

FREUD ON SEX AND MARRIAGE

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A DIABOLIC DREAM

I did not like the way it was and started over. Male and female I made not as equal partners but as son and mother. The father would be replaced by the son. What was lacking in the mother would be provided by the son. Their relationship would be sensually pleasurable based on breast feeding. The son would be on the receiving end and need to find another son to model after in order to distinguish himself from a woman. The woman would need other women to relate to as equals to distinguish herself as a woman rather than only mother.

When men and women happened to copulate they would need to ignore their fertility or suppress it in some way. Their use of each other for their own purposes would usually not allow for enough cooperation to care for offspring which would become unduly burdensome to the woman. The main task of this new race would be to perfect a contraceptive which would not inhibit their pleasure.

BACKGROUND

The Protestant Revolution fractured the Christian family by rejecting the Vicar of the Son who projected the image of the Father, the Pope. The French Revolution and Enlightenment rejected the image of the mother of the Son as a chaste virgin, the Holy Catholic Church. The Virgin Mother of the Son and His Church came

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during these revolutions to reclaim her children at Guadalupe in 1531 and at Paris in 1830 in response to a young woman who adopted her when her natural mother died. Mary conceived without sin was her prayerful motto. Before she returned at Lourdes in 1858 as the Immaculate Conception (I 88) a son would be born to fulfill the devil's dream. He would grow up as a child of the Darwinian Revolution which not only rejected the supernatural but reduced man to the level of beast.

SIGMUND FREUD — WHO'S SON WAS HE?

Sigmund Freud was born in 1856 in Freiberg, Moravia, the first child of a 21-year-old mother and 40-year-old father who had 2 sons by his first wife. The eldest, Emmanuel, was married and had a son John by his wife Maria. Philipp, the younger son was also 21 and lived across the street from Jacob and Amalia and young Sigmund. A Catholic nanny helped Amalia care for Sigmund and the three of them spent the summer months in 1857 at a health spa. A brother, Julius, was born in October of that year but died 6 months later of a bowel infection. He evidently interfered with Sigmund's breast feeding, and Sigmund, hereafter called Freud, wished him dead and his "death left the germ of guilt in me" (F 135).

At the end of the year 1858, Amalia was giving birth to sister Anna and, for much of the time from 1-2 1/2, Freud was cared for by his nanny whom he characterized as his "primary originator, instructress in sexual matters" (F 120). Krull suggests she manipulated his penis (F 121) and Freud would later in his *Three Essays on the Theory of Sexuality* in 1905 state: "It is well

known that unscrupulous nurses put crying children to sleep by stroking their genitals" (B 180). In this major work updated on numerous occasions, he immediately follows with a section on autoerotism manifested by thumbsucking obtaining "satisfaction from the subject's own body," recalling "the child's first and most vital activity, his sucking at his mother's breast, or substitute for it . . . the warm flow of milk as the cause of the pleasurable sensation" (B 181).

Later in 3 Essays he generalizes "a child sucking at his mother's breast has become the prototype of every relation of love. The finding of an object is in fact a re-finding of it" (B 222). Freud would remain torn between a mother figure who genitally aroused him and may also have been his wet nurse and a mother he acknowledged as his breast feeder from whom he did not get enough. He would make comments about not taking advantage of the sensual pleasure of breast feeding (C 323). He could not view his mother in a chaste manner since she had consorted with his older brother who had given her the genital pleasure he was incapable of as an infant. He would idealize a mother's relationship to her son but at the same time demean her by considering her a prostitute and someone who could only reflect the ambition of her son "which she had been obliged to suppress in herself" (K 48).

