

THE PSYCHOLOGY OF WOMEN IN RELATION TO THE FUNCTIONS OF REPRODUCTION¹

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Psycho-analytic research discovered at the very outset that the development of the infantile libido to the normal heterosexual object-choice is in women rendered difficult by certain peculiar circumstances.

In males the path of this development is straightforward, and the advance from the 'phallic' phase does not take place in consequence of a complicated 'wave of repression', but is based upon a ratification of that which already exists and is accomplished through ready and willing utilization of an already urgent force. The essence of the achievement lies in the mastery of the Oedipus attitude which it connotes, and in overcoming the feelings of guilt bound up with this.

The girl, on the other hand, has in addition to this a two-fold task to perform: (1) she has to renounce the masculinity attaching to the clitoris; (2) in her transition from the 'phallic' to the 'vaginal' phase she has to discover a new genital organ.

The man attains his final stage of development when he discovers the vagina in the world outside himself and possesses himself of it sadistically. In this his guide is his own genital organ, with which he is already familiar and which impels him to the act of possession.

The woman has to discover this new sexual organ *in her own person*, a discovery which she makes through being masochistically subjugated by the penis, the latter thus becoming the guide to this fresh source of pleasure.

The final phase of attaining to a definitively feminine attitude is not gratification through the sexual act of the infantile desire for a penis, but full realization of the vagina as an organ of pleasure—an exchange of the desire for a penis for the real and equally valuable possession of a vagina. This newly-discovered organ must become for the woman 'the whole ego in miniature', a 'duplication of the ego', as Ferenczi² terms it when speaking of the value of the penis to the man.

¹ Read before the Eighth International Psycho-Analytical Congress, Salzburg, April, 1924.

² Ferenczi, *Versuch einer Genitaltheorie* (Internationale Psychoanalytische Bibliothek, Band XV, 1924).

In the following paper I shall try to set forth how this change in the valuation of a person's own genital organ takes place and what relation it bears to the function of reproduction in women.

We know how the different organizations of libido succeed one another and how each successive phase carries with it elements of the previous ones, so that no phase seems to have been completely surmounted but merely to have relinquished its central rôle. Along each of these communicating lines of development the libido belonging to the higher stages tends regressively to revert to its original condition, and succeeds in so doing in various ways.

The consequence of this oscillation of libido between the different forms taken by it in development is not only that the higher phases contain elements of the lower ones, but, conversely, that the libido on its path of regression carries with it constituents of the higher phases which it interweaves with the earlier ones, a process which we recognize subsequently in phantasy-formation and symptoms.

Thus the first or oral phase is auto-erotic, that is to say, it has no object either narcissistically, in the ego, or in the outside world. And yet we know that the process of weaning leaves in the Ucs³ traces of a narcissistic wound. This is because the mother's breast is regarded as a part of the subject's own body and, like the penis later, is cathected with large quantities of narcissistic libido. Similarly, the oral gratification derived from the act of sucking leads to discovering the mother and to finding the first object in her.

The mysterious, heterosexual part of the little girl's libido finds its first explanation already in the earliest phase of development. To the tender love which she devotes to her father ('the sheltering male') as the nearest love-object side by side with the mother is added a large part of that sexual libido which, originating in the oral zone, in the first instance cathected the maternal breasts. Analysis of patients shows us that in a certain phase of development the Ucs equates the paternal penis with the maternal breast as an organ of suckling. This equation coincides with the conception of coitus (characteristic of this phase) as a relation between the mouth of the mother and the penis of the father and is extended into the theory of oral impregnation. The passive aim of this phase is achieved through the mucous membrane of the mouth zone, while the active organ of pleasure is the breast.

³ [This has been adopted as the English rendering of *Ubw*, *Pcs* as that of *Vbw*, *Cs* as that of *Bw*, and *Pcpt-Cs* (perception-consciousness) as that of *W-Bw*.—ED.]

In the sadistic-anal phase the penis loses its significance (for phantasy-life) as an organ of suckling and becomes an organ of mastering. Coitus is conceived of as a sadistic act ; in phantasies of beating, as we know, the girl either takes over the rôle of the father, or experiences the act masochistically in identification with the mother.

In this phase the passive aim is achieved through the anus, while the column of fæces becomes the active organ of pleasure, which, like the breast in the first phase, belongs at one and the same time to the outside world and to the subject's own body. By a displacement of cathexis the fæces here acquire the same narcissistic value as the breast in the oral phase. The birth-phantasy of this phase is that of the 'anal child'.

