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THE PHILOSOPHY OF THE TRUE

A Lecture Before the Utah County Teachers' Association, on Saturday last, by Prol. J. H. Paul, President of the Latter-day Saints' College.

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I mean by the true, that which is | the mind in knowing and the constitu-Uon of the object seems to be harmonreal-that which corresponds with

LIKE IS KNOWN BY LIKE. It has been well said that like is known only by like. That which is in-tellectual in its nature can be known only to an intellectual person. You can-

only to an intellectual person. You can-not teach to your dog or horse the mul-tiplication table of the rules of syntax. Man cannot reveal to the lower animals his thoughts or his ideals. They can receive only such impressions as their senses or limited faculties permit them to receive. Even among persons, simi-larity of temperament, disposition, and education is necessary to a complete understanding of each other. If it shall appear, therefore, that man can understand the revelation made to him in the open book of nature, it will be very probable from that fact that man is interpreting the thought of a person-

is interpreting the thought of a person-al, intelligent, and free will similar to his own. When we classify things we do so according to necessary laws of

Plato solved certain problems of the ellipse four centuries B. C., and two

REASON IN NATURE.

mind develops in its normal activity, of course regulate all our thought; but,

and here is the astonishing part of it, they also regulate all energy, all sub-stance, all change and interaction of things outside of our own minds; there-

these are perceived through our sense and understanding. We do not create the reason we find manifested in nature, We merely recognize it. We simply dis-

we merely recognize if, we simply dis-cover in nature a reason which surpass-es our own, and which is the very con-stitution of the universe itself. Physical science is only a record of what we find written--not of what we write--in the book of nature. If it is any more or less than this, it is not science. Physical science is not the assumption. that

science rests on the assumption, that the principles of reason which we know

The principles of reason which the

reality. Locke opposes what is real to what we "make for ourselves." He says that simple ideas, or sensations, and the matter supposed to cause them, we do not make for ourselves. But we might ask Locke how he would classify the relations that exist between objects, us we grasp these relations in thought; would he claim that relations are sensations or matter? Manifestly they are nofther. Are relations, therefore, unreal? If so, nothing is real; for our only knowledge of objects or sensations is by means of the relations we establish among them. Knowledge is our comprehension of relations, and is our comprehension of relations, and is real, although we make it ourselves. Either the work of the mind and its product are the names for nothing, of they are as real as anything else. In my view, then, not only is the work of the mind real, as real if not more so than anything else on earth

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work of the mind real, as real it boy more so than anything else on earth; but when the work of the mind is in harmony with the eternal mind, then, we have mind corresponding with mind-mind and reality harmonize-

do so according to necessary laws of reason inherent in our minds; for if we do not classify them thus, we do not classify them at all. Yet, when we put forth, as it were, our mental concep-tions of things as they should be ac-cording to reason, we find that these conceptions are in many cases object-ively real. Our mental principles are thus found to govern things as well as to govern our own thought. In other words, things are cast in the moulds of thought. Things are ruled in their reaction and existence by a reason that controls them and is revealed in them. Plato solved certain problems of the mina-mind and reality hardwards and truth is the result. The question, "What is real?" is therefore misleading. An illusive ap-pearance is not unreal-it is really something, a reality which a superior intelligence might understand. The il-usion is in the understand. lusion is in the judgment, and consists in pronouncing something to be what it is not. We mistake one thing (the work of the mind) for another thing (the work of some other agency); but both of these are real enough.

of these are real enough. "The fruitful question, therefore, is," says Green in his Polegomena to Ethtics, "how do we decide whethen any particular event or object is real-ly what it seems to be, or whether our belief about it is true." This is decided by finding out that the thing and our final knowledge of it are unalterable; that is, that there is an unalterable order of relations be-tween an appearance and such condi-

tween an appearance and such conditions of it as are liable to change. This unalterable order of the world of phenomena, this principle that a thing will be the same under the same conditions, that the same causes will always produce the same effects on it, is the starting point of all knowledge. Science assumes that there is a cer-tain definite, fixed, and unalterable process of change in the phenomena of mature, otherwise scientific classifica-tion and knowledge would not be pos-sible. The importance of this assumpfore these principles cannot be mere subjective beliefs in the mind of the observer. They are objectively real. Reason exists outside of ourselves, re-vealed to us by the action of things as

tion will appear as we proceed. "The form of the natufal," says Hegel, "is nature pervaded by Hegel, 'thought."