Freud thought of himself as privileged in not having suffered losses as a child (E II446) but was destined to return to his childhood to regain the happiness he thought he had then or needed to recover, for "happiness is the belated fulfillment of a prehistoric wish" (G 294). In Freud's prehistory were other potential mothers, one he desired who was Emmanuel's wife Maria, another Emmanuel's mother who was Jacob's first wife, and yet another named Rebekka who was Jacob's second wife whom Freud refers to when he renounces his seduction theory, "Rebekka, you can take off your wedding gown, you are not a bride any longer" (F 136). He did admit to a longing for his infancy in Freiberg which was suddenly ended when he turned 3 years old. He had lost his nanny who was sent to jail for 10 months for theft. Freud seems to have felt guilt over this because he gave her coins and later compared his giving her money for bad treatment of him to his patients' giving him money for his bad treatment of them (F58).

FROM MASTURBATION TO HOMOSEXUALITY

Recognizing the need to progress beyond masturbation, Freud nevertheless considered it a primary addiction for which smoking, morphine, gambling, and other addictions were substitutes (G 287). Small children who have masturbated usually "develop a lively interest in the genitals of their playmates" (B 192). For Freud this referred to his 9 months older nephew John and his 7½ months younger niece Pauline. While Freud admitted sexually assaulting her along with John, he insinuates that he and John also engaged in genital activity (F 259).

Freud gives primary importance to his relationship with John as a male friend and colleague who often became an expendable enemy. Freud wished as a poor youth in Vienna that he had been the son of Emmanuel rather than Jacob, who became impoverished there. John had gone to England with his parents and sister Pauline and youngest sister Bertha, born about the same time as Freud's sister Anna. He would return to Vienna for a visit and play Julius Caesar to Freud's Brutus and at 20 be commended by Freud on his return visit to England as a refined Englishman, but would eventually disappear from the family records as would some of Freud's other male colleagues whose relationship Freud characterized as "homosexual" (E II420). He attributed the homosexual dependence on another person of the same sex as a universal capability, in men often associated with the "the absence of a strong father in childhood" (B 145-6), "growing up among women" (K 149), and "when a mother is too tender with her child" (K 445).

Freud's revolutionary view of man assumed that a tyrannical father owned all the women (e.g., Jacob and his 3 wives) and was killed by his son (Freud named his own brother Alexander after the Great Alexander who conspired to kill his father Philip, L 20-22), deriving his views from Darwin's *Descent of Man* he read at 15 (M 157) and Bachofen's "mother right" which included polygamous abasement of women. Since there was no equal partnership in Freud's view of marriage, a father was defined as "one who possesses the mother sexually and the children as property." Moreover "having been engendered by a father has, after all, no psychological significance for a child" (H 504).

Freud had thought that his sister Anna was begotten by his step-brother, Philipp, who was also powerful enough to have his nanny locked up, possibly because she knew of the affair between Amalia and Philipp. Vitz follows Krull in her view that Freud witnessed a sexual affair between them while Jacob was away on long business trips as a wool trader (N 39). Although little Sigmund was a favored son of Amalia, he could hardly compete for her affection with a man her own age. He would need a male colleague to become a father, to possess a mother sexually. Fliess would serve the purpose during his wife's childbearing years.

As a student he would bring friends over to his room to study but they would ignore his five sisters (E 21). In April 1882 he surprised his sisters by stopping to chat with them as he came home from the physiology lab where he worked under Ernst Brücke and his two assistants. Martha Bernays, 21, and her 17-year-old sister Minna, were visiting his sisters, and Martha was peeling an apple. A courtship began that lasted over 4 years due to Freud's lack of means. Freud recalled a walk a few months later in the Vienna Park as "a paradise, but the Wandsbek grove is more beautiful because we were alone like Adam and Eve — Eve wore a brown dress as befitted the changed conditions and a great big hat that wanted never to stay on" (L 122).

In Freud's later rendition of the Genesis story reacting against a young woman psychoanalyst whom Jung had treated, he wrote, "Eve would be Adam's mother, and we would be dealing with the well-known motif of mother-son incest, the punishment for which..." (H 473). He also reverses the "motif of the woman giving the man an agent of fruitfulness (pomegranate) to eat... The man giving the woman fruit to eat is an old marriage rite (e.g., the story of Proserpina condemned to remain in Hades as Pluto's wife)" (H 473). It seems that Freud seriously advocated such a diabolic pagan perversion of marriage and original sin. As to permissibility of genital arousal activity outside marriage he would remind his protestant minister friend, analyst Oscar Pfister in 1909 "We do not see in sexual gratification anything forbidden or sinful in itself but recognize it as a valuable part of our vital activity" (E 344). Pfister later divorced his wife for a younger woman.