We are familiar with the biological analogy between the anus and the mouth ; that between the breast and the penis as active organs arises from their analogous functions.

One would suppose it an easy task for feminine libido in its further development to pass on and take possession of the third opening of the female body—the vagina. Biologically, in the development of the embryo, the common origin of anus and vagina in the cloaca has already fore-shadowed this step. The penis as an organ of stimulation and the active agent for this new erotogenic zone perhaps attains its function by means of the equation : breast — column of fæces — penis.

The difficulty lies in the fact that the bisexual character of development interposes between anus and vagina the masculine clitoris as an erotogenic zone. In the 'phallic' phase of development the clitoris attracts to itself a large measure of libido, which it relinquishes in favour of the 'feminine' vagina only after strenuous and not always decisive struggles. Obviously, this transition from the 'phallic' to the 'vaginal' phase (which later coincides with what Abraham⁴ terms the 'postambivalent') must be recognized as the hardest task in the libidinal development of the woman.

The penis is already in the early infantile period discovered auto-erotically. Moreover, its exposed position makes it liable to stimulation in various ways connected with the care of the baby's body, and thus it becomes an erotogenic zone before it is ready to fulfil its reproductive function. All three masturbatory phases are dominated by this organ.

The clitoris (which is in reality so inadequate a substitute for the penis) assumes the importance of the latter throughout the whole

⁴ Abraham, *Versuch einer Entwicklungsgeschichte der Libido* (Neue Arbeiten zur Aertzlichen Psychoanalyse, 1924).

period of development. The hidden vagina plays no part. The child is unaware of its existence, possibly has mere vague premonitions of it. Every attempt to pacify the little girl's envy of the penis with the explanation that she also has 'something' is rightly doomed to complete failure; for the possession of something which one neither sees nor feels cannot give any satisfaction. Nevertheless, as a zone of active energy the clitoris lacks the abundant energy of the penis; even in the most intense masturbatory activity it cannot arrogate to itself such a measure of libido as does the latter organ. Accordingly the primal distribution of libido over the erotogenic zones is subject to far less modification than in the male, and the female, owing to the lesser tyranny of the clitoris, may all her life remain more '*polymorph-pervers*', more infantile; to her more than to the male 'the whole body is a sexual organ'. In the wave of development occurring at puberty this erotogenicity of the whole body increases, for the libido which is forced away from the clitoris (presumably by way of the inner secretions) flows back to the body as a whole. This must be of importance in the later destiny of the woman, because in this way she is regressively set back into a state in which, as Ferenczi⁵ shows, she 'cleaves to intra-uterine existence' in sexual things.

In 'transformations which take place at puberty' (and during the subsequent period of adolescence) libido has therefore to flow towards the vagina from two sources: (1) from the whole body, especially from those erotogenic zones that have the most powerful cathexis, (2) from the clitoris, which has still to some extent retained its libidinal cathexis.

The difficulty lies in the fact that the clitoris is not at all ready to renounce its rôle, that the conflict at puberty is associated with the traumatic occurrence of menstruation; and this not only revives the castration-wound but at the same time represents, both in the biological and the psychological sense, the disappointment of a frustrated pregnancy. The periodic repetition of menstruation every time recalls the conflicts of puberty and reproduces them in a less acute form.

At the same time there is no doubt that the whole process of menstruation is calculated to exercise an eroticizing and preparatory influence upon the vagina.

The task of conducting the libido to the vagina from the two sources which I have mentioned devolves upon the activity of the penis, and that in two ways.

⁵ Loc. cit.

First, libido must be drawn from the whole body. Here we have a perfect analogy to the woman's breast, which actively takes possession of the infant's mouth and so centres the libido of the whole body in this organ. Just so does the vagina, under the stimulus of the penis and by a process of displacement 'from above downwards', take over the passive rôle of the sucking mouth in the equation: penis—breast. This oral, sucking activity of the vagina is indicated by its whole anatomical structure (with their corresponding terms).

The second operation accomplished by the penis is the carrying-over of the remaining clitoris-libido to the vagina. This part of the libido still takes a 'male' direction, even when absorbed by the vagina; that is to say, the clitoris renounces its male function in favour of the penis that approaches the body from without.

As the clitoris formerly played its 'masculine' part by identification with the paternal penis, so the vagina takes over its rôle (that of the clitoris) by allowing one part of its functions to be dominated by an identification with the penis of the partner.