WHY WE PERCEIVE.

One of the oldest questions in phil-osophy is: How is it possible for us to comprehend in our thought material things? How can that which is pure intelligence apprehend that which is puts solid matter? How is it that trees, stones, and other material things can impress our minds with ideas of themselves, by which we are enabled to know them?

Many ancient philosophers taught that material objects are continually throwing off images like themselves. as true from the constitution of the mind itself, will also hold good throughand that these ethereal images in some way enter the mind. This explanation is not merely fanciful. If an object is to be known it must have the quality of intelligibility It must be intelligible or knowable Plato likens the mind in perception to a dark cave in which men lie bound in such a manner that they can see at the opening a light, between which and themselves persons pass and are seen by their shadows. He thought we per. ive the shadows of things and not the ceive the shadows of things and not the things themselves. "Methinks," says Locke, "the under-standing is not much unlike a closet wholly shut from light, with only some little opening left to let in external vis-lible resemblances or ideas of things without," like the pictures formed like the pictures formed within a camera. So Malebranche proceeds to lay down as a principle admitted by all phil, osophers "that we perceive not the ob-jects that are without us immediately. We see the sun, the stars, and an in-finity of objects without us; and it is not at all likely that the soul salles out of the body, and, as it were, takes a walk through the heavens to contemplate all those objects; she sees them not therefore by themselves and cannot perceive them but by means of Now, the question how these ideas Now, the question how these ideas can be originated in our minds, is the one to which Malebranche assiduously addressed himself. "He enumerates the possible ways by which the ideas of sensible objects may be presented to the mind: either (1) they come from bodies we perceive; or (2) the soul has the nower of producing them in fiself; or (3) they are menduced by the dear either in our creation, or occasionally as there is use for them; or (4) the soul has in itself all the perfections which it perceives in bodies; or(5) the soul is united with a being possessed of all perfection, who has in himself the ideas of all created things. Malebranch then employs a chapter on each of these possible ways of perception, and by var-lous arguments he refutes the first four. and confirms and adopts the last view, that the soul is united with God, and perceives by His power and will.

construct for the purposes of geometry, we find everywhere constructed already in the angular crystals of the mineral world or in the rounded geometry of living forms, or in the curvilinear mo-tion of failing bodies. Could nature be a meaning bodies. Could nature be a geometer by mere chance any more than man could be? Physical science is a mere record of the wisdom we find expressed in nature,

the wisdom we find expressed in nature, if nature were not the expression of ideas, it could not be translated into thought. The scientist interprets the thought that is in nature, just as the antiquarian interprets the thought of the Babylonians from the cuneiform in-scriptions on the ancient pottery.

NATURE A THOUGHT SYSTEM.

Nature is a thought-system. The fixed "order of nature" has become a fixed "order of nature" has become a trite expression in scientific literature; but if there is "order" in nature, then that order is an expression of thought. In all our experience, order, wherever it exists in human affairs, is a result of thought; and disorder, or confusion, is a result of thoughtlessness, or lack of intelligent plan. If I go into the ll-brary and find that all the books there-in are classified and arranged accord-ing to a definite plan into a harmonious and intelligible system. It needs no arand intelligible system, it needs no ar-gument to convince me that this order is the result of a plan and exhibits the thought of the librarian. Nor does anyone need to make any attempt to show me that such a classification of the books and treatises as I find there, is due to some occult and mysterious power of the books themselves, or of the shelves, or of the building, by means of which the books are enabled means of which the books are chabled to classify themselves in this way. I know better. And when I open the primer of the book of nature, and learn that whole kingdoms of animals are built upon a plan, or a "type" as the zoologists term it; when I learn that all plants are fashinged according to defizoologists term it: when i learn that an plants are fashioned according to defi-nite patterns—many of the patterns be-ing of rare beauty and suggestiveness; when I learn that the very elements of which matter is composed—the ultimate atoms of chemical science—are them-selves grouped into wonderful systems of asserbation in mathematical exact. of aggregation in mathematical exact-ness and never with any confusion; so in these cases, also, I refuse to believe that the inert elements themselves pos-sess the intelligence and power which are implied in the system of which they form parts.

