

In short, I believe, that to some extent at least, we are ourselves responsible for the evil, in that we are letting ourselves become so engrossed in the pursuit of the cause and results of the disease as to forget the patient, looking at him as a test-tube or a control animal, regarding the sick-room as a laboratory, and considering the physics rather than the metaphysics of disease. The public are shrewdly, even if subconsciously, awake to the changed attitude of the profession, and, without being themselves able to say why, are showing a tendency to seek what they wish, and in a very real sense need, from other sources. Hence it is, in part, that we see, as Tennyson with his usual gentle pessimism puts it, "Craft with a bunch of all-heal in his hands, followed up by his vassal legion of fools." How can we remedy it? First, and chiefly, by giving attention to psychological medicine. It is time that the energy and acumen and scientific conscientiousness of the profession were being directed in due proportion into this channel. Not that the older channels or the newer researches are to be neglected, but that we should study ourselves and teach our students the necessity and usefulness of legitimate suggestive therapeutics, and so cut the ground from under the feet of the charlatan. It is rather to our discredit that we should have let others occupy this field before us, most of them for their own selfish purposes, with ignorant and misleading treatises of which we may say as Sir Thomas Brown did:—"Pieces only fit to be placed in Pantagruel's library, or bound up with *Tartaretus de modo Cucandi*."

Of course, not every man can become a Weir Mitchell or a Tuke, but every one of us, from the third year student up, can realize without becoming a therapeutic nihilist or agnostic, that far more important than medicines are the management and moral support, the judicious arrangement of business and family affairs, the conservation of the daily output of mental and nervous energy by both physical and psychical channels, and the preservation of due balance between that output and the daily or rather nightly restoration of that expended energy. On all these points no one can possibly help the public so well as we can, if we but recognize their need in this regard.

The standard is not too high, and I am sure that our profession, by simply sticking to it, and displaying those qualities of head and heart and conscience which by mere contact with the sick made Hippocrates a practical Christian in the fourth century B.C., can finally educate the laity above the level of vulgar quackery, and bear their part in bringing about the poet's vision of

"Aeonian evolution, swift or slow,
Through all the spheres an ever opening height,
An ever lessening Earth."