In certain respects the orgasmic activity of the vagina is wholly analogous to the activity of the penis. I refer to the processes of secretion and contraction. As in the man, we have here an 'amphimixis' of urethral and anal tendencies—of course greatly diminished in degree. Both these component-instincts develop their full activity only in that 'extension' of the sexual act, pregnancy and parturition.

We see then that one of the vaginal functions arises through identification with the penis, which in this connection is regarded as a possession of the subject's own body. Here the psychic significance of the sexual act lies in the repetition and mastery of the castration-trauma.

The truly passive, feminine attitude of the vagina is based upon the oral, sucking activity discussed above.

In this function coitus signifies for the woman a restoring of that first relation of the human being with the outside world, in which the object is orally incorporated, introjected; that is to say, it restores that condition of perfect unity of being and harmony in which the distinction between subject and object was annulled. Thus the attainment of the highest, genital, 'post-ambivalent' (Abraham) phase signifies a repetition of the earliest, pre-ambivalent phase.

In relation to the partner the situation of incorporating is a repetition of sucking at the mother's breast; hence incorporation amounts to a repetition and mastery of the trauma of weaning. In the equation penis—breast, and in the sucking activity of the vagina, coitus

realizes the fulfilment of the phantasy of sucking at the paternal penis.

The identifications established between the two partners in the preparatory act (Ferenczi) now acquire a manifold significance, identification with the mother taking place in two ways: (1) through equating the penis with the breast, (2) through experiencing the sexual act masochistically, i.e. through repeating that identification with the mother which belongs to the phase of a sadistic conception of coitus.

Through this identification, then, the woman plays in coitus the part of mother and child simultaneously—a relation which is continued in pregnancy, when one actually is both mother and child at the same time.

As the object of maternal libido in the act of suckling, the partner therefore becomes the child, but at the same time the libido originally directed towards the father must be transferred to the partner (according to the equation: penis—organ of suckling and to the conception of coitus as a sadistic act of mastery). This shows us that ultimately coitus represents for the woman incorporation (by the mouth) of the father, who is made into the child and then retains this rôle in the pregnancy which occurs actually or in phantasy.

I arrived at this identification-series, which is complicated and may seem far-fetched, as a result of all the experience which I have had of cases of frigidity and sterility.

Ferenczi's 'maternal regression' is realized for the woman in equating coitus with the situation of sucking. The last act of this regression (return into the uterus), which the man accomplishes by the act of introjection in coitus, is realized by the woman in pregnancy in the complete identification between mother and child. In my opinion the mastery of 'the trauma of birth', which Rank⁶ has shown to be so important, is accomplished by the woman above all in the actively repeated act of parturition, for to the Ucs carrying and being carried, giving birth and being born, are as identical as giving suck and sucking.

This conception of coitus reflects the whole psychological difference displayed by men and women in their relation to the object-world. The man actively takes possession of some piece of the world and in this way attains to the bliss of the primal state. And this is the form taken by his tendencies to sublimation. In the act of incorporation

⁶ Rank, *Das Trauma der Geburt* (Internationale Psychoanalytische Bibliothek, Bd. XIV, 1924).

passively experienced the women introjects into herself a piece of the object-world which she then absorbs.

In its rôle of organ of sucking and incorporation the vagina becomes the receptacle not of the penis but of the child. The energy required for this function is derived not from the clitoris, but, as I said before, from the libidinal cathexis of the whole body, this libido being conducted to the vagina by channels familiar to us. The vagina now itself represents the child, and so receives that cathexis of narcissistic libido which flows on to the child in the 'extension' of the sexual act. It becomes the 'second ego', the ego in miniature, as does the penis for the man. A woman who succeeds in establishing this maternal function of the vagina by giving up the claim of the clitoris to represent the penis has reached the goal of feminine development, *has become a woman*.

In men the function of reproduction terminates with the act of introjection, for with them that function coincides with the relief from sexual tension by ejaculation.

"Women have to perform in two phases the function which men accomplish in a single act; nevertheless the first act of incorporation contains elements which indicate the tendency to get rid of the germ-plasm by expulsion, as is done by the male in coitus. Orgasm in the woman appears not only to imply identification with the man but to have yet another motive; it is the expression of the attempt to impart to coitus itself in the interest of the race the character of parturition (we might call it a 'missed labour'). In animals the process of expulsion of the products of reproduction very often takes place during the sexual act in the female as well as in the male.

