was not included in the authorized version of Kriss translations of the Fliess correspondence. Masson, the recent translator of the Fliess correspondence, informs us that he did not believe Kriss even knew of this letter, as he claims to have found it

in Freud's desk. (Would it really have been so difficult to discover, if anyone else looked into the desk?). Freud wrote in this letter of August 20, 1893, "For the rest, the etiology of the neurosis pursues me everywhere, as the Marlborough song follows the traveling Englishman." Freud is indicating here that like the Avenging Flies of the ancient Greeks who pursued the guilty everywhere, the riddle of the neurosis "pursues" Freud wherever he goes. But what has this to do with Johann?

Masson's footnote to this statement of Freud's is worth quoting in full:

4. *Songs of Many Wars*, edited and arranged by Kurt Adler (Howell Soskin, 1943), p. 36, tell us that "an unknown Frenchman wrote this song after Marlborough's victory at Malplaquet in 1709, when word came that the English general had fallen in battle. The fact that Marlborough was very much alive did not keep the ballad from achieving wide popularity. The melody was originally a hunting song of the 17th century; since then it has served almost every nation in the world at one time or another." Schroter points out that Freud is here citing Goethe's *Romische Elegien* 2,9 ff.

What Masson does not state is that Goethe's name is *Johann* Goethe and that Marlborough's name was also *John*, John Churchill Marlborough! John Marlborough was an ancestor of Winston Churchill who wrote a five volume biography of him. The "Song of Marlborough" celebrated John Marlborough's *death*. The situation is of the same class of concepts as the lamentation of the death of John in the Scriptural "Tell it not in Gath," which has been discussed. Only in this case, John was not actually dead, he was only thought to be. Freudian writers who are so fond of using psychoanalytic terms would certainly be justified (if there is any validity at all to the vocabulary) in saying that Freud's remark was doubly if not triply *determined*. This by virtue of the fact that Freud's source for the quote was *Johann* Goethe, the subject was *John* Marlborough, and the book from which it was derived was Goethe's *Romische Elegien* (i.e., *Roman Elegy*).

Neurotic Rome

As indicated above Freud made an identity between his own case and his desire to find the secrets of the neurosis. The solution of the etiology of the neurosis allegedly involved Freud in a quest to discover the neurotic roots of his own psychopathology. Thus, the etiology of the neurosis pursued him everywhere. We need not doubt this at all. Freud frequently indicated that "the chief patient is myself."²⁸ Indeed, it will be remembered that Freud's vaunted self-analysis allegedly provided the basis for his penetration in the depths of the human mind giving rise to the entire development of psychoanalytic theory. Therefore, Freud's remarks concerning his own neurosis, if it is really founded upon his murder of John should be traceable to John in every instance. In other words, Freud's murder of John became the "primal scene" which he compulsively reenacted. That the serial killer frequently has a first "acquisition" who serves as the prototype for all future murders is well known to forensic psychopathologists. The same is true of Freud. If this is true, then Freud's entire "journey into self-knowledge" is a fraud. Freud's neurotic associations with Rome, then, (as indicated above) should also lead us directly to John. Does it?

Freud well knew that he murdered John; he did not need to "rediscover" the fact. Indeed, he only pretended to psychoanalyze himself in order to give a basis for a partial confession which he was driven to make and conceal. The question arises is there a detectable connection between Freud's assertion that the Song of Marlborough was pursuing him everywhere other than the latent or hidden association with Johann Goethe's mention of it in his *Roman Elegies*?

Only a few months after Freud let slip his remark that his collapsed theories of the neurosis would not be revealed to the medical establishment and that he would not tell it in "Dan" or "Gath," Freud confessed that his relationship to Rome was indeed neurotic. On December 3, 1897, in another letter to Fleiss, we learn the simple truth, that Freud knows the truth but must keep the "death secret" to himself. Obviously, he could not openly admit the truth. So he tried to link what he knew was psychopathological in himself (his murder mania) with its root (the sexual) and the normal operations of the psyche. A slippery slope, indeed! "Every now and then ideas dart through my head which promise to realize

everything, apparently connecting the normal and pathological, the sexual and the psychological problem, and then they are gone again and I make no effort to hold onto them because *I indeed know* that *neither disappearance* nor their *appearance* in consciousness is the real expression of their fate. . . everything in me is very quiet, terribly lonely. I cannot talk about it to anyone, nor can I force myself to work, deliberately and voluntarily as other workers can” [Italic added]. What can Freud possibly mean that neither the “appearance nor their disappearance “of his ideas is a real expression of their fate? He knows it doesn't matter whether he “remembers” this idea or that regarding his theory. He knows the facts behind his ideas, that he is a murderer. And Freud ends his letter with, once again, using the quote from *Johann Goethe's* devil in his play about *Johann Faust*, “The best of what you know/cannot be told to ‘the boys.’ (Das Beste was Du weisst./Darfst Du den *Buben* doch nicht sagen.)

An important point needs to be made here to prove out the point made, beyond reasonable doubt. In ID Freud, *using the same quote but not exactly the same words* makes the point that his murder secret is bound up with the quote from *Faust* just given. Freud wrote: “The politeness which I practice every day is to a large extent dissimulation [i.e., lying] of this kind; and when I interpret my dreams for my readers I am obliged to adopt similar distortions [concealment of the truth]. The poet [actually the Devil, Mephistopheles] complains of the need for these distortions in these words: Das Beste was du wissen kannst, Darfst Du den Buben doch nicht sagen.

The editorial footnote gives the following comment on Freud's use of *Johann Goethe's* quote put in the mouth of the Devil, Mephistopheles:

[Mephistopheles, in Goethe's *Faust*, Part 1 [Scene 4]: “After all, the best of what you know may not be told to boys.”—These were favorite lines of Freud's. He uses them again on p. 491 below. He had already quoted them in letter to Fliess of December 3, 1897 and February 9, 1898 (Freud, 1950a. Letters 77 and 83); and, towards the end of his life, on the occasion of his reception of the Goethe prize in 1930, he applied them to Goethe himself (Freud, 1930e)]

The above cited letter 83 (2/9/98) further emphasizes with the same quote the need for absolute secrecy regarding the true meaning of his dreams and interpretations of them. (“ . . . I had a

fascinating dream on the subject; unfortunately it is unpublishable, because its background, its deeper meaning, shuttles to and from between my nurse (my mother) and my wife. . . Well the best that you know, etc.”).

Now in the *correct* quotation from Goethe, repeatedly correctly written the first line is “Das Beste das Du wissen Kannst” but Freud wrote “Das Beste was Du weisst” instead. The second line is the same throughout. Was this a simple error, a repression, or a code message to Fliess—who would be expected to know the correct quotation. Simply Freud has changed the quotation “The best that you can know” – to “The best that you know” – not, in other words what you “can” learn but what you “already know.”

The widely heralded translation of Baynard Taylor of Goethe’s Faust instantly clarifies the “sense” of the passage and the “tense.”

The best thou learnest in the end
Thou dar’st not tell the youngsters—never!

So, that, in essence we have by transposing Freud’s meaning, context, and literal meaning:

The best thou already know’st
Thou dar’st not tell the youngsters—never!

And, to finally appreciate the obvious mad genius of Freud’s verbal tricks and murder confessions we must know only one thing more: That the term used by *Johann* Goethe in his play about *Johann* Faust is that the term translated as “youngsters” by Taylor is actually in Goethe’s German, “Buben.” It is not in italic in Goethe’s play, *but it is italicized in Freud’s letter to Fliess*, i.e., *Das Beste was Du weisst, /Darfst Du den Buben doch nicht sagen.*

And, by an italicizing one word in his letter Freud, so-to-speak, literally hangs himself and condemns himself for murder. “Buben” is a literal translation of “Jacks” which translates into English as *Johns* (i.e., ordinary lower class men)!! (i.e., “The best that you know you dare not ever tell Johns!” It is in death that John who is constantly referred to as his “superior” became his “inferior.” The OED gives as its etymological explanation of “Jack” the following: “A pet name or by-name, a familiar equivalent of John. A familiar for a peasant, a man of the lower order.” And, as Freud habitually harps on, people are mostly trash and those of the lower order can be got rid of if one wished. It must be recalled that Freud, as a

serial killer, and by his own admission repeatedly murders “Johns”—for John is Freud’s Primal Murder Victim. One of the surest symptoms of the serial killer is a horrid sense of loneliness. But it is not an ordinary loneliness which can be communicated to friends and family. It is a loneliness which the serial killer recognizes as one of the most horrid indications of their condition. Freud's very next sentence (in the letter quoted above of December 3, 1897) reveals the fact: "On such quiet days as yesterday and today, however, everything in me is very quiet, terribly lonely. I cannot talk about it to anyone, nor can I force myself to work, deliberately and voluntarily as other workers can. I must wait until something stirs in me and I become aware of it. And so I often dream whole days away."

In such a state the serial killer develops a sense of longing and it is in this state of longing that his "trolling" phase is triggered, the time when he ordinarily begins looking for another victim. It is not surprising in this context that Freud next tells Fliess that he had a dream of "walking the streets" of a foreign city. Freud again well knows the associations and immediately comments: "Thus the dream had fulfilled my wish to meet you in Rome rather than Prague. *My longing for Rome is, by the way, deeply neurotic.* It is interesting that Freud said that he knew his "longing" was deeply "neurotic." And here we must pause.

If we are correct in the direction of our investigation of Freud's states of mind, we would fully expect then that this "deeply neurotic" stirring to wander in foreign parts would be directly connected with Freud's murder of John, that he will not be able to admit that, and yet he will not be able to totally conceal the association. He will be driven to refer to John indirectly. As we shall soon see, Freud quotes *two* John's in this regard -- *Johann* Goethe, the author, and the character in his play by the same name *Johann* Faust. Freud continues with his letter with the statement, already quoted: "My longing for Rome is, by the way, deeply neurotic." But how is his longing for Rome connected to Johann. Simply *via Hannibal*. "It is connected [his deep neurosis] with my high school hero worship of the Semitic Hannibal, and this year in fact I did not reach Rome any more than he did from Lake Trasimeno. Since I have been studying the unconscious, I have become so interesting to myself."

