

THE PHILOSOPHICAL REVIEW.

THE APOTHEOSIS OF MIND IN MODERN IDEALISM.¹

THAT the gateway to a spiritual conception of the world lies through an analysis of its contents in mental terms is, perhaps in most forms of modern idealism, a conviction almost axiomatic. Idealistic philosophy has declared that the essence of the universe must first be described in terms of ideas before it can be appreciated in terms of ideals. This at any rate is the conviction behind the type of idealism made familiar by Bishop Berkeley. "Some truths there are," says this philosopher in a passage too famous to quote without apology, "so near and obvious to the mind that a man need only open his eyes to see them. Such I take this important one to be, viz., that all the choir of heaven and furniture of earth—in a word, all those bodies which compose the mighty frame of the world—have not any substance without the mind; that their being is to be perceived or known; that consequently, so long as they are not actually perceived by me, or do not exist in my mind or in that of any other created spirit, they must either have no existence at all or else subsist in the mind of some eternal spirit; it being perfectly unintelligible, and involving all the absurdity of abstraction, to attribute to any single part of them an existence independent of a spirit."² False, therefore, according to Berkeley and his followers, is the common dualism of mind and matter. If the common distinction between things and ideas connote a distinction in substance, then it must be rejected as gratuitous.

¹ A Fragment of a larger Essay.

² *Treatise Concerning the Principles of Human Knowledge*, Part 1, Section VI.