

**THE IDEAL THEORY OF BERKELEY,
AND THE REAL WORLD:
FREE THOUGHTS ON BERKELEY,
IDEALISM, AND METAPHYSICS**

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The Ideal Theory of Berkeley, and the Real World: Free Thoughts on Berkeley, Idealism, and Metaphysics by Thomas Hughes

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THOMAS HUGHES

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And: rule

THE
IDEAL THEORY OF BERKELEY,

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FREE THOUGHTS ON BERKELEY, IDEALISM, AND
METAPHYSICS.

BY
THOMAS HUGHES.

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PREFACE.

ABOUT one-fourth of this volume was published some months since, in a small spirited Irish periodical. It is now given to the public not only enlarged in matter, but also altered in form. I am not so contracted in view, and vain in expectation, as to think that it will settle the vexed question between the realist and the idealist. If it will in any way advance knowledge, and cast a ray of light on any dark spot on the canvass of human vision, it will satisfy my expectation and wish.

The book is not intended for the advanced and the erudite; but for those who aspire after advancement and knowledge, and receive with gratitude any light and assistance, from whatever quarter they may come. The intent is, to give within a narrow compass, some acquaintance with Berkeley's theory, to those who have not studied his works for themselves: it aims also to help and encourage the student of metaphysical science, in his lonely and persevering efforts.

There is one ambitious thought running

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LONDON: HAMILTON, ADAMS, AND CO.

PART I.

LIFE.

SECTION I.

THE hand of Supreme Providence is impartial in the distribution of its rich and suitable benefits. The chief blessings of that liberal and welcome hand are given unto all people and countries alike. All countries have their beautiful spots and splendid sceneries, elevated hills and magnificent mountains, rich fields and charming valleys, transparent rills and gigantic rivers. They have their Fauna and Flora, their bright summers and fruitful harvests; they have their sun, moon, stars, and comets. There are, however, spots where its blessings appear to have been lavished more copiously than they are in other parts; yet, when all things are considered and compared, there are found palpable evidences of suitability, impartiality, and equality in the whole. What appears to be deficient in one place to compete with another in beauty, value, and grandeur, is made up of other elements equally important, and

much more suitable and needful to answer the wise end of both place and circumstances.

The physical arrangement of things, presents a presumptive proof of the impartial intention and blessings of God in the moral and spiritual. The natural is both an emblem and a proof of the Divine purpose in the spiritual. As the blessings of the natural world are distributed with an approximate equality and unfailing suitability over all the face of the material, so is the intention of God relative to the moral and the spiritual. There is this difference. The moral views man on a higher ground than the natural does; he is viewed on this higher ground of his relation as a rational and accountable being, capable of refusing, receiving, using, or mis-using, the blessings given. Moral blessings are equally contingent and conditional in their character to the natural. According to the exact degree these contingencies and conditions are observed or neglected, moral blessings increase or diminish in their value and usefulness to us. In the spread and distribution of moral blessings there are two parties to be consulted; the agent, as the parent, the minister, or the tutor, and the child, the disciple, and the scholar. If one of these miscarry in the discharge of his duties, the conditions are violated, and the results will most assuredly follow.