Freud's very next sentence of the same letter Freud shows that we are correct in our assumptions, once we know that he is a serial killer: "A pity that one always keeps one's mouth shut about the

most intimate things." One always keeps one's mouth shut about the most intimate things? Why I thought Freud was the Great Revealer, struggling in the depths of his soul to reveal the origins of his neurosis. What is this—that he *must keep his mouth shut about the most intimate things*? This does not sound like a secret he is keeping from himself, but rather a secret he is keeping from others, a secret linked to that "terrible loneliness" that he cannot tell anyone. It is not a person who keeps a secret from himself who speaks thus; it is the criminal who keeps the secret from others. In Freud's essay on psychoanalysis and the law, he stated: "It is the neurotic who keeps the secret from himself; it is the criminal who keeps the secret from others." The secret riddle is solved, as discussed above with his quotation from the Devil (in *Johann Goethe, Faust*): "The best that you know. . ."²⁹ It is the Devil who speaks for Freud. The implication is that secrets must be kept, they must not be revealed; the Devil well knows he cannot tell what he is really up to.

That there is a diabolical significance in what Freud is confessing to by saying it simply cannot be revealed is further emphasized in Freud's very next paragraph. There he goes on to say that Breslau is somehow involved in his diabolical experiences. As another hint he says that his secrets also involve memories he had from when he was three years old when the family moved from Freiberg to Leipzig, "and the gas flames which I saw for the first time reminded me of spirits burning in Hell." A three year old sees gas lamps burning and he is reminded of "souls burning in Hell." Really!

Certainly, Freud is telling Fliess something here, even though he *should* keep his mouth shut. He cannot help himself. He has to tell more. His next sentence says, "I know a little of the connections." Only a little? I think not. I think he knows a lot more about it. Indeed, in the following sentence he finally lets it out. "My travel anxiety, now overcome, also is bound up with this?" What is the "this" that Freud is referring to? Obviously, it is not his memory of the "souls burning in hell" that he is keeping his mouth shut about. What could it be, the significance of his mention of his travel phobia?³⁰ But before turning to further probe the gas flame and the horrid nightmare of souls burning in Hell which Freud allegedly had at the age of three, let us turn to Freud's psychotic identification with the Semitic general *Hannibal* bearing in mind that Hann, in German, like Jack in English, is a diminutive of Johann or John.

The Horrors Of Hannibal

Virtually every major commentator on Freud's biography highlights and discusses Freud's hero worship of Hannibal. The reason is that Freud gave the issue such prominence in his "reconstruction" of his past which supposedly fueled his vaunted self-analysis. The centerpiece of that self-analysis is almost universally recognized to be Freud's patricidal relationship to his father (i.e., his desire to murder him). Freudian biographers and scholars speak of Freud's intense hatred of Freud's father and his desire to murder him as though it were the most natural thing in the world. This is precisely so because it was Freud who indoctrinated them with the idea that it is natural to want to kill one's father and have incest with one's mother *via* Freud's famous Oedipus complex.

The origins, in Freud's background, for his murder-hate for Jacob is invariably fixed in a story which Freud tells about when he was about "ten or twelve" and his father used to take him for walks in the Prater and counsel him on the wider ways of the world. The story is well known. In brief, one day as they were walking Jacob told little Freud the story of how he was forced off the streets by an anti-Semite in Freiberg, Freud's birthplace. The anti-Semite knocked the caftan off Jacob's head and told him to make way for him by walking in the street. Jacob's purpose in telling Sigmund the story was to counsel him that in such matters it was better not to oppose the powers that be but to accept the *status quo* as one of the odious facts of life. It is here that the plot thickens.

Upon hearing his father tell him the story Freud relates that he "fired up." He did not think that it was at all heroic of his father to submit to the attack and he was stimulated to thoughts of murderous revenge. In the *Interpretation of Dreams* Freud wrote: "I contrasted this situation with another which fitted my feelings better: the scene in which Hannibal's father Hamilcar Barca, made his boy swear before the household altar to take revenge on the Romans. Ever since Hannibal had had a place in my phantasies." A few simple facts need be borne in mind regarding this incident and the importance attached to it by Freud and his lame "scholars."

Krüll (1986) points out that Freud's school records indicate that Freud got this story of the swearing of a murder pact from the Latin author Livy and that it was in the school curriculum when

Freud was 16, not ten (Ger. *Zehn*). Freud was not reading Latin at ten, indeed he wasn't even enrolled in school until 9 years of age -- probably due to his emotion immaturity. In any case, the non-indoctrinated reader will pour over Freud's account of his murder vow against the Romans in vain to find why the scholars insist that this is the prime indication of Freud's desire to murder his father. There are certainly good reasons to assume Freud really did want to murder his father but they will not find it in this "classic" incident. In any case, Freud at this age is not a young boy, innocent in the ways of the world himself. School records indicate that he was at the time a disruptive influence within and without the classroom. Indeed, he was found to be consorting with local prostitutes and hanging about at the local bars at this time.³¹ He was also part of a gang that was engaged in nefarious deeds whose purpose was to bring attention to themselves.³²

Of course, Freud's reference to Hamilcar Barca as Hannibal's *father* was another Freudian "slip," as he was his brother, not his father. Freud is at pains to explain in *The Psychopathology of Everyday Life* that he well knew Hamilcar Barca was Hannibal's brother not his father but he made the error because of his "family complex" and in explaining this family complex he refers to another mistake, from the same complex, that involved the Greek myth of the castration of Uranus -- which the scholars have seen as further evidence of Freud's desire to murder his father. It must also be mentioned here that Hannibal and Hamilcar were homosexuals who had sex together. This is important because Freud also was homosexual and had a homosexual relationship with Johann who, I contend, was actually his half-brother.

When we pause to consider Freud's identification with Hannibal and his desire for revenge against the Roman's we must not lose sight of the fact that Hannibal's murderous desires for the Roman's was all encompassing, even pathological. Examining Hannibal's feelings in the light of Freud's "feelings" that made him conjure up the story of Hannibal and to identify with his murder-pact we get a powerful sense of the psychological dynamics involved. Though Freud's dreams and his analysis of them forms the basis for the erection of the "monument" of psychoanalysis, and though most every minutiae of Freud's life have been commented on *in extenso* to my knowledge *no scholar* to date has commented on Hannibal's feelings in reference to Freud's identification with those feelings. This oversight will now be corrected. I quote here from De Becker (*The Understanding of Dreams*, 1965) on this much neglected

subject to indicate the kinds of feelings Freud was really identifying with. Surely Freud knew of Hannibal's dream:

Hannibal, the Carthaginian general, cherished a raging hatred for the Roman Empire and that is why he had reason to rejoice when the horrifying vision he had one day, in a dream, corresponded point by point with his plans and desires.

While he slept, Hannibal saw a young man, as beautiful as an angel, appear. He assured him that he had been sent from Heaven to urge Hannibal to invade Italy. Turning round, Hannibal also saw an immense serpent which violently and furiously overthrew and destroyed everything that got in its way. The sky behind this reptile was obscured by smoking clouds and pierced by flashes of lightning.

Sorely dismayed by this sight, Hannibal asked the handsome young man what it meant. 'You see,' was his reply, 'the ruin of Italy and the disasters which await it. Go! The fates are going to be accomplished.'

Is there any need to recall the evils with which Hannibal ravaged Italy after he had this dream and obeyed its predictions.

Valerius Maximun, *De dictis factisque memorabilibus*, lib. IX

Would we be justified in believing that such emotions really were those of Freud and that a desire for horrid murder and destruction raged in his mind with an unquenchable desire for death? I am afraid so. But the theme of murder, Freud, and Hannibal must go even further if our thesis is to be born out in every detail. We must also show that JOHN and his murder was, as with the typical serial killer, Freud's primordial murder-scene, to which he was addicted.

In the *Interpretation of Dreams*, in the very section where Freud discussed his mythic identification with Hannibal swearing his murder oath, Freud disingenuously makes the connecting link between himself, Hannibal, and John. The varied threads all tie

together when we recall that Freud's desire to go to Rome was a desire to invade and conquer Rome, to wreck death and destruction in the very heart of Christendom, that is why Freud says that his "longing" to go to Rome was "deeply neurotic." In the *Interpretation of Dreams* Freud drags the corpse of John into the picture with these words: "It may even be that the development of this martial idea is traceable still further back into childhood: to the times when, at the age of three [the age of *three again*]. I was in a close relation, sometimes friendly but sometimes warlike, with a boy a year older than myself, and to the wishes which the relation must have stirred up in the weaker of us."

At this point there is a footnote in the text directing the reader to two other accounts of Freud's discussion of his dreams both of which features none other than *Johann Freud* and Freud's declared desire to murder him. One of the dreams is called *Non Vixit* ("He did not exist") and it features Freud's memories of the murderer Brutus: "Strange to say I really did once play the part of Brutus. I once acted in the scene between Brutus and Caesar from Schiller [*Johann Schiller!*] before an audience of children. I was fourteen years old at the time and was acting with a nephew [John] who was a year my senior. He had come to us on a visit from England; and he, too, was a *revenant* ["a returning ghost from the dead"]. . . as I have already hinted. . ." And Freud goes on to tell the story of how when playing with John ("I was not yet two" -- read 19 not-yet-twenty) and he had to explain why he had "hit" ("slagen" to lay low, supine, as with a blow) John. Freud gave, he said the answer, "I hit him cos he hit me." It is a truism in the literature of serial killers that they kill because if they didn't they would themselves die. "This hostility must therefore certainly have gone back to my complicated childhood relations to John. As I have said I will return to this dream later."

There it is. Should the reader want more evidence we only need to turn to the second referenced footnote and there Freud again discussed John, only this time in reference to a dream that involved Freud's being "unable to keep a secret." The phrase "Tell it not in Gath" involuntarily comes to mind. Yes, there is a secret here alright. Before I next reveal that Freud lied about John being alive in 1900 (Freud killed him in 1875) we must do a little housekeeping and tie up a couple other loose threads. In Freud's second reference he describes his feelings of murder for another person, Dr. Fliess his lover. He says that Fliess too was being compared in his mind with a *revenant* ("a ghost returned from the dead"), like John. In doing so he describes that his murder dream

thoughts "constituted an intermediate element of the dream-thoughts which gathered up the emotions raging in them as a well collects the water that flows into it. . It serves you right if you had to make way for me. . . 'As he was ambitious, I slew him. . These had been my thoughts. . How many people I've followed to the grave already³³. . I was delighted because I had one more survived someone, because it was *he* and not I who had died. . . This satisfaction infantile in origin. . ." But, I would remind the reader Freud is not an infant when he is having these emotions. And I challenge anyone who claims that the highly complicated murderous revenge that Freud is here describing is experience by anyone, an infant or an adult, except a freak serial killer. To Freud a murderous *enfant terrible* who would destroy the entire world to satisfy his pathological lust for murder is to be considered the norm. Certainly there is nothing wrong with *him*, in particular.

