

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

A FEW WORDS ON THE PHILOSOPHICAL SYSTEM EXPOSED BY CH. FAUVETY IN LA SOLIDARITE, JOURNAL OF PRINCIPLES. PARIS, 1866-1868.

It is rather difficult to express in a vulgar language the definition of God, as given by Mr. Fauvety. He repels altogether the Christian conception (see our previous article). A personal God is by no means admitted by him—if such a God was in existence, the French philosopher would instantly make Him answerable for the sufferings of His creatures. We shall try to give an account of this new conception of God.

Everything in existence has life in itself. Life pierces all things: animals, vegetables, the earth, the moon, the sun, the stars, in short, every part and particle composing the Universe have life in themselves. Therefore the Universe is constituted of and includes all existences. Now every being possesses its own individuality, but just as any part of the human body can not be affected without the whole body partaking of it, so the beings or members of the immense Universe, are all mutually accountable (solidaires). We assert the same thing, in saying that the earth is defiled by the sins of its inhabitants.

Hence it follows that every being is at the same time individual and universal. Besides every one of them possesses in itself the law or relation which unites its individuality to its universality. Now, if by the thought you concentrate every thing Universal which belongs to all beings in existence, you would have Mr. Fauvety's God—such a conception is, indeed, a rather easy task!

You can perceive, at first sight, that such a God is by no means a troublesome one; people may always be certain that he will never get angry, and that he will not expose himself to the same reproaches that have been lavished on the God of Christendom.

In order to be better understood, Mr. Fauvety describes the Universe by a circle—the beings, or individuals, remain in the circumference; their universality lies on the centre, the radii are the relations which unite the centre, the Universal God, to all individuals, who are so many points of the circumference. There is a radiation from the centre to the circumference, and reciprocally. In the centre, that is to say in God, the points of the circumference, that is to say the beings or individuals, draw their motives, the elements of their destiny; every being assimilates to himself these elements with more or less power according to his strength and ability; he appropriates them to himself, he transforms them, he imparts to them his own qualities, and he sends them back to the Universal, a kind of reservoir where every special activity draws continually and carries back life.

It is something like what takes place in the human body, between the heart and other parts of the body, with this difference, that the blood, issuing from the heart, imparts strength and life to the utmost parts, and returns vitiated to the heart, while the elements which carry life to the various points of the circumference, return to the centre vivified and enriched with new acquisitions.

You will remark that all that happens is within the bounds of the circle, which represents typically, the whole being, and that nothing exists outwardly, because the Being includes every thing in existence. Hence it follows that the idea of the creation *ex nihilo* (from nothing) ought to be rejected, seeing that nothing can proceed from nothing, and that the Universal (God) which is only one of the aspects of the Being, can not exist without his other aspect, that is the Individual, and also the relations which unite them all.

Hence it follows also that the creation is everlasting. "It is a work of development, of progress, of transformation and renewal. Working with God, all beings apply themselves to that labor, whether they know it or not. An indefinitely diversified production agrees with a universally infinite distribution, regulated by a double circulation which in radiating from the centre to the circumference and from the circumference to the centre, incessantly enriches the universal with everything which is produced by the particular; it places in the hands of every co-operator the common capital, and it multiplies the power of each by the sum total of all powers."

A magnificent theory, but rather abstruse. In vain Mr. Fauvety calls his

God sometimes "the soul of the world," sometimes "the sum total of all things." Such a God is only a fantastical being, a mere abstraction. And indeed, how can I represent to myself a being who is impersonal, who is deprived of all kind of individuality, that is to say a being who does not exist? Whatever may be the name you give to this phantom of your fancy, it is absolutely nothing to me. *Cogito ergo sum*, said Descartes, and after him, all philosophers. Therefore, if the act of thinking is the condition of existence, your God *does not exist*; because, by your own definition, he can not think. The faculty of thinking belongs only to individuals, and your God constitutes the *Universal*!