In the human female this process is not carried through, though it is obviously indicated and begun in the orgasmic function; it terminates only in the second act, that of parturition. The process therefore is a *single* one, which is merely divided into two phases by an interval of time. As the first act contains (in orgasm) elements of the second, so the second is permeated by the pleasure-mechanisms of the first. I even assume that the act of parturition contains the acme of sexual pleasure owing to the relief from stimulation by the germ-plasm. If this be so, parturition is a process of 'autotomy' analogous to ejaculation (Ferenczi), requiring, however, the powerful stimulus of the matured fœtus in order that it may function. This reverses the view which Groddeck first had the courage to put forward, at the Hague Congress, that parturition is associated with pleasure owing to its analogy with coitus. It would rather seem that coitus acquires the

character of a pleasurable act mainly through the fact that it constitutes an attempt at and beginning of parturition. In support of my view I would cite the following considerations.

Freud⁷ has told us that the sadistic instincts of destruction reach their fullest development when the erotic sexual instincts are put out of action. This happens after their tension has been relieved in the act of gratification. The death-instinct has then a free hand and can carry through its claims undisturbed. A classical instance of this is furnished by those lower animals in which the sexual act leads to death.

This applies to the fertilizing male, but repeats itself *mutatis mutandis* in the female also, when the fertilized ovum is expelled after a longer or shorter interval during which it has matured in the maternal body. There are many species of animals, e.g. certain spiders, in which the females perish when they have fulfilled the function of reproduction. If the liberation of the death-instinct is a consequence of the gratification of sexual trends, it is only logical to assume that this gratification reaches its highest point in the female only in the act of parturition.

In actual fact parturition is for the woman an orgy of masochistic pleasure, and the dread and premonition of death which precede this act are clearly due to a perception of the menace of the destructive instincts about to be liberated.

Conditions of insanity sometimes met with after delivery are characterized by a specially strong tendency to suicide and murderous impulses towards the newly-born child.

These facts in my opinion confirm my assumption that parturition constitutes for women the termination of the sexual act, which was only inaugurated by coitus, and that the ultimate gratification of the erotic instinct is analogous to that in men and takes place at the moment when soma and germ-plasm are separated.

The interval in time between the two acts is filled by complicated processes in the economy of the libido.

The object incorporated in coitus is introjected physically and psychically, finds its extension in the child, and persists in the mother as a part of her ego.

Thus we see that the mother's relation to the 'child' as a libidinal object is two-fold: on the one hand it is worked out within the ego in the interaction of its different parts; on the other hand it is the extension of all those object-relations which the child embodies in our

⁷ Freud, *Das Ich und das Es*.

identification-series. For even while the child is still in the uterus its relation to the mother is partly that of an object belonging to the outside world, such as it ultimately becomes.

The libido which in the act of incorporation has regressed to the earliest stage of development seeks out all the positions which it had abandoned, and the harmonious state of identity between subject and object does not always remain so harmonious in relation to the child as object.

The ambivalent tendencies of later phases of development, which have already manifested themselves in coitus, become stronger during pregnancy. The ambivalent conflict which belongs to the 'later oral phase of development' finds expression in the tendency to expel again (orally) the object which has been incorporated.

This manifests itself in vomiting during pregnancy and in the typical eructations and peculiar cravings for food, etc.

The regressive elements of the sadistic-anal phase find expression in the hostile tendencies to expulsion manifested in the pains which appear long before delivery. If these predominate over the tendencies to retain the foetus, the result is miscarriage. We recognize these elements again in the transitory, typically anal, changes in the character of pregnant women. The old equation, child—faeces, is in this phase revived in the Ucs, owing to the child's position in the body as something belonging to that body and yet destined to be severed from it.

In the oral incorporation a quantity of narcissistic libido has already flowed to the child as a part of the subject's own ego. Similarly the libidinal relation in the identification, child—faeces, is again a narcissistic one.

But as faeces become for children, in reaction against their original narcissistic overestimation of them, the essence of what is disgusting, so in this phase of pregnancy there arise typical feelings of disgust, which become displaced from the child to particular kinds of food, situations, etc.

It is interesting that all these sensations disappear in the fifth month of pregnancy with the quickening of the child. The mother's relation to it is now determined in two directions. In the first place that part of her own body which is moving to and fro and vigorously pulsing within her is equated with the penis; and her relation to the child, which is still rooted in the depths of her narcissism, is now raised to a higher stage of development, namely, the 'phallic'. At the same time the child gives proof through a certain developing independence that it

belongs to the outside world and in this way enters more into an object-relation to the mother.