One would expect the first objection of a Freudian would be to defuse the reality of this research and insight by asserting that Freud was dealing only with dreams. And to that I would counter: If I can demonstrate that Freud *when he was not dreaming* had such emotions would my case have more validity? Lets assume that and turn to Freud's mass murder mania when he was not dreaming. Let us, in fact, take a few slices from Freud's life, the earliest period we have records on, the middle period and his later life. If it can be shown that Freud exhibited mass murder emotions in all of these periods, one should presume, it would seem, that the case is made. Make no mistake about it, volume after volume can be written providing details in corroboration of the fact that Freud was a serial killer and exhibited the syndrome of the serial killer from the earliest we have independent records of his psychic life.

Before turning to more compelling evidence of Freud's murder mania, when he was awake, I feel compelled, for the sake of symmetry, to finish this off with one other collateral reference to Hannibal that returns us to the same set of interrelated associations of John, murder, secrets, and Freud's "hints." In the *Interpretation of Dreams* Freud tells the reader that his deep neurosis of wanting to go to Rome actually blocked his doing so, despite his deep longing. Some mysterious force prevented him, he tells us, from actually going to Rome, despite many aborted plans to do so. He made the analogy to Rome as "the promised land from afar" obviously inviting a comparison to the life of Moses (in another chapter I will show that Moses was John Freud's Jewish name) who could not enter the promised land because he disobeyed God's instructions. Freud stated that he sojourned within fifty miles of

Rome but could go no further (he is not dreaming here but recounting actual events in "real time").

Freud stated in the *Interpretation of Dream* in the same section that he discusses Hannibal's murder oath that on his travels he had actually retraced the footsteps of Hannibal "whom I had come to resemble." Within fifty miles of Rome, however, he turned back when he "discovered the way in which my longing for the eternal city had been reinforced by impressions from my youth. I was in the act of making a plan to by-pass Rome next year and travel to Naples, when a sentence occurred to me which I must have read in one of our classical authors.³⁴" Which of the two, it may be debated, walked up and down his study with the greater impatience after he had formed his plan of going to Rome -- Wincklemann, the Vice-Principal, or Hannibal, the Commander-in-Chief." What does any of this have to do with Wincklemann, considered the father of modern archeology?

From Paul Scagnelli (*The Deadly Dr. Freud*, 1994), borrowing from Grinstein, we learn that Wincklemann's name was, you guessed it, *Johann* and he was *murdered* mysteriously by a man named Archangeli! (incidentally the word "angel" who appeared to Hannibal is in German is closely associated with the word "English," as Freud himself notes in an early letter). Wincklemann was also recognized as a homosexual, which for Freud would complete his identification with both Hannibal and Winckleman. It cannot be an idle association that Freud frequently compared his investigations in neurosis as comparable to the work of an archeologist. That fact is Freud is so obsessed with John that the "Song of John" follows him everywhere; he compulsively quotes people named John, makes literary allusions to Johns, indicates that the sound of John's name rings in his ear and fills him with ungovernable emotions. In short, Freud has all the obvious symptomology of a serial killer who is so fixated on John and all its variations (including Don Giovanni to *Johann* Schiller, *Johan* Faust, *Johann* Goethe, *Jean* Paul³⁵, *John* Marlborough, *Hannibal*, etc. etc. etc.) that one need not hesitate to characterize Freud as a psychological freak, as are all serial killers.

A Slice Of Death

There is no evidence that serial killers can be cured of their freakish natures which craves the death of others and "delights" in "surviving" them, as Freud indicated. They follow many to their

deaths and this is often literally the case. That is to say, serial killers frequently show a morbid desire to attend their funerals -- when their victim's bodies are found -- read about themselves in the papers. As Freud confessed they are fascinated with themselves and find themselves so interesting and crave to read about themselves their crimes in the newspapers. The morbid compelling need to be perceived as an "important person" is overwhelming and seeks to compensate for their diseased sense of lack of self-worth. However trite the observation it is probably true that "once a serial killer always a serial killer." Freud himself seemed to realize this himself and showed an acute awareness of the fact that the condition, *his condition* was ultimately not curable.

It is not for naught that the profilers of serial killers at F.I.B. headquarters in Quantico, Virginia have seen in the syndrome of the serial killer signs of the condition at an early age, hence the identification of the serial killer's so-called Golden Triangle, a condition which manifests itself in early youth. The serial killer is frequently found to have at least two of the following three conditions: enuresis, torture of animals, and pyromaniac impulses. In Freud's case we find evidence of all three defining characteristics. In what follows, I will demonstrate that Freud was murderous from the earliest we know anything about him, that this murder mania was generalized (and only later focused on Johann) and, like the "Song of John," follows them everywhere -- in Freud's case even unto death. In what follows I will produce evidence of Freud's condition from his early, middle, and late periods in his life.

Pyromania: & The Fires Of Hell

It is not by accident that Freud's earliest fixated memory involved a conflagration of human souls -- regardless when he really conjured it. Fire is the natural element of the Devil; it is the obliterating, liquidating annihilating force by which his evil ambition is best known. This is true in all the literature of demonology from most ancient times till now.

It is with the life-destroying, sterilizing, force of fire that a single human being is capable of visiting the destruction of an atomic bomb (given the right weather conditions and environment) upon its innocent victims. Fire does not distinguish or select, it destroys everything in its path so long as it has fuel enough, time enough,

and the proper conditions. It scorches the hand that touches it (as in Freud's humorous dialog), it burns, it blackens, it blisters, and it creates suffering. Fire, then, is the natural weapon for the sick soul whose diseased psychopathic nihilism compels as much destruction as possible. It is not surprising in the least then that Freud's earliest memory not only involves pyromaniac conflagrations, but that visions of hells fires marked his most important fixated memories. In the interests of brevity I will indicate, and comment on, as briefly as possible key references to this aspect of Freud's serial killer symptomology.

I have already indicated Freud's reference to his self-declared "neurosis" [read psychosis] and his so-called "travel phobia" was causally fixed in his mind with his "memory" of traveling from Freiberg to Leipzig and his remark that his earliest and only memory involved seeing in the burning street lamps "souls burning in Hell." It would be easy to challenge Freud's recollection of this event -- which, so far as I know no major Freudian commentator or biographer has done. Freud was a Jew. Jews do not ordinarily believe in Heaven and Hell, or the Devil. Of course, Freud covers this point by indicating that he was cared for by a Catholic nanny and she used to take him to church and taught him all about Heaven and Hell. But, of course, we have only Freud's word for it and it is a fact that serial killers are habitual liars³⁶ It is entirely possible that Freud used this story of his "memory" at age three as a cover-up for his pyromaniac tendencies, realizing it needed some "explanation" and rationale. Also, we must ask how likely it is that a young twenty year old mother from an Orthodox Jewish background would consent to Catholic indoctrination of her first-born son.

Freud has written that he only had only a few scattered memories between the ages of two and three. Careful examination of these supposed memories between the ages of two and three include: running away from his father, wanting to kill John, screaming in fear that his mother had been "boxed up" (in a coffin), wanting to have incest with his mother, and the souls of human being burning in Hell. An interesting set. Freud's other so-called memories (i.e., his "screen memories" were not memories, *per se*, but fantasies projected backward into childhood³⁷). But certainly it is the memory of "souls burning in Hell" that is the dominant image of the entire "infantile" period.

But let us grant that what Freud did or did not remember (as a "real" event) is not the point. The point is Freud says this was the

dominant image of his earliest memories, and one which seems inappropriate to his age, ethnic background, and probably the facts of the matter.³⁸ In any case, that a three year old child would remember as one of the most dominant images of his earliest youth, souls burning in hell is certainly indicative of a psychic disturbance by any turn of the coin. Before turning to a sampling of Freud pyromania from various periods in his life, we must briefly address Yerushalami's claim that Freud was suppressing an association with Samson when he misquoted the passage from the Bible and wrote, instead of Gath, "Tell it not in Dan. . ."

The reader will perhaps recall the story of Samson. Samson was born to become the avenger of the Israelites. Like Freud, he too, was fond of riddles, and like Freud his fondness for riddles was his undoing, as what he believed no one would figure out was figured out. It is not irrelevant that all Samson's travails began by him secretly killing a Lion -- a Leo (Leo is the Lion astrologically) -- while he was once traveling. He made a riddle of the event when later returning he found that a swarm of bees had made a hive of the dead carcass and made rich deposits of honey. A braggart, Samson made a riddle and dared the Philistines to solve it. He gave a feast during which time the Philistines were given a chance to solve the riddle. They could not. Prevailing upon him, Samson's beloved, a Philistine dug out the answer to the riddle from him and gave it to her people, who threatened her life if she did not get the answer of the riddle from Samson, as he had made a bet with them that they could not solve the riddle.

Betrayed by his beloved, Samson was wroth
and he went down into the land of the
Philistines and murdered thirty that he saw,
took their raiment and gave it to those who
has solved the riddle through use of
Samson's "heifer." Samson had married his
beloved and furious over what had happened
he left the area for a while. When he
returned to it, he found that his wife had
been given away to another.

And Samson went and caught three hundred
foxes, and took torches, and turned tail to
tail, and put a torch in the midst between
every two tails. And when he had set the
torches on fire, he let them go into the
standing corn of the Philistines, and burnt up

both the shocks and the standing corn and also the olive yards. Then the Philistines said: "Who hath done this? And they said: Samson, the son-in-law of the Timnite, because he hath taken his wife, and given her to his companion."³⁹

Interestingly, Samson was an incendiary as well. Massive murder and massive destruction by fire over a trifle, is not unlike the violence exhibited by the serial killer. If Yerushalami is really correct that Freud's "slip" concealed what he wanted to hide, clearly his self-identification must have involved the fact that Samson was a murderer and incendiary, who brought the temple down on the heads of the Philistines in a final act of mass murder, as the entire story of Samson revolves around these issues. This theme of wanting to destroy everyone and everything is, as we shall see, a dominant concern not only of Freud, but of the serial killer in general and in particular.

