

(Kindly note change of address).

AL/2091

11, NOTTINGHAM PLACE, W.1.

WELBECK 7112.

Jan. 30th

[1933]

Dear Madam

I have read your paper with the greatest interest. It is evident for the reasons you give that you must approach your problem from the theoretical side. I do not doubt that the types of 'inspectile' situation you have summarised are concerned in the prejudice in question but cannot help wishing you could have had clinical evidence as a 'control'. Unfortunately none of my cases so far have had any interest in this special question so that I have no material directly bearing on it.

Analysis of patients with religious interests
has convinced me that all religious
attitudes are coloured by original 'Oedipus'
attitudes: unless I am grossly mistaken
this only in the Christian Jewish + Mohammedan
religions that this prejudice against
women priests occurs, i.e. in those in which
the Father aspect of God is emphasised =
This is all in favour of the view that
the prejudice is sustained by emotional
'infantile' feeling about the father. As you
rightly state, the male infant may solve
his Oedipus conflicts + overcome both his
hostile wishy ~~his~~ ^{his} castration dread by
identifying with the father + giving up the
mother as a sexual object. Carried to extremes
this solution may result in a homosexual

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(real or sublimated)

attitude with turning away from all women.

If the relation of the male priest to God
represents our unconscious homosexual
attitudes of this type (cp. advocate's for
celibacy of clergy etc) then the intrusion
of women threatens the male relationship

to God so it means the return of the阡roved
mother = ^{the revival of hostility to the father} in the same way to women as

woman-priest might easily represent
the hated rival worker, no interference

with respect to the relation of the daughter's

to her father: i.e. to both men & women

the mother is a source of conflict then

she appears in any close relation to the

father, both, for different reasons want

the father to themselves = ^{the need to preserve 'friendly' relationship} and apart this

is very crudely put but I think this dread

reintroduction of the infantile triangle
must be as much weight as the
orgas. castration + penis envy factors,
though I am not intending to diminish
the importance of these.

It must be disappointing for
you not to have your report go forward
but it is quite on the cards that it might
have a different effect to the one intended
by you, because 'infantile sexuality'
is such a red rag to people who have
more or less successfully disposed of it
in themselves that it is almost impossible
for them to take an objective view + people
with your 'prejudice' must moreover be
expected to be extra sensitive!

Yours faithfully
Margaret Buckley.

Karen Horney's 'Dread of Woman' in *Int. J. of Psychoanalysis*

X 111, p. 348, July '32 would be of interest to you.

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P.S. Feb. 6th. I note you distinguish rather sharply between 'castration' and Oedipus' complexes. This is not strictly justifiable because of the ^{ir} inter-dependence. Whether you prefer to call early phases pre-Oedipus (Freud) or early Oedipus (Klein) the genital oedipus phase proper with its castration anxiety is the outcome of a long antecedent series of attitudes involving parents, each accompanied with appropriate anxiety.

Arguments that would-be women preists have castration complexes overlook the universality of such complexes 'Normal' is a purely relative term implying that a solution of infantile conflicts and a mode of expression of instinctive drives has been attained that does not obviously

interfere with, or that actively promotes, adaptation to present-day reality. Anyone who objects to a woman wishing to be a priest because this may gratify masculine wishes should logically object to mothers suckling their children because this activity gratifies homosexual wishes.