

# DESERET EVENING NEWS.

Monday, February 8, 1889.

The following philosophical article was written by Brother Peter A. Droubay and translated by Brother Louis A. Bertrand:

**A FEW WORDS ON THE PHILOSOPHICAL SYSTEM OF FAUVETTY.** EXPONDED BY MR. CH. FAUVETTY IN A SOLIDARITE, JOURNAL OF PRINCIPLES. Paris, 1886-1890.

PINK KANTON, Toole Valley, 3rd Feb, 1890.

How can you entertain relations of justice, if equity does not exist in your heart? How can you cherish relations of equality, if you are struggling only to rise above your fellow-men, and to despise, as you do, the lower sort of people, the weak, the ignorant, the poor, the decayed, the fallen ones? How can you cultivate relations of brotherhood, when you are enslaved and withered by egotism? How can you establish relations of liberty, that idle fancy invoked by all, if every one of you desires it, but for himself, and if individuals incapable of self-government want to govern the land and imperiously rule the whole world? What are your qualifications to govern the land, O smokers and tipplers, O gamblers and debauchees, scoundrels, hireling priests, rascals, soldiers, O tradesmen grown rich by the toils of laborers, and you malevolent workmen who wish so earnestly to become independent tradesmen!!! And you, government, caste, nobility, bankers and learned men, who should give back to the people by good examples, by your light and instruction, and by favors of every kind, the products of their labors, now capital stock in your hands, where are your works? You keep silence! Answer for them, exchanges, gaming-houses and houses of ill fame, prisons and scaffolds! And you, also, morals of private life, answer!

Answer Cain-like, who, although the eldest son pretended that his brother was not given into his keeping. He knew well that he was accountable for his brother's life, and that sooner or later the hour of atonement would come.

"Be it so!" you reply, "but the hour when we shall be compelled to reckon with Supreme Justice is still very far. In the mean time, let us amuse ourselves, let us enrich ourselves, and after as the end of the world!"

Now who talks in this manner? From whence proceed those sounds? Is an Elder speaking to the last sheep of Israel? Are we to hear these words so very sweet to a believer's heart? There is but one Godhead for every wound; come and be baptized in the name of our Lord Jesus, and you shall be saved!

Nay, it is not from a Latter-day Saint's mouth that proceed these indignant sentences. But an eminent philosopher, residing in Paris, Mr. Ch. Fauvety has uttered them. He has seen and he has sounded the sores of the contemporary societies. He is afraid of the barbarism and wretchedness which are hidden by brilliant luxury and by a false civilization. He perceives the half-open abyss, and he immediately gives the signal of alarm. "Reform, reform," says he to the present generation, "reform, or you shall perish!"

But, in uttering such sentiments, do not think that he advises his countrymen to turn to the religious forms of past ages. Far from it, he boldly declares that they are powerless, and that every one of them, without exception, has received its death blow. Acknowledging their past usefulness, he fairly values the good performed by them to humanity; but he at the same time proclaims that they are now unnecessary, and even prejudicial to the future. In his opinion, the tenets and confessions of faith, which contain the creeds of different denominations, and particularly of the Catholic Church, the priests of which still preach what they preached two centuries ago, are behind the age; and that humanity, having advanced, has now surpassed its teachers. The present generation can not observe their precepts, because, in so doing, they will go back towards the past, that is to say, towards nothingness and an abyss. Were Mr. Fauvety a believer in revelation, it is evident that continual revelation would be a *sine qua non* of his religion.

Mr. Dupanloup, the most learned and most eloquent French Catholic bishop, having published, on account of the floods of 1890, a letter in which he pretended that these chastisements were the direct result of the progress of Atheism, Mr. Fauvety remarked that this manner of conceiving divine justice, good enough when nations were still in infancy, is now no more allowable. "Humanity being of age," says he, "can not admit that justice consists in punishing the innocent with the guilty, in chastising a whole nation for an offense of the ruler, in damning human nations for the fault of a first pair, in sacrificing to the true God human beings, in consecrating to hell and everlasting darkness infants who have died without baptism, in frightening men (enjoying the fullness of their reason with the end of the world, with punishment, with hell, with the filling of the mission of executioners, after having recruited here below or above for victims to be tortured."

I will remark here that infants, perfectly innocent, become subject to diseases contracted by their fathers, who, in pursuit of ill-gotten pleasures, and that insanity is hereditary. Mr. Fauvety explained this by the law of transmission. But if a law does exist, there is no injustice; and I cannot see how a thing, being natural and right, by means of laws, can be unjust and cruel, when we perceive in it the finger of God, in whom justice and law are mingling.

Now, if Mr. Fauvety does not like the Mother Church nor any of its numerous daughters, he deeply despises the great materialist school, which pretends to explain every thing without God, which, denying man's immortality, affirms that, after our death, every constitutive particle of our individuality, without exception, being dissolved, assimilates itself to the various surrounding bodies. According to the materialist, matter is the only thing in existence; life is but the result of certain combinations of matter; mind and intelligence are but manifestations of the brain; right, justice, excellence, fairness, truth, etc. are but words destined to express different conceptions of the cerebral matter, and only exist in man's thought, hence it necessarily follows that we are irresponsible, and that tribunals and condemnations pronounced against criminals and murderers are mere plays.

Present a corpse to the materialist, and he will perceive in it but a skin, sinews, muscles and bones, which are found among all animals; but the individuality of that organism, the principle of life which quickened that body before dissolution, that slight of by him. Nevertheless, that individuality does exist, it is a reality, we can verify it in every living being. Where was it before this life? What will become of it after its death? The materialist does not know, but he has no right to suppose that it is lost or annihilated; because science proclaims that no principle of matter, no atom whatever can be annihilated in the Universe. Besides, our whole individuality revolts at the idea of losing our existence, of becoming nothing at all after this life, and it is sufficient to lay the question in order to solve it.

Therefore Mr. Fauvety is no materialist; he believes that we, ourselves, make our own destiny, and that we shall eternally progress and that our individuality, being freed of its envelope or rather of its prison, will start in the great future as unshackled as a bird, after having broken the bars of its cage.

Religious sects as well as philosophical systems are, therefore, powerless to reform

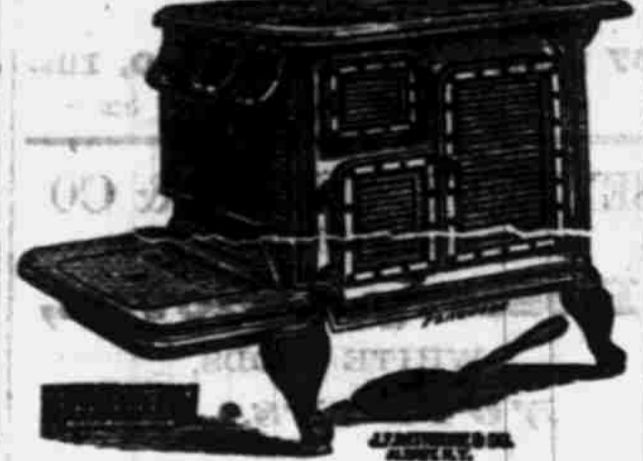
that society which is hastening to its ruin. Mr. Fauvety does not respond; he is searching for a universal religion; he feels anxious to find an ideal superior to that of Golgotha. Finally, and above all things, he is seeking after principles to be a ground work to reason and justice.

In our next, and last article, we shall examine his conception of God, and also a few of his principles.

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