"From Earliest Years. . ."

More reliable than anything Freud said that he remembered is primary evidence of his state of mind as shown by his early letters. At the age of 21 Freud's fantasies were still dominated by the obliterating fires of evil destruction. In Freud's letters to Silberstein we get "hard evidence" of the fact. Indeed, at the age of twenty-eight Freud was still fantasizing burning up the world. Listen carefully to the completely poisoned mind of Sigmund Freud at age 16:

Aug. 9, 1872: Freud habitually fears his friend is dead if he does not hear from him promptly after mailing him a letter:

Your honor has not written me. . .[I] shudder at your fate. . .I cannot help thinking that you may have been stricken by something. . .the most important thing of all is to know whether Your Honor has gone to Hell"

Hell is the abode of Fire, Fire is the abode of Hell. Lucifer in Greek means "Fiery One"

July 30, 1873: Freud frequently speaks of his good mood going to "blazes." He has lost a piece of his writings and states that

"...my innocuous good humor has long since gone to blazes." Freud He speaks of fear of getting a disease "out of deadly boredom."

Aug. 2, 1873: Commenting on his revolutionary convictions:

"Revolutions are occurring in him, too, but of a liquid sort, not fiery as with us."

Aug. 16, 1873: Freud is in an "extremely bad mood" and writes a humorous piece. He introduces it by saying that he had to suffer an "Egyptian darkness" for an hour "because I could not lay my hand on flint or matches" and **because** "I cannot send lightning to make light for me" and for that reason he wrote the piece. The piece indicates he had "just burned out" and is "terribly cold." One star addresses another. They shake hands. The other stars hand becomes immediately "scorched." One of the stars declares he used to "blazed forth to make the Lord rub his hands with glee." The other star responds, "How awful." The Virgin Mary makes the sign of the cross "setting fire to a church". One of the stars dies after being warned not to get too close to the earth. The star was "probably shot by a stargazer." Freud ends his dialog with a moral: "If that is how stars fare [die], what right have I to complain?" Freud's "humorous" piece that he wrote in a miserable mood was "sprung from the dregs of my brain."

Aug. 28, 1873: Freud states that when ears are "burned" it is a sign "that others are thinking or speaking of us."

Feb. 11, 1875: Freud is in a suicidal state. He has not written to his friend, he says, because he is "living with the impatience of one

who expects this world to end within a fortnight." He is "excessively nervous, languid, and bored" and he felt as if his "limbs had been glued together" and were now coming apart. He is experiencing "painful and shaming sensations . . . however it is better to live even this upside-down life than none at all." His condition he says is due to a lack of "principals." With this as preface he suggests a fire ceremony where he and his friend can execute by burning at the stake old letters and memorabilia. This is an "auto-de-fe" the ceremony used by the Inquisition to burn witches at the stake.

March 27, 1875. Freud describes the emotions of a character in a play that he likes very much who is "stepped in all the incandescent hues of hell."

April 28, 1877. Freud is in a bad mood. How bad a mood can Freud get in? Almost bad enough to destroy the whole world in the style of the serial killer:

Here it is so inhumanly hot that all the juices of pious thought have curdled (!) in me all the bilious and poisonous constituents of my Self have begun to seethe. This very letter is a kind of crisis intended to rid me of morbid matter. I wish for all the rabble found on this earth to be struck down by heavenly thunder and the world to become so depopulated that one would encounter just one human being every three miles. . . I have not enough hate to express my feelings and only console myself with the knowledge that they are digging their own graves. In times like these one is tempted to turn into a fire-bomber.⁴⁰

Freud's incendiarism, here expressed at twenty-one years of age, could not be more forcefully or morbidly expressed. It is doubtful there is anything in the literature of serial killers with such a pronounced degree of nihilistic rage. And this was when he was in a good mood!

The Middle Years

We should well imagine by now that we are dealing with something much more than a "passing phase." To the Freudian critic who recoils at these revelations and would convince the naive that I am taking evidence out of context I would only respond here that a careful reading *of all* of Freud's letters will prove beyond doubt that Freud is totally obsessed with death, as his official biographer, Ernest Jones conceded even while concealing these letters: "The thought of death, the fear of it possessed Freud's many from the earliest that we know of it." The Silberstein letters prove that now beyond a shadow of a doubt. But was it ever a "stage" out of which Freud grew? The answer to that is a simple "no."

It was in Freud's middle age that he commented on his self-analysis by way of "interpreting" his own dream which, he said, "represented my self-analysis." This would seem an obvious place to turn to sample Freud's persistent incendiarism. First let us turn to Freud's supposed psychoanalysis of himself.

It is important to point out a couple of salient facts for the scholars who consistently overlook the obvious and make mountains out of molehills. Freud identifies himself with the Devil when he discusses his ultimate nature, who he is and what he is doing. He quotes the Devil in justification for his need for secrecy in revealing any such matters about himself—certainly about the gruesome of filthy truths concerning himself. Is it any wonder why Freud would quote the Devil to justify why the truth about himself couldn't be told, to anyone? It was impossible for him to tell the truth about himself, no matter how hard he tried, though he would give a dead deal to be able to do so, he persistently warned the reader. "The Best of what you know/Cannot be told to boys [Johns]." Whatever the "best" that could be known that Freud knew but could tell was that he was a murderer, a child of the Devil, his representative. And his primal murder victim was John Freud, not Johann Faust! But, of course *that* indeed he could not say! Well then Freud decided he would just tell it another way. He will speak with the voice of the Devil. "I will not, I cannot tell!" *But if you want a hint, let me tell you about this. . .* This is precisely Freud's strategy for his diabolically clever murder confessions.

**A Fateful Date With The Devil:
She of the Sulphurous Pit = I
In The Heart of Darkness**

Freud who demonically identified with murders on an habitual basis, found the most ingenious vehicle for a literary confession that one could imagine. Indeed, the vehicle he found was so perfectly suited to his purposes one can almost superstitiously believe this was, indeed, a fateful sign that the Devil was putting into Freud's hands, miraculously, a quintessential *coup de grace* for his many murder confessions. The "Devil" through the hand of Fate gave Freud for use an *English* writer, Rider Ryder, and two of his books, *She* and *Heart of Darkness*. Surely the Devil himself had a hand in this, Freud surely must have thought when he happened on the idea to confess to his situation by reference to a *fictional biography* that was, in fact, *his autobiography*! It was a miracle. Did Freud not assert that it was "a miracle" to be a Jew? How much more a miracle then that fate would have handed him a loaded deck, perfect for the confession of his murders and why he murdered.

In Freud's analysis of the dream he said represented his *own psychoanalysis*, he could only quote Johann Faust, the Devil, of Johann Goethe, regarding the need for secrecy—just as he previously quoted Scriptures regarding the need for the secret that Jonathan was dead. The quotation from Johann Goethe was a "hint," a clue for the solution of the riddle at the center of his psyche, that he was much more than a simple murderer. He was a demonic murderer, he was a serial killer. How did it happen that he became one. Freud gives the answer to this question in a *series* of clues.

The hero of *She*, Leo Livy, walked in Freud's steps before him. He was born on Freud's birthday in May, 1856. His family was English. His father left him in infancy. As a youth, he discovered like his author the mysterious facts of his life. He discovered on his majority that he had a twin and he finds this twin in a foreign land. There is a murder in the family that needs to be revenged. Leo causes deaths in foreign lands. He has intense homosexual ties. And on and on, the parallels are almost amazing with Freud's own life.

Now, it is important to note, Freud does not tell his readers these biographical references to his own situation, his own life, his own history. Wasn't John born in August and wasn't he, too, a lion, this

very Leo, his twin⁴¹? Did he not go to England, to find his English twin, and did he not kill in a foreign land. Did not the hero return to a prehistoric land to regain his ancient rights? Did Freud not return to "visit" John in his early childhood (with Pauline) and did he not call this a "prehistoric time," a "primal scene"? Did Freud not as a child create between the ages of 12 and 14 a prehistoric world and called members of their *bund* by the names of prehistoric creatures, like the Iguanodon and Ichthysauras? Are not the books by Ryder filled with murder, mayhem, confusion of identities, strange lands and, perhaps, most importantly of all the theme of *the return of the dead—Freud's own major motif of his psychoanalysis!* The dead, the serial killers victims, whose ghosts and bones and buttons are kept hidden as memento's in the serial killer's favorite secret drawer.

But the issue which we would focus on here is that of pyromania. The specific thing Freud tell us about what he says is the *meaning* of his associations with these two works, *She* and *Heart of Darkness* is clear and unambiguous. Freud stated in the *Interpretation of Dreams* that "the most unwished for of all thoughts" -- the thought that he would actually use his own children as victims to prolong his own life -- became his "wish fulfillment." This "wish fulfillment" had, in fact, to do with goings on in a grave. This dream Freud said "replaced" and "transformed the gloomiest expectations into one that was highly desirable." And Freud stated that he woke up from his dream "in a state of fright." Let us remember we are dealing here with a subject (Freud) who is 41 years of age. He is having a severe sado-masochistic dream of being operated on, dissected, and his flesh protuberances laid bare (his anal roots, his hemorrhoids), his body dissected, especially his legs. He is being taunted to confess what he has to confess. But he can't say it. A woman taunts him to show her what he has that's his own, but he can only quote the Demon of Fire, Mephisto, pleading for secrecy as commented on. "The best of what you know cannot be told to boys!" Johann Faust's twin, by Johann Goethe. (It will be recalled Freud made Johann Goethe a *twin* of his own creation, Johann Faust, through his identification of Faust's Devil with Goethe himself at his speech accepting the Goethe Prize).

Freud relates he was being admonished by someone else from Louis N. face, the words from the play come up to him and he stated that "further thoughts went too deep to be considered." Yet, in the very next few sentences Freud tells us the strange and fateful fact of his "psychic" relationship to *She* and *Heart of Darkness* --

that in both novels the heroes, were faced with "ghosts returning from the dead" and "strangely enough" his same fateful past. In Freud's own words: "In both novels the guide was a woman, both are concerned with perilous journeys; while *She* describes an adventurous road that had scarcely ever been trodden before, leading into an undiscovered region. . . The end of the adventure in *She* is that the guide instead of finding immortality for herself and the others, perishes in the mysterious subterranean fire. A fear of that kind was unmistakably active in the dream-thoughts." The Fires of Hell is Freud's fear because *he fears his soul will be sent to Hell for the sins that he committed, over and over again.* "A fear of fire is a proper pyromaniacal obsession when one believes that those who live by the fire will die by the fire. I think that what Freud is really confessing to here is that he would sacrifice his own children to his necrophiliac "ambitions." And though he said he had "gruesome feeling" at all about his own "evisceration" -- look inside of that and we will find a "worm" -- a loved one,⁴² that came from his "father" Jacob's home town in "Stannium." -- his own father "seducing" his son, little Sigi, and his little friend, Johann as well? (Pettomyzon). Petromyzon, was the name of a scientific report he wrote as a student shortly after returning from England.

