

ality of self and others, of the different possibilities of origination, enhancement, lowering, suppression of conation, of "disillusionings" and the comic, lastly of the mental movement proceeding from the representation of that which is striven for and terminating in action. Here again psychical measurements had to be considered and pointed out in detail. But the whole falls, just like the investigations of the "flow of representations," under the conception of the mechanics of representation resting on Association. The same is true also of the contents of the last chapter, which has to do—I admit, only in very broad outlines,—with the good and the bad, the beautiful and the ugly, with love and hatred, the tragic and the comic, that is to say, with the fundamental moral and æsthetic conceptions. That Ethics grows out of Psychology and also how it grows,—to show this was the principal end of this chapter.

"The foregoing is not intended to give the contents of the book, but only to point out that the book has contents. Let me be pardoned for having spoken so self-consciously; I was compelled to do so. I am not anxious that my views should be accepted. But I do claim that in the book I have willed to produce something of my own, and that I have done it to some purpose."

FIRST NOTIONS OF THE UNSEEN IN A CHILD.

The following notes may interest some readers of MIND. My little son has never been taught anything whatever of the supernatural, so that what notions concerning unseen powers he has or has had are of perfectly spontaneous growth. The first positive sign he gave me of having any ideas of this sort occurred last November when he was one year and ten months old. He had never in the least objected to being put to bed in the dark, but I suppose it at this time had begun to have certain terrors for him, for he suddenly one night soon after he had been put to bed set up a most dismal howl. I went at once to him and asked him what he was crying about. He was comforted at once on hearing my voice, and answered promptly "bout Cocky". I assured him that "Cocky" was far away at Bradfield, alluding to a country place from which he had lately come, and where the cocks and hens,—all known as "Cocky,"—had been very particular friends of his, and where he used to be quite willing to visit them alone. But from this time forth "Cocky" was and is the name used by him to distinguish the creature of his imagination, though the "Cocky" of real life still remains with him an object of affection. This and the next few nights were the only nights he objected to his dark bedroom. After that it did not strike him as terrible, and he has since always been put to bed quite in the dark without the slightest sign of fear.

The next night, or only a few nights after, I was walking upstairs, with him a few steps in front of me, past the door of the bath-room in which the cistern was making rather mysterious hissing noises. He hurried past it quite quickly for his little legs, half looking back all the time, and said to me, "Cocky in 'ere". "Cocky" now became partially localised in the bath-room. A few days after we were passing the room by daylight. He was now in an extremely brave and propitiative mood and ran in boldly and kissed at the air in the room and said to me self-complacently "Hennie kiss Cocky". "Hennie" is his name for himself, a corruption for *Henry*. A few days after we again passed the room by daylight. He had some little toy in his hand. He was now in a less brave but in an equally propitiative mood. He thrust his little hand through the half-closed door and threw in the toy, laughing rather hysterically and saying, "Hennie give toy Cocky". But the bath-room was not always an awful room, and seems now that he is two years and four months old not to be remembered

as the habitation of the awful one at all, except very occasionally. And even during the time that I have just mentioned, though it was at times terrible to him, it was usually only the bathroom and nothing more, for he would walk into it fearlessly with or without me, and only once or twice I have noticed him take my hand and lead me rather anxiously out of the room, giving however no reason for doing so.

About two months ago, my little boy being then two years and two months, he came to me and said complainingly, though not apparently at all frightened, "Cocky in Hennie's tungup". "Tungup" is his word for *stomach*. As this remark was shortly followed by an attack of diarrhoea, I have no doubt that he felt some pain in the part indicated, which he attributed to the malicious agency of "Cocky". Again, twice within the last few months he has complained, saying, "Cocky on Hennie's head". Whether he felt some pain or discomfort in his head I cannot say, but I think it probable that he did.

I think the fear of "Cocky" is now passing away. I seldom hear his name mentioned. The last time I heard any striking reference to him was a fortnight since. We were staying away from home. In the bedroom which we occupied was a bed hung round with a dark valance. He lifted this up inquisitively to see what was underneath; but to his eyes, accustomed to the light, all looked pitch dark. He quickly let the valance drop, and ran to me saying, "Cocky under muvver's bed".

When his belief in and fear of "Cocky" was at its height his references to him were constant, and I have only mentioned here those of especial interest.

He personifies the sun in an amusing way. One day when he was about two years and two months old he was sitting on the floor in a great temper over some trifle. He looked up and saw the sun through the window. He suddenly stopped crying and said angrily, "Sun *not* look at Hennie". He said this two or three times, and then finding the sun persistently "looked" at him, he changed his tone to one pathetically imploring and said, "*Please* Sun *not* look at poor Hennie". I have noticed this adjuration of the sun when he has been crying two or three times since.

E. M. STEVENS.

THE ARISTOTELIAN SOCIETY FOR THE SYSTEMATIC STUDY OF PHILOSOPHY.

—The Seventh Session was opened on Monday, Oct. 26, by an Address from the President on "Philosophy and Experience," in which the principles of a new method for applying subjective analysis to the whole content of experience were laid down, and the resulting systematisation of philosophy described. On Monday, Nov. 16, the subject of Kant's Ethical System, selected as the special subject for the present Session, was opened by a paper from Mr. Scrymgeour, on Kant's *Grundlegung zur Metaphysik der Sitten*. On Monday, Nov. 30, one of the evenings devoted to original communications, Mr. D. G. Ritchie read a paper on Plato's *Phædo*, which was followed by a discussion. [For short notice of the President's Address, see p. 123, above].

Dr. W. B. Carpenter died on the morning of 10th November last, from the effects of a frightful accident. He had just completed his 72nd year, having been born on 29th October, 1813, at Bristol. Besides doing first-rate work as a naturalist all through his life, he signalised himself early by his philosophical grasp of biological principles, and was led, through careful study of the physiology of the nervous system in man and animals, to the development of striking and original views in psychology. These, after having long before been sketched out in occasional writings and in his well-known *Human Physiology*, got final expression in his *Principles of*