THE WISDOM OF NATURE.

thousand years inter, it was discovered that the architect of the heavens had in the creation of the planetary system solved all these problems and many others, and had put them into opera-I distinctly remember the vague sense of the wisdom of nature which came tion in the movement of the planets. Prof. Peirce of Harvard remarks at the over me when, some eighteen years ago I listened to the explanation by Dr. Park of the development of the embryo in animals. In the apparently homoconclusion of his Analytic Mechanics 'Every portion of the material universe is pervaded by the same laws of mechan-ical action that are incorporated into the very constitution of the human ical action that are incorporated into the very constitution of the human mind." Main works out mathematical formulae in his own mind, and then finds these already worked out and ap-plied in nature. Prof. Peirce's conclu-sion from this fact is worth remember-ing: "There is one God, and Science is the knowledge of him." geneous protoplasm, there appear cells, one after another, which proceed defily to arrange themselves into an outline the future animal—a fine line at first locating the backbone. "And then it is," writes Huxley, "as if a delicate fin-ger traced out the line to be occupied

ger traced out the line to be occupied by the spinal column and moulded the contour of the body, pinching up the head at one end and the tail at the oth-er in so artistic a way that, after watching the process hour by hour, one is almost involuntarily impressed by the notion that some more suble add to the notion that some more subtle ald to vision than an achromatic would show the hidden artist, with his plan before him, striving with skilful manipulation to complete his work. It may be sad that these cells multiply and arrange themselves according to their own properties or powers. I reply that the plan which they realize is not theirs any more than the plan that coral called Neptune's cup, which is built by

successive generations of polyps, is the plan of these little senseless creatures, Many generations of polyps build the broad and gently swelling circular base. Then other generations change the di-rection, and fashion the sylindrical stem, which is gradually swelled out by successive generations of them into the regularly curved hollow bowl. It will scarcely be claimed that they are the designers. Why is it, in short, that certain cells arrange themselves into rose petals, others into rose leaves? Why do some aggregations of cells de-velop into a fungus or an oak tree, oth-

every movement of his own self assertion, every notion and epinion that is merely his and every desire that beings merely is and every desire that children self, and thus he may become the medium of a thought or intelligence that is universal. He lives no more his own selfish life, but lets his consciousness becomes possessed and suf-fused by the infinite and eternal life of the spirit. And although he thus surrenders himself in order to live the life of absolute reason, yet that to which he surrenders is in reality his which he surrenders is in reality his truer life. It is not a life that is for-eign or oppressive to him. It is above but is also within him. In acknowledging its soveroignty, he is not submitting to any arbitrary law or to any external authority, but to a law that becomes his own, an authori-ity enthroned in the very essence of his own life and reason. He thus attains to the ideal perfection of his own na-ture, and he has no thought, no wish, that is not in harmony with that prinhis that is not in harmony with that prin-ciple which is the light and life of all

this wonderous world RELIGIOUS INSIGHT.