He was encouraged to write it by Professor Brucke, who "lost his son [*sohn*]" in 1873, when Freud graduated from England and was *supposed to have gone* to England. He forever blamed it on others that had his father done what he was supposed to have and let him go at 17, rather than 19, everything would have been lucky. He would have averted the catastrophe that happened and would have "stopped at his brother's house" and not gone on until to dreadful date when he became 19 and killed him, in 1875. Old Brucke, whose *sohn* disappeared and "who was never spoken of again" nor was his name allowed to be spoken in his presence, was, like John, he who "no longer existed," Freud decided John would be that way for him, too. It must be that way for him, too. He can never speak of him again. His existence must be removed, wiped clean from the slate—all evidence that he ever existed extinguished.

It will be recalled that Freud's description of *his own mind* clearly indicates the incendiary nature of his evil promotions: "It is an intellectual hell with layer upon layer or it, and everything fitfully gleaming and pulsating. And then, in the darkest center, the image of Satan-Sex⁴³ It is not wonder that here Freud see's his fate, his rendezvous with Destiny as a consummation in a Fiery pit of hell, driven there by the *revenant* - the "dead who have returned," the

murdered dead. The very last sentence of Freud's dream which represented his own psychoanalysis itself synthesized the "fresh allusion to the strange novel in which a person's identity is retained through a series of generations for over two thousand years." This magical or mythic identification is a demonological one, as I have shown -- Freud's life in a very real sense was a kind of "return of Dr. Jeckle," or Mr. Hyde's reappearance. It is all the same. Diabolism and its attendant Hellish Fires are intimately linked in the description of the serial killer's infernal mind.

The "Auto de fe" Fire Ceremonies

We cannot leave off touching on the tremendous amount of information on Freud's pyromania without recalling that Freud frequently called for the death fire ceremony for the written records of the secret organization, the S.S.S., later changed to the A.E. On three occasions Freud told his friend Silberstein that he wanted to get all their old writings together (literary memorabilia) having to do with the A.E. and have a solemn burning ceremony. It is one thing to characterize one's temper as "hot" or say that one's good mood "goes to blazes," or even that one operates under "ten steam measures of pressure, and at one it is red hot" -- all ordinary heated phases that an ordinary person might say. But we are looking for the kinds of things an ordinary person *wouldn't* say. It is quite another thing, however, to "vivify" to "animate" an inanimate object and then burn it to death in a medieval fire ceremony used by the Inquisition.

For the serial killer, pyromania is both a tool, a weapon, and a symptom and symbol of their membership in the den of Hell. When Freud suggests that he and Silberstein pick from among the brightest beauties of their group, at the age of 15 and bury them under the foundations of their legendary medieval secret society, all that is quite in keeping with the fascinations of the serial killer and his medieval Diabolism.

Freud's Diabolism, his Medievalism, was noted by his friends early and recorded in Freud's own letters through reference.⁴⁴ Additional examples of Freud's pyromania can be easily adduced from his many writings, his essay "Little Hans is Burning," his creation of a secret society of psychoanalyst where the Secret Committee was given rings of Jupiter, the Fiery God of Olympus.

While it may be interesting that a demonic pyromaniac Freud would not permit his wife to allow the candles of the Menorah to be lighted on days sacred to the Jews, it is not altogether unexpected⁴⁵ . .

The pyromaniacal and the diabolical go hand in hand and is why we also see a very high incidence of demonological fascinations and obsessions among serial killers. Freud's own demonological fascinations and obsessions are well documented by many scholars (Jules Glen, Kanzar, Brome, Clark, Grinstein, Jones, Jung, etc.). Among those who made it a particular focus of Freud having been so obsessed (Velikovsky, Bakkan, Vitz, and Scagnelli). In my own *Passion for Murder*, these issues were brought to light for the first time in the context of Freud being a murderer -- not merely *perhaps* capable of committing murder, as Swales suggested in his previously published piece on Freud and Fratricide⁴⁶ in 1982.

In the same year, 1982, and apparently months before Swales copyrighted his essay, and with no knowledge of the existence of Swales or his work (which he privately circulated among the Freudians as a private publication), I copyrighted *Mirror of Madness* (an earlier version of *Passion for Murder: The Homicidal Deeds of Dr. Sigmund Freud*) asserting was a homicidal maniac. Before that, in 1976, I communicated to Dr. Immanuel Velikovsky my diagnostic conclusion that Freud was a "homicidal maniac." In 1984, *Passion for Murder* was published wherein Freud's victim's were named, when Freud killed them, and his confessions of those crimes, *in his own words*. In that book, I predicted that when the Silberstein correspondence was released there would be found proof positive that Freud was probably a homicidal maniac from a very early age. I wrote: "When the Silberstein letters are released there too we shall see the image of a murderer." This prediction was confirmed when Silberstein Letters were published in December of 1990. The "fire-bomber" quotation from Freud at age 21 (above) is quoted from that publication.

"But Mephistopheles is not only the presiding genius of all the vermin," Thomas Mann tells us about the Devil⁴⁷, whom Freud obsessively quotes in his professional and personal writings.⁴⁸ "Above all he is the genius of *fire*, he has reserved to himself that destructive, sterilizing annihilating element." So, the Devil with whom Freud identifies is the Presiding Demon of Fire—quite an appropriate role for a "persistent incendiary", i.e., the *pyromaniac*. Does not Faust himself declare of the Devil "Thou vile abortion, born of fifth and fire!" Indeed, Born of Filth and Fire, is this Devil

and his psychological "copycats," such as Freud himself. Mann, the great German writer, pauses to reflect on the deep deadly cynicism that the Evil One espouses, and that is associated with the fires of hell. "The filth, that is the cynicism, the obscene wit, launched by the fires of his infernal will to destruction." There you have it then. Nihilism, obscenity (for which Freud is most famous), and fire -- "the fires of his infernal will to destruction," as Mann phrases it.

Enuresis

The second leg of the Golden Triangle of the serial killer is enuresis, commonly called "bed-wetting." Enuresis is phenomenon a more complicated that what is ordinarily associated with child development. Turning to the index of the *Interpretation of Dreams* to see if Freud himself might lead us to autobiographical references to this condition, we find that the only entry for this is one that relates to Freud, exclusively.

In the *Interpretation of Dreams* Freud informs his readers of a situation where he went into his parents' bedroom and urinated before them, probably on their bed. (There is a related incident where he tells his parents he will buy them a new bed. The two incidents would appear to be about the same subject.). Freud was upbraided by his father and chastised that "he would never come to anything." At the age of 41, Freud wrote that his father's words were "still ringing in my ears." Still ringing in his ears, thirty some years later, my, my!

Actually he indicates in a number of places that he frequently suffered from urinary problems (Schur, 1972, p.440). We also know he had dreams about "micturating" -- sometimes he held his sex pervert father's penis and fantasizes urinating into a glass in public, sometimes he flushes pieces of feces off the commode, etc.

In an early work Freud tired to entirely deny that "bed-wetting" had any psychological explanation at all, another fact that would seem to evidence his "denial" of the importance of this problem from which he suffered. Freud would be afflicted with blazing thirst in the middle of the night and kept by his bedside a funeral cup⁴⁹ which he had filled with water. Apparently Freud had a lot of torture and mutilation dreams in which he worked up a thirst.

It will be recalled that one of Freud's most famous reported dreams was about a young child whose urination causes a flood. The pictures showing the little girl and the boat will probably be recalled by readers of the earlier volumes.

Physical Or Emotional Cruelty To Animals and/or People

The third leg of the Golden Triangle of the serial killer is physical or emotional cruelty to animals or people. To the extent the Golden Triangle description is applied to younger children, this is usually interpreted as torturing smaller children or animals. In other words, it indicates showing a desire to inflict a cruel superiority over other creatures and to control their behavior, even unto death. Serial killers as one of them recently frankly confessed are "control freaks." "I'm a control freak," state Jack Box, "that where I get my kicks." Insistent that he was just like everybody else, he said, "except for the killing thing. I'm somebody's brother, I'm somebody's son, I'm somebody's friend. I got feeling and everything just like all the rest of you." When asked if he got a kick out of the torturing, or just out of controlling, he gave a twisted smile, "well, what do you think?" There is little doubt that Freud was a control freak. He was such an obvious control freak that he was readily recognized as a "tyrant." Hence, Freud falls into the Roman Emperor Type (RET) of serial killer. The RET serial killer is, in his own mind, an exalted personage, who has power of life and death over others, and who is not afraid to exercise it, if it pleases him.⁵⁰

The desire to exercise a painful, even torturing dominance over other living creatures is characteristic of the murdering mind. They can take it a step further and kill just for the pleasure of it, or in revenge for not be submitted to. Here, with Freud, we are in an open field. Everywhere we turn we find instances of it. From the actual torturing of small animals ("I got bored and so to relieve myself I tortured the rabbits for a while," he wrote to his finance when he was 28 years old, in 1883). In letters to Silberstein, he discusses with relish "cutting on corpses." At age twenty, he writes from Trieste, "It is too bad one cannot dissect little boys and these Italian women, but it is against the law." As said, he proposed, mockingly that he and Silberstein "sacrifice" a couple of their playmates to the glory of "ancient ways." At the age of 15 commenting on his infatuation for a young girl of 12, Freud stated

that he and his friend "tore her to shreds" in their private conversations. Freud says he got the "tearing to shreds" from his father, Jacob, who at an early age gave him a picture book to destroy by tearing it up, reminding him of the image of "the piecemeal dismemberment of the Chinese Empire." This may possibly be an indication that Freud really did have murderous inclinations from the age of five at least—perhaps earlier, as he claims. One can never tell with a devil—that is to say, a freak of nature, the devil demon guise of the serial killer. But, as said, with serial killers one can never tell—they are inveterate liars.

