

(Grant Richard & Co.) This essay is the more interesting as it is the only published expression of his views which Dr. Adamson had given for some years.

This sketch which I have attempted to give of Prof. Adamson's attitude towards some of the more pressing problems of modern philosophy must be considered as quite tentative. Indeed, it is my belief that he himself had not sought in a deliberate way to connect his views into a positive general theory. But even if it be true that his final word was critical and negative, all who, like myself, were privileged to know his mastery over human learning, the exceeding acuteness and subtlety and scholarly severity of his thought and his splendid intellectual honesty, will await with great interest the fuller expression of his mind which his *Remains* will bring, under the editorial care of Prof. Sorley.

HENRY JONES.

CORRESPONDENCE.

TO THE EDITOR OF "MIND".

SIR,

MAY I ask you in this way to correct a misinterpretation put upon a footnote of mine, in vol. i., p. 11, of my last edition of *Berkeley's Works*, in the interesting review with which you honoured the book in the April number of *MIND*.

Your reviewer charges me with misconceiving Berkeley's abbreviations—"M. T.," "M. V.," "M. S."—contained in the text, and lays stress upon this charge. I should indeed have been guilty, if, as he supposes, the note in question was intended to tell readers that Berkeley meant "M. T." to stand for "matter tangible," "M. V." for "matter visible," and "M. S." for "matter sensible". But I took for granted that intelligent persons would understand, without explanation, that "M. T." was an abbreviation for the Latin term *minimum tangibile*, "M. V" for *minimum visibile*, and "M. S" for *minimum sensibile*.

The purpose of the footnote (not explicitly conveyed by me, it seems) was to remind readers that under Berkeley's new conception of the reality of matter (*esse is percipi*), which dominates the *Commonplace Book*, those *minima* are the objective units or equivalents of tangible, visible, and sensible matter, in other words, that the tangible world is the aggregate of significant *minima tangibilia*, the visible world the aggregate of significant *minima visibilia*, and the whole sensible world the aggregate of significant *minima sensibilia*—actual reality without at least this *minimum* of sensuous realisation being impossible.

In thus connecting those *minima* with Berkeley's "New Principle," I assuredly had no design to disparage the many important mathematical, physiological, and psychological problems to which your reviewer seems to refer—subordinate although they were with Berkeley to the "Principle" with which his mind was at the time burdened, and under less duly proportioned relations than in his later and more matured writings, i.e., *De Motu*, "Alciphron" (Dial. IV. and VII.), and "Siris," in which Active Causation and its necessary spirituality dominates.

The paradoxical expression of the "New Principle" in Berkeley's juvenile treatises, published in an unmetaphysical age, in part explains why for a century after his death he was hardly taken seriously by philosophers, while he was ridiculed popularly, although he is now re-

cognised as the English thinker who has led the way towards the philosophy of theism, as the ultimate interpretation of the universe of passive things and active persons that is truly human, practical, and conservative of our concrete experience.

I am, etc.,

A. CAMPBELL FRASER.

May, 1902.

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JAMES (Prof. William), 95 Irving Street, Cambridge, Mass., U.S.A., has joined the Association.

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