What philosophy, thus laboriously demonstrates, by cold logic, religious insight has been aware of since the very dawn of revelation. "I live, yet not I, but Christ liveth in me," writes the Apostle, "It is God that worketh In his to will and us of his mod in me to will and to do of his good pleasure." "All things are of God who hath raconciled us to Himself." If the knowledge and love of God, ruly mean, as I have and love of God truly mean, as I have supposed herein the identification of of my thought and being with that which is above and yet in me-the universal or absolute thought, which is not mine nor yours, but in which we all alike find the realization and perfection of our nature then I understand the Scripture: "the then i understand the scripture, the eternal purpose which he purposed in Himself," to mean that the consumma-tion to which we advance is that "God may be all in all." These and similar ex-pressions seem to me to give expression to that which today science and phil-osophy must humbly ropeat as the sum and result of all their teachings the final decision of their respective investigations. Truth is, therefore, something more than our own thought tried and verified. It is the thought God Himself. It is more than perish-able human thought. It is the thought of the Eternal. Cowper says:

"The works of man inherit, as is just, Their author's frailty and return to

But 'truth divine forever stands secure. Its head as guarded, as its base is sure.

Fixed in the rolling flood of endless years,

No pillar of the eternal plans appears, The raving storm and dashing wave

defies, Built by that architect who built the skies.

Browning declares that truth is, Thunderpealed by God to nature, whispered by my soul to me."

Schiller says: "Truth is more than a dream or a song" and even Swift maintains that, "Truth is eternal."

TRUTH IS THE THOUGHT OF GOD. The emotion of joy which we feel in the discovery of truth may therefore be due to the fact that we are discovering the thought of God, which is only another name for our own truest and highest thought. To be truly ourselves is to be like God; to think truly is to think like Him. To discern truth has always seemed to great students more like a recollection of something once known and forgotten for awhile than the acquirement of anything ab solutely new or foreign. Truth has therefore a meaning beyond and faabove the propositions which it state and the human ideas which it formu and the human ideas which it formu-lates. It is a knowledge, not only of our own mind, but of the mind of the Creator of earth and sky and all that is therein. While, therefore, the teach-er may fail to acquire many of the things that make life pleasant, he does acquire the mind of the Eternal God and in the consciousness, more or less vague of this fact may be found that vague, of this fact may be found th singular devotion to truth which chaacerizes earnest students, and that power which the profession of teaching and the pursuit of knowledge have al ways exercised over the minds of the devotees (or martyrs, whichever you prefer) to these professions. It is this fact which explains the love of nature, and shows why art takes nature for her model; and why from contact with nature in tilling the soll arise the virtues of patience, perseverence, self-restraint, and a will to work, which lie at the foundation of



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DOCTRINE OF IDEALISM.

The doctrine of Malebranche that we do not know things in themselves in idealism, and has been developed with great learning and argument by Berke-Hume, Kant and Hegel. It is, in another form, almost the doctrine the true that will be maintained in this essay.

this essay. The form in which I shall present it is the more modern and better view called idealistic realism, which tenches that we do know real things in them-selves: but only by reason of the ideas we have of them. It is believed that the only reason we can have ideas of things, is because things themselves are the embediment of ideas, or of ideals. We can get ideas from nature, because there are ideas in nature. Nature, ilke man, is filled with mind. Man and na-ture correspond. orrespond.

An object must have in itself the ele-ments of an idea, or we can get no idea from it; for evidently the object can-not give to us what it has not. The idea

from ft; for evidently the object car-not give to us what it has not. The idea we get of the object must have existed in the object potentially, and waiting to be discovered by our mind. To the dis-cerains mind the idea in the object is revealed, by some interaction between our mind and the object. To ourse, as it is truly said, the idea is in the mind that perceives, and not in the object rouses the senses to re-port an object to the mind, it stimply reveals itself to the mind, at standing forth in the mind to idea, which is the intellectual equivalent of the object, so far as we are able to know it. This mind is revealed to itself as intelligible or ideal-as capable of forming ideas- and that is the object is revealed as intelligible or ideal-as capable of the mind, as the work of

out all nature. But why should this be so, unless nature is itself governed by the same principles of reason as our own thinking is. Why should our inner principles of reason have objective outer reality also, unless things, as well as thought, are ruled by the principles of reason?

