

but supplements some of them and often renders all of them unnecessary. If the slogan of the suggestive psycho-therapeutics has been "you can do better if you *try*," the distinctive slogan of this method is "you can do better when you *know*."

But when you know what? The answer has been already given; "When you know yourself." The symptoms of the psychoneuroses—morbid fears, irresistible impulses to thoughts and acts, distressing doubts, nameless apprehensions,—and not these symptoms of illness alone but also their congeners, selfishness, envy, suspicion and temptations to cruelty and prejudice such as have filled the world with misery, have been largely the outcome of self-ignorance, in the sense that in this ignorance, the deeper sources of which have been, until now, imperfectly defined and largely unsuspected, lies the secret of the occurrence of these evils. It is the removal of this ignorance and the implantation of the desire as well as the ability to see things as they are that constitutes the best and only radical treatment. This treatment, too, has its practical limitations but these are rather incidental to the difficulties of application of the method than inherent in its nature. It is a necessary condition for the therapeutic success of this method of radical re-education, that the patients should be reasonably intelligent, not too old and inelastic, absolutely honest, absolutely unreserved in dealing with their physician, ready to join him in the inquiry, prepared to confide absolutely in his reliability and good faith. It is necessary, likewise, that the physician should be confident in his own motives and that he should have had a special training and special interest in this sort of psychological research. In other words, this kind of investigation which seeks at once to discover the causes of the disorder and by that very fact to apply the remedy, implies a high degree of skill and training, or of natural aptitude. It is not therefore well adapted for the general practitioner or for the run of hospital patients, and no one should enter on such a course of treatment in any given case, without being prepared to carry it to the end. If he does so he may find himself standing aghast at the task before him, as Faust stood before the Earth Spirit which his magic arts had summoned. But even though the general practitioner does not use this method every physician should understand its scope and meaning, just as every physician should know the principles of many bacteriological procedures which he can never use.

It is important to note that the generalizations of which I shall now speak were worked out laboriously through the direct and prolonged questioning of many patients and the combined observations of many men, partly pupils and followers of Freud, partly independent workers