And surely such a God is incapable of saving the world. Even though all mankind might accept this definition of Deity, the same amount of sins and crimes would still defile the earth. Indeed, no man is bold enough to pretend that more moral precepts can cure evil. Every thing has been said on morality—Chinese and French, christian and heathen writers have striven from time immemorial to digest catechisms on morals; this question is now exhausted and the social evil is still progressing. Mr. Fauvety and other eminent publicists vainly labor hard to prove to us that Confucius was a more learned man than Moses, that Socrates, Plato and Aristotle have more skillfully discoursed than Jesus. These dissertations are, me thinks, perfectly useless, they can only contribute to hasten the social dissolution of Christendom. Such were the Greeks of the Low-Empire, who far from thinking to defend strenuously their capital, were engaged in discussing gravely certain points of doctrine when Mahomet II hoisted the Moslem's flag on the walls of Byzantium.

BRIGHAM CITY, March, 1869.

Ed. Deseret News:—In Cache, Bear Lake, Weber and Ogden valleys, as well as in many other colder localities in this Territory, some men have met with serious disappointments in fruit raising, while others have never ventured to make an attempt. Two prevalent errors have a great bearing in this matter.

First: Men either select old standard trees, or a mixed variety, the quality of which they do not understand, and never inquire about.

Second: Ground for an orchard is selected without a knowledge about the soil and special locality, which is requisite; and often the mode of planting is ignored.

In the process of the settlement of the United States in many severe localities some very useful experiments have been made in raising fruit where it was once considered impossible to accomplish such a work. The results have been encouraging. I have watched the progress of this for several years. Among other clippings I have preserved the following, which shows a little about the mode of making orchards in a severe locality, where the circumstance alluded to happened:

"In going to Vinton, we drive up on the west of Cedar, over a fine rolling prairie, and the ride proves a delightful one. A few hours spent with J. L. Budd, at Parker's Grove Nursery, will remove any doubts you may have of the practicability of fruit culture in Iowa. Here are thirty acres of orcharding, planted on new ground, but by a man who knew, from experience, what varieties were adapted to the climate; and the result is, that you will not find, in all that extensive orchard, any trees failing, from any cause whatever, unless it be a half-dozen, which he knew to be unreliable at the time of planting. The trees are from seven to nine years old, and the oldest of them are loaded with fruit. They were probably selected with a view to fruitfulness, as well as hardihood, for those of sufficient age to bear well, are uniformly fruitful. The grape vines are also loaded down with fruit, and you leave, with the conviction that you would be perfectly safe in planting an orchard, of any size, and on any exposure, if Mr. Budd would consent to select your varieties. Let the doubtful amateur visit this orchard, and his wavering faith will be established."

In the Patent Office Report of 1865, 1866, considerable is said about popular varieties of hardy fruits and their successful cultivation. If in the latitude of Stockholm, (in Sweden), and Petersburg, (in Russia), some trees can be made productive in spite of arctic winds and intensely cold weather, why should not species of similar hardihood flourish in the coldest vale in Utah? As we have neither had time, opportunities or means to make the desired experiments in this country, would it not be well for the Secretary of the Utah Horticultural Society to be instructed to write to the Patent Society at Washington and obtain all information possible upon this subject? By adopting this, our varieties of fruit would also be increased.

It is to be hoped that more of our experienced horticulturists and nurserymen, though unprepared at present to meet a demand for trees of extreme hardihood, suitable for special localities, will fail to honestly render us their assistance in the proper selection of trees, &c. I am sorry to say that I have met some who, in such matters

could see nothing but the dime and their own special interest, and men, desiring good and special varieties of trees, has been disappointed through the dishonesty or ignorance of some nurserymen.
Most respectfully,
A. C.

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W. S. TRESCOTT.

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The United States Land Office

For the District of Utah,

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For the transaction of business. Settlers upon the surveyed lands of the Territory are required to file their Declaratory Statements within ninety days from this date.

C. C. CLEMENTS, Register.
L. S. HILLS, Receiver.
Salt Lake City, March 9, 1869. w6 6

NOTICE!

THE Undersigned having taken out Letters of Administration for the Estate of DAVID GRANT, late of Salt Lake County, deceased, all persons having claims against said Estate are hereby requested to present them for adjustment, and all persons knowing themselves indebted to said Estate are requested to settle their accounts without delay.

WASHINGTON LEMMON,
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Spring of 1869

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GENERAL SUPERINTENDENT.

Salt Lake City, March 10, 1869.

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