We would not exaggerate to assert that Freud showed a consistent attitude of deadly indifference to anyone one or anything that did not serve his purposes. He was candid, habitually, in this matter. He confessed to having a psychological affinity for the gruesome, the horrid, the Satanic, the medieval. The witch's stinking brew was an elixir to him. He wrote secret treatises on "Filth & Feces," which have been absolutely censored to date. This bearing out the fact that Freud's favorite devil, Mephisto, was Chief of Smut along with Fire. I have already indicated Freud intended to spoon feed feces to his children to test a "scientific" theory of his. "The womenfolk would have none of it," he disconsolately reported to his own "Demon," Fliess.⁵¹

Freud's Daughter, Anna: Freud took his own daughter into "psychoanalysis" with him, in a shocking violation of her privacy as a human being and as a daughter. This perverse disregard for the "rules" painfully imposed upon Freud's daughter, Anna, a sexual involvement with her father. Freud's requirement that he psychoanalyze his own daughter was tantamount to an act of incest. Paul Roazen makes this very clear by describing the situation in the most serious and culpable terms:

Freud shocked everyone by doing it. How could he do such a thing to his own daughter? She never left him. The people in the organization talked about it.

Incidentally when Anna Freud went to England in 1909, John was not on the scene and she did not mention one word about him in her biography. We can safely conclude that she actively and criminally conspired in the concealment of John's murder—as she was sure to know of Freud's statement in *Interpretation of Dreams* (1900 and 1909 edition) that John was "now living in England."

Freud's Daughter, Mathilda: In the *Psychopathology of Everyday Life* Freud confesses that upon hearing that his daughter "would live" [note, not die, but live], Freud became furious and sacrificed a statue of Venus in a kind of superstitious rite of primitive propitiation. This kind of behavior, inexplicable in any one else, is quite understandable in the freakish psychology of the serial killer. What was Freud furious about, one wonders -- that his daughter was going to survive, or that he knew he had to perform the rite of sacrificing one of his favorite idols in propitiation for the Miracle Maker's intervention. In either case, it is sick. The latent (?) brutality of "executing" something is evident in this example. This is the same Mathilda that Freud confessed to having intense incestuous desires for ("Brrr. . .she was my Sex child.")

Actually Freud's specific acts of cruelty are mostly directed to the human animal. Freud persistently asserted that in his opinion "most people are trash" and were not needed. Just as at the age of twenty-one Freud wanted to be a fire-bomber and destroy everyone except one person for every three miles -- thereby virtually liquidating Vienna where he lived, even in older age he was moved by the same nihilistic rages. These are not the words of an ordinary man, a normal person who was just upset one day, these are the words of a sick man, a sick man who never got well. Mankind was organically unfit for existence. The mass of men must be put under the subjugation of the superior few, who do not have to answer to the lower classes, but only to themselves. Thus Freud echoed in old age what was in his heart at a longer age. In Aug 22, 1875, for instance, Freud declared. "A moral man may judge himself and find his own legislation. I do not hold as others do that the Mosaic. . ."

Freud viciously needled people by asserting that one day he would be claimed by the Nazi as one of their scholars. He hailed Hitler upon landing in Germany, with a strange laugh. But nobody was laughing. Five of Freud's sisters were left to burn to death in Hitler's Empire. The souls burning in Hell became his own country and his own family members and yet he hardly ever criticized the Nazi's and, in fact, claimed he really couldn't blame them for their "abreaction." He couldn't blame himself for his own murders, how could he blame his brother's for theirs. "I recommend the Gestapo to anyone," Freud wrote on one of the Nazi documents authorizing his travel to England.

SUMMARY & CONCLUSION

I have shown that Freud perfectly fits the serial killer syndrome. His "primal victim" was his *revenant*, John Freud, who "returned from the dead" to haunt him and entice him into new thrilling murders. Freud confessed to many of murders, but, as with most serial killer's it is only the first victim -- the primal victim -- that they feel remorse over, if then. "The first crime produces fear, revulsion, remorse. But it is also like a dose of an addictive drug. Again and again, serial killers have confessed that they were unable to stop: again and again . . . they have used the same image: that it was [as] if they had fallen into the power of the devil (Colin Wilson, *Serial Killer*, 1980). As one authority has pointed out one of the surest signs of a serial killer is his fascination for and identification with the Devil, as a real force and as a psychic reality. Freud's own "repetition compulsion" and demonological possession has by now been fully brought to light (see Bakkan, *Sigmund Freud & the Jewish Mystical Tradition*, Vitz, *Freud's Christian Unconscious*, and Scagnelli *The Deadly Dr. Freud*). Demonic possession coupled with homicidal mania, and a Primal Victim proto-type murder scene is the most outstanding indicator of a serial killer. Freud manifested their characteristics *in extremis*.

Freud conceived it was his mission to found a new diabolical "religion of science" psychoanalysis which was based upon his knowledge that he was a homicidal maniac, with a repetition compulsion. And Freud tried to disguise the fact that his own peculiar "neurosis" was *not* a general characteristic of mankind by claiming universal application. The Big Lie was bought-into by the disaffected atheist Jews and those like Yerushalami, the Jewish culturist, who idolized Freud and made him their "Master." But one thing more needs to be said.

Freud ultimately found that the "repetition compulsion" was behind the whole operations of the kind of neurosis he had in mind which he believed could be traced into the deepest and darkest regions of the normal human mind. Ultimately, as murder was the foundation dynamic in the Freudian psychology, he had to account for the fact that he was a repeat-murderer and that a *single* murder did not satisfy the urge or the primal need, but that a *hunger* and a *longing* persisted to murder again, and again, and again. This he was never able to "understand" other than by reference to the fact that killing just gave "pleasure." It is easy to understand a serial killer coming to this "scientific" conclusion.

It was one of Freud's purposes to find a Devil behind every good deed, to prove to the world the diabolical conclusion that life was no damned good anyway. As Freud's favorite character, who spoke for him regarding his own diabolical inner world, Mephisto put it:

I am the spirit that ever denies!
And rightly so; for all that's born on earth
Merits destruction from its birth
And better 'twere it had not seen the light.

The good means the bad and the bad means the good and in all the confusions everything goes to hell! And so it was Freud's mission to sow his seeds of doubt, sedition, filth and fury. For the motto to his book, *Interpretation of Dreams* he chose:

If I cannot bend the higher powers
I'll move the halls of hell.

These words spoken by Juno were both a threat and an appeal. For Juno was very wroth and in a dangerous mood of mass destruction. The words call to mind the call to universal destruction. But we don't need to turn to ambiguous motto's and quoting characters in a play, such as the Devil in *Faust*. All we need are Freud's own letters, already published and available to the world -- though it is true not in the originals! But, t'will do! In Freud's letters he makes it clear how little he cares for human life. As one scholar correctly observed, "Freud called little for human life. He ran his organization like an absolute tyrant. If anyone got in the way, well they could be destroyed. It was a blood brotherhood he had."

Speaking for himself Freud made it even more certain: "Ethics are remote from me, I've never bothered my head about it. In my opinion most people are trash and are not needed." These words echo Freud at 17, speaking of his political opponents: "I cannot contain my hatred. They are as little needed as drones and I do not think we need them for that purpose either." Or when he is 16 and on a bus and saw a family of what he considered despicable Polish Jews. They were "the worst form of weed fit for the compost." Hitler implemented just this idea a few decades later, and no matter Polish or any other type.

Freud was admittedly unnaturally attracted to the "gruesome, perverse psychological"⁵² This demonic attraction to the gruesome

is, of course, quite common in the serial killer and is one of its special distinguishing symptomology. Freud came to accept that the murder-lust in him was so powerful as to be something beyond his control, an "instinct." Hence, Freud developed the concepts of the Death Instinct and the Repetition Compulsion. In Max Schur's chapter by that same name⁵³, Schur wrote: "He then added that the repetition Compulsion had first put him on the track of the death instinct." Even Schur cannot abide the rationality of Freud's views, and flatly declares them to be "a classical example of circular reasoning." All the more reason for this idea to be examined *because* it is nothing more than circular reasoning the psychological significance of the concept is all the more revealing. In short, Freud came to the idea of the repetition compulsion to explain the operations of *his* death instinct in the form of a "theory" of humanity at large.

I will conclude these brief remarks with this connection that must be made. Schur appears to very well have known that Freud was a homicidal maniac and yet he probably did more to reveal this fact than any scholar before me. "In his self-analysis of this period," Schur wrote, "Freud was still particularly involved in the working through of his own guilt rooted in the ubiquitous oedipal and Cain complex." (Schur, p. 237) Let us judge what is "ubiquitous" at another time. What is certain, even in Schur's mind, is that Freud is certainly a classic study in these *two* dynamics, the *Cain-complex* (Brother Murder) and the *oedipal-Complex* (Father Murder-Mother/Son Incest). If I am not mistaken these are two complexes, one to cover Freud's family incest, the other to cover his murder of John Freud, and then of course, all the others can be explained by the repetition compulsion.

As to the repetition-compulsion Freud could not explain it, it was just something he knew was true. Schur makes it clear that Freud's entire logical processes are muddled on the matter and so himself has to take in hand the theoretical reins to drive the psychoanalytic golden chariot of classical revisionism. Schur makes a valiant but futile attempt to explain it. "Namely the repetition of traumatic events in dreams represents -- apart from the gratification of various derivative (e.g., passive homosexual and masochistic wishes) and superego demands (e.g. "guilt of the survivor")—the ego's unconscious wish to undo the traumatic situation. This cannot be achieved without reliving the latter in endless variations." (Schur, p. 326). When we strike these words or the word "dream" and substitute "murder fantasy," then we are completely on solid ground from a psychological descriptive point

of view, because only serial killers have this MO (*modus operandi*).

Schur's effort to make sense of what he knew to be Freud's murder obsessions and actual murders skirts the fact that Freud killed not only in his dreams but that he dreamed to kill. The repetition-compulsion dynamic is ever-active in the serial killer who, as Freud, selects a "primal victim" for his gruesome imagination to feed upon and then he patterns all of his subsequent murders on the reliving of that "primal scene." If some feature of the new victim is not strong enough to put them in that "circle of associations" the serial killer will walk by a victim for the taking, because\ psychologically things "just aren't right," the ritual the fantasy the murder scene loses too much of its luster to be performed."