For example, Cuvier finding that an animal has canine teeth, will know at once that it has a carnivorous stomach, because nature will be consistent; and having given the animal a carnivorous stomach, will provide it with every oth-er organ necessary to the use of flesh as food. When Kepler laboriously recorded,

night after night, the motions of the planets, until he found that they move in ellipses, and that the laws of the conic sections, and the principle of Euclid's division into mean and extreme ratio, were applied and were actually in operation in the planetary system, he cried out in exultation: "O God, I read thy thoughts after thee!" Suppose one of the modern theorists had told Kepler that all this mathematical knowledge which he supposed he had found recorded in the open book of the

heavens, was only a mere projection of his own thought; what would have been his answer? Surely that he had only read what he had found written there. If you had told him that the wisdom was all in his own mind, and was not manifest in the heavens also, he might have thought you insane. When the publication of his book was forbidden he said that his book might wait six hundred years for a reader, since God had waited six thousand years for an observer.

IDEAS IN THINGS; IDEALS IN NA-TURE.

heretical.

Plato taught that there is a world of Plate taught that there is a world of ideas behind the phenomenal world. It is this fact, he says, which accounts for the essential intelligibility of things, or objects. Later, his followers recog-nized these ideas as the thoughts of God—the archetypal ideas which give form, meaning, plan, and order, to what would reharming have here more here would otherwise have been more inert and shapeless substance. As Plutarch and snaperess substance. As Futaren expresses it: "An idea is incorporeal and has no subsistence of itelf, but gives figure and form into shapeless matter, and becomes the cause of its manifestation. Socrates and Plate conjecture that these ideas are essences separate from matter, having their existence in the reason and imagination of the Delty." Now, physical science proceeds upon the assumption that the universe is a rational system, in which as filled with matter as to als, and in which multitudes als act in a perfect harmony to fixed laws of mind. Nature cally known when we learn reveals, or the laws which We find in nature the exf a reason not our own, but in reason. We find in nature ideals, and ends realized, wh reason might infer; our wn mental creations, according to our ecognized rational principles, are con-inually confirmed by what we find in manuse. Not only is nature revealed to man as a system of reason. Nature re-veals man to himself: it opens, devel-ops, and tests his reason. The geomet-tical forms which we, in imagination,



ers into wheat, or melons, or pine trees, though all are under precisely the same external "cosmic conditions" as to soil and climate? Why do some colonies of cells develop into oysters, others into great scientists? or why do some cells form eye-lashes others finger-nalls, oth-ers bone? These are questions, the answer to which is to be found only in the assumption of an intelligent Will, which controls and guides all those manifestations of nature that we classify and study under the name of science But the real significance of the facts

is still deeper. THE PARTICULAR AND THE UNI-VERSAL REASON.

Mind, or spirit can only be known in opposition to that which is non-splitt-ual. A mind without a world of ex-ternal objects, an external world with-out a mind to think it, are not possible, Either mind or matter taken by itself, would mean nothing. Intelligence and its objects imply each other. They have no existence or meaning except in reno existence or meaning except in re-lation to each other. A self which does not refer itself to that which is not self, a not-self, out of relation to a self, is a notion as empty and as impossible as an inside without an outside, an upper without an under. If there were such a thing as a world beyond thought, we, at least, could never know anything about it. Nature and mind are not two independent things, but the memtwo independent things, but the mem-bers of one organic whole. Each has a being of its own, but each implies the other. This is the doctrine of idealism.

