

child first experiences in regard to his parents, and which is the source of his docility and compliancy towards them.

The psychical *rappport* just described is the same as what we termed above "affective suggestion," which is the basis of the readiness to accept verbal suggestions. It is found in its highest degree in the familiar condition known as hypnotic *rappport*, in which the subject is totally absorbed in the thought of the operator, and is so oblivious to the outside world that it may be quite impossible for a third person to enter into communication with him. The state bears the closest resemblance to the feeling existing between devoted lovers when in each other's company, and the same analogy can be drawn in connection with the states that follow the *séance* in the case of patients who have been repeatedly hypnotised. Janet gives an excellent description of these, dividing them into three: (1) A period of temporary fatigue, (2) One of what he terms "somnambulic influence," which is characterised by an exalted sense of well-being, with a more or less complete disappearance of previous symptoms and troubles, and (3) one of what he terms "somnambulic passion," characterised by a recurrence of the troubles, a tormenting unrest, and a craving to be hypnotised anew. In both of the latter the patient is greatly preoccupied with the constant thought of the physician, and Janet's description of the patient's mental attitude towards the physician leaves no doubt as to the sexual nature of the whole process. Time does not allow me to point out the essential part played by sexual matters in the types of procedure employed to induce hypnosis, and also in the various hypotheses concerning hypnotism that have at different times been promulgated; I will only remark that, in the latter, domination of the subject by the hypnotist, and infusion into him of some vital essence, whether a magnetic fluid or a psychical influence, play a prominent part.