Freud was determined to avoid a religious wedding. He did not attend his sister Anna's wedding in 1883, which he heard was "simply loathsome." To Martha he had written a 16 page scathing critique of the wedding of his successor at Brücke's lab, Joseph Paneth in 1884 (N 62, 63). Since Austria would not recognize a civil wedding, Freud was forced to undergo a Jewish ceremony after the civil ceremony (E 150).

The Freuds had 5 children in the following 6 years. During that period and beyond Freud had cultivated a close friendship with Wilhelm Fliess, a Berlin otolaryngologist interested in sexual matters as was Freud. Freud's complete correspondence to Fliess published finally by Jeffrey Masson reveals Freud's expectation that Fliess would devise a perfect contraceptive. "Of you I expect a readily comprehensible method that will reform society... by sterilization of sexual intercourse (i.e., contraception)" (M 122). Yet, Freud thought that any inhibition or interference with genital relations caused neurosis (G 37).

Martha had been unhappy about conceiving Anna in 1895 (K 437) and Freud's attention turned more toward the children and others. A year earlier Freud had written Fliess "an abortion can be provoked through the nose" (G 71). Fliess asked why he did not make close observations on Anna, and Freud replied on 2/8/97 "the woman folk do not support my researches" (M 230), referring to Martha and Minna, who by 1896 became a permanent member of the Freud family. In 1900 she was alone with Freud after he left Martha and his sisters Anna and Rosa, and Peter Swales believes Freud and Minna had an affair then and procured an abortion (F 249).

Even in his late 70s Freud would write about his view of marriage as a mother-son relationship: "Even a marriage is not made secure until the wife has succeeded in making her husband her child as well as in acting as a mother to him" (K 54). Martha had done her job for years catering to Freud and revolving the family around his work schedule. She had laid out every bit of his

clothes daily and even put toothpaste on his toothbrush. But she knew nothing of his work (K 56-58) or what little she did know considered "pornography" except for the fact that Freud was so serious about it (J 342).

Minna and Martha were still the "two mothers" (K 61), especially after Freud's mother died in 1930 at age 95. She had received a visit from Freud every Sunday morning and until her last year would come to dinner at the Freuds in the evening. Freud attributed his gastric distress on Sunday mornings to his diet the evening before when he played cards with his friends but Jones and others think his relations with his mother had something to do with his symptoms on Sunday mornings (E 384-6).

DIVORCE FREUDIAN STYLE

When marriages went awry around Freud, he usually wound up with the woman as the man went his way. Such happened to Ruth and Mark Brunswick whose wedding Freud attended in 1928 but who later divorced and remarried. Freud disapproved of their remarriage and they finally divorced again after Freud told Mark it was proper to violate his marriage vow after he fell in love with a younger woman. Mark had attended Ruth's first wedding to a physician and plotted to marry Ruth himself at that time. Freud had encouraged Ruth to divorce and marry Mark. Their daughter was named Mathilda. Freud teased his own daughter Mathilda's husband for flirting with Ruth when she was his patient which she remained for many years. She became addicted to morphine and was rejected by Freud and died after a fall in her bathroom in 1946. She had been given one of the coveted rings by Freud which designated her one of his closest disciples (K 420-35). The only other wedding that Freud somewhat arranged and attended, that of Jones mistress in 1914, like the Brunswick's in 1928, ended in divorce (K 347).

In 1905 Freud advocated for the reform of the divorce law which heretofore had allowed only legal separation, promoting "a greater measure of sexual freedom." He condemned the indissolubility of marriage as contrary to significant ethical and hygienic principles and psychological experience, adding most physicians vastly underestimate "the powerful sexual drive, the libido" (D 143).