Whether we adopt it or not, it is clear, that mind knows nature only because law, order, and reason exist in nature Nature is realized mind and therefore Nature is realized mind and therefore it yields itself up to the thought which understands it. Mind discovers itself in nature as in a mirror. Mind does not therefore create nature, but finds itself in nature. The individual mind must cease to assert itself and must accept what nature gives, before it can at-the to any fine knowledge of nature tain to any true knowledge of nature "In order to attain to the universal life of reason that is in the world," writes Prof. Caird, "it is an indispensable con-Prof. Caird, 'It is an indispensable con-dition that I renounce my own individ-uality, my partcular thought and opin-ion, and find the true realization of my own reason in that absolute truth or reason which Nature manifests. All scientific investigation proceeds upon the helicit that there is thought order the belief that there is thought, order plan, system, in a word, reason in na ture." if we can only find it. All finite thought rests on and becomes possible only through the supposition of an ab-solute or infinite thought or mind. If In all our thought, in all our reasoning we presuppose the existence of a stan. dard by which we measure the worth and truth of our own thought. This criterion, by which we judge our own thought, is an idea to which our thought must conform itself. Unless this ideal or absolute thought exists, we have nothing wherewith to compare our own This absolute thought is not the thought of any individual, but is prior thought of any individual, but is prior to all thinking. When I pronounce any-thing to be true, I do not say it is true relative to my thought or to the thought of any other individual mind. My thought and yours might cease to exist and still the thing would be true-true as compared with a thought that can-not be imagined as non-solicitation. not be imagined as non-existent-the absolute thought, or truth, that is the precondition and the measure of all hu-man thought. If, now, we think truly, I is no longer we that think. It is the universal reason that thinks in us. It is then that we rise above ourselves and identify our thought with a thought which transcends all that is partic

human progress. Says Dr. Harris: "The mind finds in

says be harns: The hind hind hind in nature its own rational principles, its own inferences, its own mental cre-ations. Man finds in nature the ex-pression of his own reason. We ex-plore the outward world and we find it the expression of the intelligence of which we are conscious in our own which we are conscious in our own minds; we find it conformed to the principles and laws which regulate our principles and laws which regulate our own thinking. We observe bodies and their motions, but they conform to the laws of mind and express its thought. Nature is scientifically known only as we know the thought it expresses. If we know the thought it expresses. nature were not the expression of in-telligence like our own there could be no science. If nature were not already the expression of ideas it could never be translated into thought."

THE LOVE OF NATURE.

"The love of nature," says Ruskin, "is an invariable sign of goodness of heart, and justice of moral perception; when it is originally absent from the mind, that mind is in many respects, hard worldly, and degraded and hard, worldly, and degraded; and where having been originally present, it is repressed by art or education, that repression appears to be defrimental to the person suffering from it."

"Nature never did betray The heart that loved her; 'tis her privi-

Through all the years of this our life to From joy to joy; for she can so in-

form The mind that is within us that neither evil tongues Rash judgments, nor the sneers of sel-

fish men Shall e're prevail against us, or dis-

Our cheeful faith."-Wordsworth.

The love of truth is therefore almost dentical with the love of God. To identical with the love of God. To love and to pursue truth for its own sake, and not for any reward it may promise is justified from every stand-point of religion and every aspect of reason. Instead, therefore, of ever raising our voices as teachers to dampen the enthusiasm of the young scholar, or of ever dashing with any scepticism his longing and his hope, I trust that we may be found among those who more nobly as well as more correctly maintain that the pursuit of knowledge for its own sake is one of the best occupations of the human mind, and its reward—a knowledge of truth as it is in God Himself—may fairly be counted as much value as earthly gains—"the gold in the ingots, the silk in the bales."

Does It Pay to Buy Chesp?

A cheap remedy for coughs and colds is all right, but you want something that will relieve and cure the more severe and dangerous results of throat and lung troubles. What shall you do? Go to a warmer and more regular climate? Yes, if possible; if not possi-ble for you, then in either case take the only remedy that has been introduced in all civilized countries with success in severe throat and lung troubles, "Boschee's German Syrup." It not only heals and stimulates the which transcends all that is particular and relative. We thus cease to think our own thoughts, and yield ourselves up to a thought that is not ourselves to a thought that is not ourselves of our higher nature. Man's progress consists simply in his rising further and higher into that universal inteil-gence, thought, and life, in which only he can truly live, move, and have his being. He may suppress



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