

in a much-neglected field (Havelock Ellis, Krafft-Ebing, Moll, Fliess, etc.).

I spoke a few moments ago of the "tumults of conflicting motions" and also of "self-ignorance" as being the causes of the psychoneurotic symptoms. Both of these terms need amplification and explanation.

Before anyone could be said to really know himself it would be necessary for him to know all the experiences, thoughts, and emotions which he had had since his birth. Of course this is impossible, but he might at least know them, or be able to summon them into the focus of his consciousness by groups and samples, and everyone would admit that a person did not know himself even tolerably well who had, either deliberately or in obedience to some blind impulse, selected certain groups of experiences, thoughts and emotions which he chose to take as standing for himself and turned his eyes away from other groups, in spite of the fact that the rejected knowledge was of obvious importance. And yet this species of selection and rejection is continually going on with every one of us. It takes place also, and on a large scale, with communities and nations, and one of the chief functions of education and civilization is to obtain their rights for important groups of experiences, thoughts and emotions which had been repressed and rejected from the light of conscious knowledge.

We say we "cannot bear to think of"—and so strive not to think of—one or another matter, when in fact it is self-interest, or laziness, or blind obedience to an artificial code of social rules that really impels our choice.

We prefer to accept established, traditional opinions rather than to investigate and think; we prefer, if we need be, to show anger and bigotry rather than investigate and think; and yet we divine the truth. For, be it clearly understood, the experiences, thoughts and emotions which we reject because they do not fit into the scheme of life which we select are not so far out of our minds as we suppose. We do not like to think of them, we do not dare perhaps to think of them, we say we do not think of them. But they are in our memories and in our minds, and they influence our acts; and it is the half-consciousness of their presence, in spite of our hatred of them and our shrinking from them, that induces such emotions in us as anger and depression and envy and prejudice and jealousy and fear, and the impulse to adopt ceremonies and observances which are practically analogous to pagan ceremonies of propitiation and expiation. Indeed the whole fabric of mythology is built on the projection outward of the sense of war and tumult and revolt and victory going on within ourselves between the thoughts and emotions which we clearly formulate and those which we only half or a quarter formulate and those which