In 1908 he wrote:

Modern civilization makes extraordinary demands on the capacity for sexual restraint... it asks people to refrain from intercourse until they are married and then to confine their sexual activity to a single partner... Only a minority succeeds at mastery in sublimation... (most others) become neurotic or suffer damage in other ways" (D 164).

Martin, Freud's oldest son, certainly acted out his father's views by becoming promiscuous rather than neurotic. As a little boy he fancied himself a poet and in

one of his creations wrote of the seduction of the goose by the fox (D 74). As an adult he would photograph his many trysts, and at the time of the family's forced exile in 1938 after the Nazis had taken over Austria, his collection of affairs wound up in his wife's luggage and his marriage ended in divorce also (K 498). Oliver, the second son, envied the close relationship between Freud and Martin and attributed his own estrangement from Freud to a stern warning about the many inherent dangers of masturbation Freud gave him when he came with adolescent worries about it (M 185).

By February 1893 Freud considered the only alternative to the neurotic problems engendered by masturbation and incomplete intercourse as "free sexual intercourse between young men and unattached young women, but this could only be adopted if there were innocuous methods of preventing conception — otherwise (there would be social) ruin" (M 44). Freud cautioned Fliess to keep this so-called "Draft B" from his wife (G 39). Ida Fliess Freud blamed for the breakup of his friendship with Fliess out of jealousy. He had hailed Fliess at the turn of the century saying "Hail to father and son who found in his calculations the key to restraining the power of the female sex. . . fathoming divine order" (12/29/99) (G 394). But after not hearing from Fliess for a couple of months he admitted on 3/11/96 it was "utterly senseless to deny the influence of women in our relationship. . . I have resolved to reduce any claims on you" (G 402). In a self-pitying way he likened himself to Christ on 3/23/00 "no-one can help me — my cross I must bear it, God knows my back is bent" (G 406).

DORA AND THE MADONNA

Later that year he would have his affair with Minna and treat for 3 months an 18-year-old girl he would write up as a case of hysteria in January 1901 and call her Dora. At Mathilda's age when Freud invited her to be "his lady" and she accepted, Dora (14) had been kissed by a man whose wife was having an affair with her father. The father had been treated by Freud, when Dora was 12, for a syphilitic condition incurred before he was married. When Dora was 16 the man, known as K, had propositioned Dora for intercourse since his wife was denying him. Dora slapped K. She had rejected her mother and appealed to her father after the kiss but the father had believed K's denials and agreed with K that Dora made up the story of the proposal. He took her to Freud for a single consultation at that time. After Dora made a suicide threat two years later to get her father to give up his affair with Mrs. K., becoming speechless and fainting when her appeals went unheeded by her father, he decided to have Freud treat her to convince her to accept his affair as her oldest brother had already done.

Before Dora left treatment against Freud's advice after 3 months, he had suggested she had a homosexual relationship with Mrs. K whose children she cared for,

had hoped that Mr. K would divorce his wife and marry her, and through the homosexual relationship with Mrs. K wished to have intercourse with her father who was having an affair with Mrs. K. (A 83). Homosexuality between men in the ancient "higher culture" (A 50) of Greece under Freud's impetus would become fashionable among women as well.

In her second dream Dora had to flee from the house when her virginity was threatened and go with her father. Prior to leaving Freud she recalled having spent two hours in front of the Sistine Madonna at the Dresden Gallery two years before. Although Dora told Freud the Madonna herself had most pleased her about the picture, Freud concluded that in her dream "she was identifying herself with a young man . . . wandering about in a strange place . . . striving to reach a goal, but he was being kept back, he needed patience and must wait" (B 96). As so often happened with Freud he seemed to be talking about himself in his writings whether clinical, personal, or theoretical.

The cure for Dora, at least, was a return to the Madonna and her dream which enticed the wandering Freud back to her. In December 1883 Freud had searched for her and:

found her at last in an equally chapel-like room and a crowd of people in silent devotion in front of her. You are sure to know her, the Sistine. . . The painting emanates a magic beauty that is inescapable and yet I have a serious objection to raise against the Madonna herself. . .