I have tried thus briefly to reveal in the state of pregnancy deposits of all the phases of development. I shall now return to the mother-child relation that I mentioned before, which begins with the process of incorporation, makes the child a part of the subject's own ego and works itself out within that ego.

In this process the libidinal relations to the child are formed as follows: in the process of introjection the quantities of libido sent out to the partner in the sexual act flow back to the subject's narcissism. This is a very considerable contribution, for, as I have shown, in effecting a cathexis of the partner libido was drawn from the old father-fixation *and* mother-fixation.

The libido thus flowing into the ego constitutes the secondary narcissism of the woman as a mother, for, though it is devoted to the object (the child), that object represents at the same time a part of her ego. The change in the ego of the pregnant woman which follows on the process of introjection is a new edition of a process which has already taken place at a previous time: the child becomes for her the incarnation of the ego-ideal which she set up in the past. It is now for the second time built up by introjecting the father.

The narcissistic libido is displaced on to this newly erected super-ego, which becomes the bearer of all those perfections once ascribed to the father. A whole quantity of object-libido is withdrawn from its relations to the outside world and conducted to the child as the super-ego. Thus the process of sublimation in the woman is effected through her relation to her child.

The man measures and controls his ego-ideal by his productions through sublimation in the outside world. To the woman, on the other hand, the ego-ideal is embodied in the child, and all those tendencies to sublimation which the man utilizes in intellectual and social activity she directs to the child, which in the psychological sense represents for the woman her sublimation product. Hence the relation, mother-child, in pregnancy has more than one determinant. Since the child in the uterus becomes a part of the ego and large quantities of libido flow to it, the libidinal cathexis in the ego is heightened, narcissism is increased, and that primal condition is realized in which there was as yet no distinction between ego-libido and object-libido.

This primal condition, however, is disturbed by two factors: (1) by a process of sublimation the child becomes the super-ego, and our

experience in other directions teaches us that this may enter into vigorous opposition to the ego; (2) the child is at the same time an object belonging to the outside world, in relation to which the ambivalent conflicts of all phases of libidinal development are stirred up.

Our observations enable us to distinguish two characteristic types of women according to their mental reactions to pregnancy. There are a number of women who endure their pregnancy with visible discomfort and depression. A similar unfavourable change takes place in their bodily appearance: they become ugly and shrunken, so that as the child matures they actually change into a mere appendage to it, a condition highly uncomfortable for themselves. The other type consists of those women who attain during pregnancy their greatest physical and psychical bloom.

In the first case the woman's narcissism has been sacrificed to the child. On the one hand the super-ego has mastered the ego, and on the other the child as a love-object has attracted to itself such a large measure of ego-libido that the ego is impoverished. Possibly this explains those states of melancholia which occur during pregnancy.

In the other type of woman the distribution of libido during pregnancy is different. That part of the libido which has now been withdrawn from the outside world is directed towards the child as a part of the ego. This can happen only when the formation of the super-ego is less powerful and the child is regarded less as an object and more as a part of the ego. When this is so the result is a heightening of the secondary narcissism, which is expressed in an increased self-respect, self-satisfaction, etc.

It seems as though we may conclude from these remarks that that unity, mother—child, is not so completely untroubled as we might suppose.

The original harmony of the primal state, inaugurated in the process of introjection during the sexual act, is soon disturbed by manifestations of ambivalence towards the child in the uterus. From this point of view parturition appears as the final result of a struggle which has long been raging. The stimulus which proceeds from the foetus becomes insupportable and presses for discharge. Every hostile impulse which has already been mobilized during pregnancy reaches its greatest intensity in this decisive battle. Finally the incorporated object is successfully expelled into the outside world.

We have seen that the introjected object takes the place of the ego-ideal in the restored unity of the ego. When projected into the

outside world it retains this character, for it continues to embody the subject's own unattained ideals. This is the psychological path by which, as Freud⁸ recognized, women attain from narcissism to full object-love.

The final 'maternal regression' takes place in pregnancy through identification with the child: 'the trauma of birth' is mastered through the act of parturition.

Having regard to this identity of mother and child, we may perhaps draw certain conclusions from the mother's frame of mind as to the mental condition of the child. This of course undergoes amnesia, and then is only vaguely hinted at in dreams, phantasies, etc.