Sex was linked with death with Freud because he was a serial killer and murder was a sexual act for him. For him to quit being a murderer then required the renunciation of his own sexuality and the disease it brought to him. That is quite probably why, in my opinion, Freud had his sex organs cut on (A Steiner operation where the testicles are removed) at the age of 62 because he thought if he "sacrificed" his sexual organ's the devil could not claim his due. "If thine organ offend thee pluck it out!

Conclusion

Twenty-five years ago I published the results of my investigations into Freud's background and published the thesis, first communicated in 1976⁵⁴, that Freud was a homicidal maniac and that "all roads lead to Rome." I meant by that phrase, what I knew Velikovsky would have been well aware of, that Freud's murder mania had to do with Freud's fixation on "the promised land from afar"—and all that it implied regarding "Moses." The ambiguity and irony of the remark has matured over time. But I did not know then that Freud *actually killed* people. In 1982 I privately published and copyrighted *Mirror of Madness* wherein, as said, I documented in some 250 pages the heart of Freud's murder mania. Subsequently, I discovered by careful reading of the text that Freud had probably murdered John at an early age, and I sent scholar investigators to Manchester, England and Freiberg, Austria (then Poland). The results of these investigations, and an independent investigation of a law firm in England, warranted the conclusion I had reached. John was not to be found in any records in England or anywhere else after 1873. I had predicted this.

The law firm which independently, and at its own expense, launched its collateral investigation of the U.K., and Whales wrote: "There were no surviving records, as you predicted." Some years later, I received through another lawyer the results of an inquiry to the Library of Congress who houses Freud's personal correspondence, consisting of thousands of family letters between the Freud families in Vienna, Manchester, and elsewhere. There is not one surviving letter in the entire correspondence, either to or from or about John! And yet, everybody else is there. Why? Why did Anna Freud not mention John's presence when she visited Manchester, if he were really living there then. All the other family members are mentioned. The answer is too obvious to need expression.

The fact is Freud murdered John Freud. It was his first victim, but certainly not his last. Freud was a potential murderer even before he went to Manchester England in 1875 when he murdered John. He killed many others after him, but all of them were, as Freud himself but said "incarnations of John" -- that is the way it is with serial killers.

A "Special Relation" To Death

Freud's "special relation" to death was frequently noted by him. He wrote the phrase "special relation" in English, to give the alert reader another hint of the proud fact that he was a murderer and no one could catch him. Of course, as we have described Freud's English "special relation" to death, is simply Johann Freud, who was his "special relative."

While writing this piece the thought occurred to me that since Freud arrived in England on or about July 23, 1875 it is quite conceivable that for a period of time after the murder "anniversary," he may have experienced "flashes" of associations commemorating his fateful landing in England. Since Freud himself is responsible for popularizing the notion of "anniversary" events of tragic consequence we are likely to find it a personal phenomenon of his own, independent of the general applicability of the phenomenon. To that end, I started to search the record for other telling expressions on or about July 23. Obviously, the just quoted passage of July 23, 1880 would then be a case in point. Are there others.

Interestingly, on July 23, 1882 Freud opened his letter to Martha with these words: "The Jew is called Nathan. (A strange Jew-h'm!) Continue worthy Nathan. . ." (Or something like that; I can't go to the public library just now to verify the quotation. The man in the *Gansemarkt* will forgive me). A footnote tells us that Freud's quotation was from the drama *Nathan the Wise*. Apparently Freud began the sentence thus because he met an "old Jew" who reminded him of a wise man, hence "Nathan." What the quotation means in terms of the letter is difficult to say. Certainly it is interesting that Freud turns to the very name contained in Jonathan in his first sentence! Otherwise the letter reveals little. In it Freud does make reference that he is tyrannical ("True, the tyrannical temperament that makes little girls afraid of me could not be subdued"). Freud also in this letter refers to his resentment to not being able to see Martha because of the Jewish holiday ("Jerusalem is destroyed and Marty and I are alive and happy. And the historians say that if Jerusalem had not been destroyed, we Jews would have perished like so many races before and after us.). And we also discover that Freud, for some inexplicable reason was *incognito* in Hamburg and was giving himself out under the name of a Dr. Wahle from Prague.

Freud's letter of July 13, 1883 is the closest we can come to the "anniversary date." Here nothing of particular significance is other than the fact that Freud claimed the day was the most "excruciating of the whole season" and that he was "really almost crazy with exhaustion." For the indicated period in 1884 there is also nothing. The closest we can come to it is about week after (Aug. 3). In this letter he is so soaked intoxicated with cocaine that it is difficult to know what he was experiencing. He refers to himself as a "giant" and states that he is feeling "gigantically strong."

Our last example, July 23, 1885, finds Freud taking a trip with his sister. They hike about and when time comes to make arrangements for a night's stay his sister "with her common sense" suggests they stay at a *Gasthaus* where they are. Freud will have none of it and insists on going on to the *Archduke Johann* on the Stygian border.

Of course, I do not insist on this "anniversary dates" and, in truth, one could come upon a great many of Freud's letters and find evidence of his diseased state of mind. Yet, here and elsewhere I will show conclusively that Freud was obsessed with Johann all his life and took extreme measures to both conceal and reveal his

deadly relationship to him. Now, let us turn from this aside back to the subject at hand, Freud's references to Gath and Dan, and the fiends of Hell screaming in his ears and the secrets which he must keep concerning the death of Jonathan lest his enemies take advantage of the fact of Jonathan's demise.

END NOTES

¹ See Freud's letter to Martha, of Sep. 24, 1883. There he discusses a conversation which he had with the learned Jewish scholar whom Freud callings mockingly "Nathan," after the character in the play featuring a Jewish sage, *Nathan the Wise*.

² Jacob, though not really Freud's father, is presumed to be in all biographies of Freud. This issue is discussed at length in other chapters.

³ In a lecture of 1894, Freud proclaimed that his discovery of the neurosis was comparable to the discovery of the *caput nili*, the "origin of the Nile." -- Why not? Had Freud not pronounced that his lover Fliess was the New Kepler, what was to prevent him from immortal fame? Indeed, the rhetorical question just posed is the ultimate query of Freud's self-query in the dream of his self-analysis.

⁴ See letter of September 21, 1897

⁵ Freud's discovery that his theories were wrong would hardly have come as a shock to the medical community of Vienna who in Freud's own words considered him a "monomaniac" and put out the word to completely abandon him. Freud's maniac views were seen as such in view of the fact that he insisted that in "all" cases of neurosis could be found a father who had sexually assaulted his child. Such sweeping assertions that "all" cases of neurosis were the result of childhood incest marked Freud for what was, a fanatic.

⁶ That the "scientific community" was Freud's enemies (besides the Roman Catholic Church) is openly declared in Freud's letter to Fliess shortly before publication of *Interpretation of Dreams*, "if we do not intent to give our enemies, the scientists, an axe" (Aug. 3, 1899).

⁷ In *Passion for Murder* (1984) I developed the thesis that Freud murdered John in 1873 or 1875. I will soon publish a more biographical detailed book, *Sigmund Freud Serial Killer* wherein Freud's symptomology is dealt with in detail.

⁸ Freud took 8 years to complete a 5 year course of study.

⁹ Freud could neither read nor write Hebrew or Yiddish. He wrote in German: "Erzahlet es nicht in Askalon, verkundet es nicht in den Strassen von Gad," In German there is an assonance in the phrase that is not found in English, which may be very important. In another work I reveal that Freud was fixated on words that had an "on" or "ahn" sound, which suggested to him the sound of John's name. In the present case, we have not only "Askalon" and "von" but also another sound which suggests "God," i.e., "Gad" for Gath. Freud constantly made plays on English words and specifically associated the name John with God, in *Moses and Monotheism*.

¹⁰ Actually, Freud wrote this letter in Spanish. Once again the Freudian translators make up words that do not exist in the original. The original letter does not state "after quite some effort and very great anxiety," as claimed. Rather the sentence reads only that Freud experience "con unas penas y apresiones muy grande." Roughly translated, "with very great punishments and pressures."

¹¹ "esperando yo revivir despues de tanto trabajo, que en todos miembros siento." "I hope to revive after all the work, that I feel in my limbs."

¹² See Freud's account of going into his parents room at the age of 8 (or later?) and urinating in his parents room. Enuresis is one of the three legs of the serial killer "triangle."

¹³ Recall Freud's words in his letter of October 3, 1897 and Oct. 15. where Freud states he "fell in love with his mother" at four watching her *nudem* and he later found in himself, like Oedipus a love for the *matrum* and hatred for *pater*.

¹⁴ Freud prepared for his like-minded lover, Fliess, a special publication called "Filth-ology" or "Shitology" ("*Dreckology*") where he shared his best morsels on filth. These publications have never surfaced and were probably destroyed to protect Freud's reputation. We do know however that these interests also were more personal than professional, because he wrote it, he told Fliess, "for you alone."

¹⁵ See *Serial Killer*, by Dr. Jolly, (?) p. 31. It is a common characteristic of serial killers to have a specific person in mind to whom all murders are ultimately focused. Indeed, this is one of the distinguishing characteristics of their type: "Carlton Gary's example illustrates the fundamental similarities that unite all serial killers; the murder phase is a ritual reenactment of the disastrous experiences of the killer's childhood. Only, this time, the killer tries to reverse the roles occupied in his childhood experiences. In this way he can almost magically cancel out his earlier suffering and reestablish his own power and identity. A Carlton Grey can strike while invisible, but this time he is the initiator who wreaks the revenge and rights all perceived wrongs." Could any description come closer to Freud's account of his early struggles with John! Freud tells the very tale, that there was an object in dispute between him and John and that in his imagination he was playing back over and over the time when he prevailed and right over might won out. It is in this content that Freud told the story of his father yelling out: "What are you doing to John." And little Sigi replied "I laid him low with a blow [slagen] cos he hit [vixen] me first. In this fantasy scene Freud reestablished "power and identity" over his chief rival and he was "delighted to have survived him" (see index of *Interpretation of Dreams*: Freud, John.

¹⁶ See letter to Fliess of March 23, 1897

¹⁷ See letter to Fliess of May 33, 1897

¹⁸ See letter to Fliess of June 23, 1897

¹⁹ See letter to Fliess of July 23, 1897

²⁰ See letter to Fliess of Aug. 3, 1897

²¹ These "twilight thoughts" are discussed by Schur. Freud was experiencing a form of delusional consciousness that is frequently reported by serial killers. It is called the "aura phase" by forensic psychopathologists. See Freud's letter to Fliess of May 23, 1897.