Freud identified himself with Jesus as an infant (N 69). For Freud Dora, a nursemaid herself like his "primary originator," had become his mother.

In 1933 Freud would acknowledge "I do not think our cures can compete with those of Lourdes. There are so many more people who believe in the miracle of the Blessed Virgin than in the existence of the unconscious" (N 193). He remains a puzzle because his legacy of lust for a mother cured by promiscuity or perversion seems to conflict with his dictum that "the cure must be carried through in abstinence. . . one must beware of appeasing them with surrogates" (D 302, E II448).

In spite of his fascination with the Virgin Mother of God Freud reacted violently to her Son's church as the "symbol of the eternal woman, the mother." When the Nazis were at his door he still maintained "The Nazis? I am not afraid of them. Help me rather to combat my true enemy. . . religion, the Roman Catholic Church" (J 345). For this Church now, in Freud's day, and always poses the virgin mother of "Christ the virginal abstinent visionary . . . only abstinence attracts people, as though they were waiting for the final distribution of what has been stored up. Music of the future" (G 295). So wrote Freud to Fliess in January 1898. Publishing Dora in 1901 would have doomed his prospects of ever obtaining his professorship. It had revealed Freud's sexual

agenda while exposing his need for a chaste maiden and mother who needed to escape from family, friends and doctor to maintain her chastity.

Freud's objection to masturbation derived not from a respect for abstinence but rather from what he wanted it to lead to, i.e., homosexuality, the perfect contraceptive. On October 17, 1899, he had posed this question to Fliess: "What would you say if masturbation were to reduce itself to homosexuality, and male homosexuality in both sexes were the primitive form of sexual longing? The first sexual aim — analogous to the infantile one — a wish that does not extend beyond the inner world. If, moreover, libido and anxiety were male" (G 380)? All of Freud's earthly mother figures had prompted him to seek men for his sexual expression and create a psychoanalytic child ill-conceived rather than immaculately conceived as illustrated in Raphael's *Sistine Madonna* who is also with Child.

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THE STRUCTURE OF THE MODEL FAMILY

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Throughout the history of mankind, the members of the human race are consistently ordered to the formation of families and the production of children. Aristotle noted this when he observed that "man in his nature is more conjugal than political, inasmuch as the family is an earlier and more fundamental institution than the state."¹ Moreover, since the family has been universally adopted in human society, then, in keeping with the principle that a universal effect requires a universal cause, there can be no doubt that the domestic society has its foundations solidly established in human nature.

MARRIAGE AND ITS CAUSES

Both Aristotle and St. Thomas have pointed out the importance of the final cause or end for which some being exists.² For the questions concerning the nature and operation of any bodily thing must be answered in terms of the four causes whereby it comes into being, what constitutes its nature, and above all, why it comes into being. Such questions are especially important when they concern man and his institutions, such as the family. Indeed, this knowledge is a first step towards arriving at human happiness. But the rejection of the traditional understanding of the nature of man and his

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causes has resulted in a disastrous situation for the family today.

On the other hand, employing reason alone, we are able to arrive at an adequate understanding of human nature and how man ought to function; we express this in the natural moral law.³ The latter, then, imposes obligations on us, above all an obligation to seek the end for which we exist, namely, happiness. The ultimate foundation of all human rights is this supreme obligation.

Moreover, adequate knowledge of human nature will enable man to understand the intermediate ends which constitute the means whereby he attains his ultimate end. St. Thomas brings this out when he says that just as "it is good for each person to attain his end," so "each and every part of man, and every one of his acts, should attain the proper end."⁴

COMMON GOOD OF MARRIAGE

When we consider the domestic society, the end or common good is of paramount importance. However, whereas it has been clear to the minds of past generations that the purpose of marriage is the reproduction of our species, today we hear it said that sexuality, the very basic reason why man is divided into male and female,