In actual fact the woman feels as though the world were out of joint and coming to an end; she has a sense of chaotic uneasiness, a straining, bursting sensation displaced from the avenues of birth to her head, and with these feelings is associated an intense dread of death. Possibly here we have a complete repetition of the anxiety attaching to the trauma of birth and a discharge of it by means of actual reproduction. That which men endeavour to attain in coitus and which impels them to laborious sublimations women attain in the function of reproduction.

It is known that in the dreams of pregnant women there very often appears a swimming child. This child may always be recognized as the dreamer herself, endowed with some quality which makes her, or in childhood made her, particularly estimable in her own eyes—it is as if it were an illustration of the formation of the ego-ideal in relation to the child. The birth-phantasies of women who are already mothers prove on thorough investigation to represent details of two separate births interwoven into one: the birth of the subject herself (never recalled to memory) and the delivery of a child.

The mental state of the woman after delivery is characterized by a feeling of heavy loss. After a short phase in which the sense of victorious termination of the battle preponderates, there arises a feeling of boundless emptiness and disappointment, certainly analogous to the feeling of a 'lost Paradise' in the child which has been expelled.

This blank is filled only when the first relation to the child as an object in the outside world is ultimately established. The supposition that this relation is already present during the act of delivery itself is borne out by the observation which Rank⁹ has already made in another connection, namely, that mothers who are in a state of narcosis during

⁸ Freud, 'On Narcissism: an Introduction', *Collected Papers*, Vol. IV.

⁹ Loc. cit.

delivery have a peculiar feeling of estrangement towards their children. These mothers do not go through the phase of emptiness and disappointment, but on the other hand their joy in the child is not so intense as when delivery has taken place naturally. The child which is perceived by their senses is regarded as something alien.

This factor of loss clearly contributes to the joy of finding the child again. Apart from this, it is precisely this last factor of 'severance' which completes the analogy with coitus. The vaginal passage constitutes a frontier where the child is for the last time a part of the subject's own body and at the same time is already the object which has been thrust out. Here we have a repetition of the coitus-situation, in which the object was still felt to be a piece of the outside world but, being introjected, was on the border-line between the outside world and the ego.

Although the child has been hailed after delivery as an object belonging to the outside world, the bliss of the primal state, the unity of subject and object, is nevertheless re-established in lactation. This is a repetition of coitus, rendered with photographic faithfulness, the identification being based on the oral incorporation of the object in the act of sucking. Here again we have the equation: penis = breast. As in the first instance the penis took possession of one of the openings of the woman's body (the vagina), and in the act of mastery created an erotogenic centre, so now the nipple in a state of erection takes possession of the infant's mouth. As in coitus the erotogenicity of the whole body was attracted to the vagina, so here the whole disseminated libido of the newly-born infant is concentrated in the mouth. That which the semen accomplished in the one instance is accomplished in the other by the jet of milk. The identification made in childish phantasy between the mother's breast and the father's penis is realized a second time: in coitus the penis takes on the rôle of the breast, while in lactation the breast becomes the penis. In the identification-situation the dividing line between the partners vanishes, and in this relation, mother—child, the mother once more annuls the trauma of weaning.

The identification, penis—breast, threw light on a remarkable disturbance in lactation which I had the opportunity of observing analytically. A young mother with a very ambivalent attitude towards her child was obliged to give up suckling it, although she wished to continue and her breasts were functioning excellently. But what happened was that in the interval between the child's meals the

milk poured out in a stream, so that the breast was empty when she wished to give it to the child. The measures she took to overcome this unfortunate condition recalled the behaviour of men suffering from *ejaculatio præcox*, who convulsively endeavour to hasten the sexual act but are always overtaken by their infirmity. In the same way this woman tried to hasten the feeding of the child, but with the same ill success—it was always too late. The analysis of this disturbance was traced to a urethral source in her, as in *ejaculatio præcox* in the man. In a disturbance of lactation more frequently met with, namely, the drying up of the secretion, the other (anal) components of the process undoubtedly predominate.

The relation between the genital processes and lactation finds very characteristic expression at the moment when the child is put to the breast. Sometimes there is even a convulsion in the uterus, as though it were terminating its activity only now when it resigns it to the breast.

So the act of reproduction, begun in oral incorporation, completes the circle by representing the same situation at the end as at the beginning.

The whole development of the libido is rapidly revived and run through once more, the effect of the primal traumata is diminished by repetitive acts, and the work of sublimation is accomplished in relation to the child. But for the bisexual disposition of the human being, which is so adverse to the woman, but for the clitoris with its masculine strivings, how simple and clear would be her way to an untroubled mastering of existence!