²² See Freud's letter to Fliess of December 15, 1897.

²³ Letter to Fliess of June, 1897. The sensation of being an insect about to emerge from a cocoon is a common image in the descriptions of the serial killers. "Passing through the aura phase, the serial murderer is translated into a different kind of creature. Whatever is human in him recedes for a while, and he enters into a shadowy existence, a death in life in which laws and threats of death or punishment, morality, mores, taboos, or the importance of life itself hold no meaning. . . He will not reemerge into the world of the living until after the hallucination has broken or the ritual has been acted out." *Serial Killers The Serial Killer In Our Midst*, p. 23, 24

²⁴ Masson here and elsewhere attempts to disguise Freud's real meaning. The German indicates "blame" not "self-criticism" as Masson's text would seem to indicate with his use of "self-reproach." The word blame involved judgment for wrong doing, which is just what Freud intended. See Schur's remarks on the proper translation of this word.

²⁵ See letter to Fliess of October 3, 1897.

²⁶ See Freud's *Non Vixit* dream in the *Interpretation of Dreams*. See also, Freud's comments to Martha that his memory of his trip to England was "ineffaceable" but, nonetheless, he contradictorily told Silberstein immediately after the trip that the trip did not involve "anything special." Quite a contradiction over the same event. This, too, is characteristic of the serial killer, dramatic changes in evaluation of people and events.

²⁷ That Freud considered himself a great "Riddler" is easily documented. He habitually refers to riddles, wrote secret codes to Fliess, and pressed his friends to keep his secrets. His entire life can be said to be a strange tapestry of secrets and riddles,

²⁸ See Letters of Oct 14, 1895, May 7, 1895, Oct. 3, 1897. In all these letters Freud identifies himself as his chief patient.

²⁹ Freud incorrectly quotes the Devil. Goethe's line actually read: Das Beste das du wissen kannst/Darfst Du den *Buben* doch nicht sagen." Masson as well refuses to quote Goethe's text correctly. The text clearly implies that the best this is already known, can't ever be told to boys." The translation, as noted in the text is that shows that "boys" is "Johns."

³⁰ Freud's condition is properly a "phobia" not an anxiety as he calls it.

³¹ See Krüll (1986), *Freud and his Father*, p. 57. This information is derived from official school records, which are not available to the public.

³² See Freud's letter to Fluss, Sept. 3, 1873, where Freud lauds their midnight deeds and tells his friend "The most important thing is to be talked about."

33

But this time Freud had already killed five people, John, Mathilda S., his friend Silberstein's wife, Flieschl, perhaps Paneth, Nathan Wise, etc. Documentation of these murders will be found in my book *Passion for Murder* and in later chapters in this book.

³⁴ The reader may already have guessed the "classical author" had the name of John, i.e., Jean Paul.

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Jean Paul is a *nom de plume* of *Karl Krauss*. But there is another Krauss, which may have been the reason why Freud avoided directly referencing "Krauss" in the *Interpretation of Dreams*, and refers to him only as a "classical author." I refer to A. Krauss, the psychiatrist, who in 1858 wrote an article entitled, "*Der Sinn im Wahnsinn*" ("The Sin in Delusion"). This caught Freud's attention for obvious reasons, i.e., "The Sin in John Sinn" -- the sin in Freud's own delusions. He plays upon this again in other writings *Jensens* "Gravida," for example. Kraus is also the name of Freud's history teacher in high school and Freud makes use of this as well.

³⁶ Serial Killers frequently even confess to murders they did not commit. In Freud's case we have no fear of contradiction in stating he himself was an inveterate liar. His mother also has been shown to be if not an out and out liar, at least guilty of having told many fibs concerning incidents in Freud's life. In the present case, more over, we only have Freud's word for it that his mother said such and so.

37

Even if we grant Freud's "screen memories" -- which would be counter to Freud's entire theory and statements on the matter (not that that bothers the Freudians) our point is hardly diminished. Freud's screen memories involve specifically, as acknowledged by everyone, the themes of rape, homosexuality, and violence.

³⁸ Freud refers to the "gas jets" (*gashahn*), in the German original we are informed that this is really "gas flames" and the image of souls burning in hell. .

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Judges 15:4 (Mesoretic Text, *The Holy Scriptures*).

40

The translator uses the French word "petroleur" but the gives as a foot note (to rob the word of its impact?) 5. A fire-bomber at the time of the Paris commune. I do not know what word Freud himself used but it is obvious Freud intends to set fire to the world and wants to kill everyone except one person in three miles. Freud lives in a dense metropolitan area, so apparently most everyone is "rabble" in his poisonous state of mind. This is representative of the serial killer, morbid hatred. But even killing everyone except one person in three miles does not sufficiently express his hatred, as he says.

⁴¹ The subject of John being a "twin" of Freud is dealt with in some detail in *Passion for Murder*. Here I will only quote the renowned Freud scholar, Mark Kanzer: "John was a twin of Freud's. He believed by killing him he could gain his life for his own longevity." This type of psychopathological dynamic is routinely evidenced in serial killers, and probably in *no other type of psychopathology or criminological profile from a forensic point of view*.

⁴² Freud called his loved ones "worms." In his betrothal letters to Martha, he would address her as a worm, for example "You vile worm!" - June 24, 1882, Freud's letter to Martha. see, also, 12/23/83, 12/22/85.

⁴³ I translate here the term Freud used "Lucifer- Amour." Freud frequently used Latin, or Spanish, or French to hide from the truth of his own confessions. Thus he states in his letter to Fliess concerning his incestuous "cravings" for his mother that he saw her *nuden* at the time; when declaring that his father was "a sex pervert," he referred to *pater*. Here Freud is once again admitting that he *is an advocates diabolis*, but he lies and says he has *not* sold his soul to the Devil. It is interesting Freud felt compelled to qualify that point with the reader. Freud & the Devil will be discussed later.

⁴⁴ See letter to Silberstein of 3/6/78 where Freud remarks that he knows Silberstein doesn't much like his Diabolism, he says to same to Martha, and later to Fliess.

⁴⁵ See Krüll, *Freud & His Father*, (1986).

⁴⁶ Swales did not mean by "fratricide" that Freud had actually already murdered John Freud, only that Freud might have had a plan to murder his "friend," Fliess and that Freud was probably capable of making a plan to murder someone. He even, like many a Freudian before him, appears quite blasé about the matter: "For me there is no mental difficulty [i.e., moral?] in supposing that Freud -- a physician who had inadvertently [how does Swales know it was inadvertent?] caused the death of at least one, and maybe more [maybe "more" is "inadvertent," too?] of his patients; and who readily implicated himself in the death of at least one other -- would have found it easy enough to contemplate the death of another person was not outside his mental reach; it was not so remote and so utterly taboo in the manner it is for most of us. However inconceivable the idea of murder may be for most of us, it *is* a fact that some people *do* kill others -- there are even many more, it might be added, who murder themselves. I am therefore quite ready to suppose t -- to my mind, with every justification, as presented in the pages above -- that, while at Achensee, Freud could well have entertained *series fantasies* about killing Fliess." Swales ended his remarks by stating that he was "not prepared to speculate" because "thanks to Fliess things never got that far." Obviously, Swales could not have believed Freud killed anyone else why in this state of "fantasy" or he would not have concealed it from the scholarly community.

⁴⁷ Of course, Mephisto is "one of the seven chief devils" of the Evil One. In modern associations he is "cold, scoffing, relentless fiend of Goethe's *Faust*."

⁴⁸ This despite the fact, as pointed out by the aesthete Marcuse, "Despite Freud's constant quoting of Goethe, there is nothing at all Goethian or Faustian about Freud." Marcuse would have more quickly grasped the relationship had he fixed on the fact the Freud is invariably quoting the Devil, as a character in a play with whom he mythically identifies, not with the writer, Goethe, or the life-affirming striving of his Faust, despite the Devil's [Freud's part] doings.

⁴⁹ Freud's demonic medievalism is very real in infiltrated his entire life. He wrote in a "medieval" Gothic handwriting, making it extremely difficult for translators and examination of primary documents. His entire office was like a dungeon,

musty, smelly, old and decrepit. In his glass case, the first two rows of *art d'objects* are head setting around like so many decapitations. On his walls hung pictures of scenes of death and dying, and horrors, hypnotism, and hellish images. A veritable Devil's Den.

⁵⁰ This "if it pleases me" theme of the serial killer runs through out all of Freud's commentaries regarding his right to murder to have his way. In the *Non Vixit* dream, for example, Freud stated that it occurred to him that he could get rid of anyone, if it pleases him. The *Non Vixit* dream, it will be recalled, is the dream where Freud confesses to murdering Johann and wanting to murder Fliess and Paneth. -- and is widely recognized to be such by the better scholars.

⁵¹ Freud wrote to Fliess on the day that he allegedly began his self-analysis, "You Demon, Why haven't you written to me. . ." September 23, 1897.

⁵² See Freud's letter to Fliess of March 23, 1897 where he speaks of the creative urge he gets off of the gruesome and the perverse. Such remarks, of course, confirm E.M.Thornton's claim that Freud's interest in the perverse psychological was more personal than scientific.

⁵³ See, *Freud Living & Dying*, "Death Instinct and Repetition Compulsion" pg. 319-344. Shur makes it very clear that Freud is speaking of himself in his commentary. "When Freud poke of the meaning of "neurotic superstitions" he undoubtedly knew full well that he was also speaking of himself, *since his self-analysis was never far from his thinking and writing*. (emphasis added, Schur., p. 279)

⁵⁴ I first communicated my preliminary findings that Freud was a homicidal maniac in May 6. July, 1976 to Dr. Immanuel Velikovsky. I did not then know that Freud had murdered John Freud, which became the centerpiece of my book *Passion for Murder* (1984). *Passion for Murder* in some places was hastily assembled, other parts most carefully. As in every book I've ever read on Freud there are some errors. Most all of them, however, are trivial. Certain awkward phrases and possibly confusing passages mar this "rough" publication. Time was of the essence at the time. The minor errs in *Passion* will be correct and the entire volume up-dated, while yet retaining its original thesis and essential structure. I welcome the opportunity to trade awareness of errors in our respective works with friend and foe alike.