INTUITION OF REALITY.

SIR,

Mr. Leo Stein relates in the April number of *MIND* an experience which he believes to be similar to my own experience of an ineradicable certainty of the immortality, pre-existence and bisexuality of the Self. I am afraid his vision which gave him the explanation of rest and motion was of a totally different kind. It did not refer to his own innermost Self, and did not give him a permanent absolute conviction, with many practical consequences in everyday life, as was the case with me. The fact that he could attempt later to explain it away by the very unconvincing image of a balloon which may burst and disappear, proves clearly that he did not reach absolute reality. I quite agree with him that if he had the impression that he was whatever he thought, this was not sound knowledge. I know myself to be myself, and different from everybody else. Such a knowledge remains unshaken for ever, and cannot be explained away as an illusion. I trust that some readers of *MIND* have experienced the birth of such a conviction which cannot be shaken by anything. Their testimony would confirm, but could not strengthen, my own conviction that I am a true Being, which cannot be destroyed by Death, and has not been created by conception and birth. I remember a very long conversation with William James on this subject in 1899 and learn that in his published correspondence a letter from him to Miss Frances R. Morse of 17th September, 1899, is printed in which he writes with reference to this meeting at Bad Nauheim:—

"He takes in dead seriousness what most people admit, but only half believe, viz., that we are *Souls*, that souls are immortal and agents of the world's destinies, and that the chief concern of a Soul is to get ahead by the help of other souls with whom it can establish confidential relations . . . abstractly his scheme is divine; but there is something on which I can't yet lay my defining finger that makes one feel that there is some need of the corrective and critical and arresting judgment in his manner of carrying it out. These Slavs seem to be the great radical liver-out of their theories."

William James was right in thinking that there was something wrong in my way of carrying out the consequences of my conviction. I believed that everybody can go through the same experience and I was wrong. Since then I have learnt that such an experience is rare and that it cannot be produced by the influence of one man on another. It must come unsought and not by some kind of suggestion, if it is to leave lasting results.

Yours sincerely,

W. LUTOSLAWSKI.

SIR HENRY JONES, C.H., LL.D., D.LITT., F.B.A., 1852-1922.

WITH the death of Sir Henry Jones, on 4th February, 1922, philosophy loses one of the band of brilliant men who studied philosophy under Caird in Glasgow. Sir Henry Jones, the son of a shoemaker, fought his way through poverty from shoemaking to the University, with no advantages but those due to an indomitable spirit, and the proud and loving help of the village community in which he was brought up. He occupied the Chair of Philosophy and Political Economy in Bangor, North Wales, and the Chair of Logic in St. Andrews; and in 1894 was appointed as Caird's successor to the Chair of Moral Philosophy in Glasgow. His writings include *Browning as a Philosophical and Religious Teacher*