

## Dr. Berkeley's [sic] Philosophy. 1824

“His theory of vision” attempted to distinguish the immediate and natural objects of our senses from the conclusions which we have been accustomed from infancy to derive from them, & to have the boundary that divides them.” He brings forward the instance of a boy whose blindness was cured by couching to prove that “although habit hath connected the ideas of sight & touch, so that they are called by the same names, yet they have originally no connection.” (This doctrine was advocated by Locke, & illustrated by Molyneux—vide Essay on the human understanding).

But Berkeley's “Principles of human knowledge” bring forward a more dangerous theory; for in it he “controverts Locke's account of abstract ideas & general names & attempts to prove that the commonly conceived notion of the existence of matter is false, and inconsistent with itself; that those things which are called sensible material objects are not External, but exist in the mind, & are merely ~~the~~ impressions made upon our minds by the immediate act of God, according to certain rules, termed laws of Nature, from which is the ordinary course of his government, he never deviates; & that the steady coherence of the Supreme Being to these rules is what essentially the reality of things to his Creations & so effectively distinguishes the ideas perceived by sense from such as are the work of the mind itself, or of dreams that there is no more danger of confounding them together on this hypothesis than on the common supposition of matter.” He published afterward a further defense of this system in his “Three Dialogues between Hylas & Philonous.”

D<sup>r</sup> Berkeley's attention being directed to this subject by Locke's “Two Treatises of Government” he published & sermons in vindication of the doctrine of passive obedience.