# SUBJECT AND OBJECT

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649177684

Subject and object by Johnston Estep Walter

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd. Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

# **JOHNSTON ESTEP WALTER**

# SUBJECT AND OBJECT



# SUBJECT AND OBJECT

#### BY

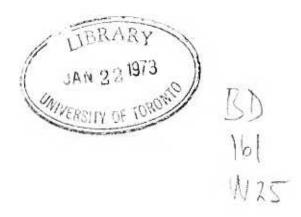
# REV. JOHNSTON ESTEP WALTER

Author of "The Perception of Space and Matter,"
"The Principles of Knowledge," and "Nature
and Cognition of Space and Time."



JOHNSTON AND PENNEY WEST NEWTON PA. 1915

### Copyright, 1915, by JOHNSTON ESTEP WALTER



J. F. TAPLEY CO.

# CONTENTS

## CHAPTER I

PAGE

THE SUBJECT OR SOUL
I. Theories of the Soul—Hume's theory of the mind as the broken succession of our perceptions or thoughts without subject or substance—His doctrine of the knowable relations among the separately existing perceptions composing mind—His explanation of the knowable relations by foisting in a second mind of a peculiar nature—The theory self-contradictory and baseless, and involves a return to the theory of substance—The later form of the theory, in which mind is regarded as, not a disconnected, but a connected, succession of thoughts, a stream—Professor James' exposition—It is chargeable with similar inconsistency and errors to those of Hume's—Its grave faults especially as an account of memory and the sense of personal identity—Making a mind of the permanent and extended brain—II. The Soul maintained as a permanent and identical reality—Relation of soul and body—Mind as the producer of the conscious modes—Relation of the conscious affections and the producing mind—What do we really know of mind, and how?—Knowledge of the Succession of mind—Of its Permanence—Memory as a mode of mediate knowledge—Knowledge of the mind superior to knowledge of the brain and every other physical object—Knowledge of personal identity—Knowledge of the mind our supreme knowledge, as being the most direct and certain and the basis of the knowledge of all else.
CHAPTER II
SUBJECT AND OBJECT IN THEIR RELATION
Subject and Object discriminated—The two sorts of objects, Subject-Objects and Object-Objects—(1) Relation of subject and subject-object—Subject-objects constitute a distinct internal procession and system—(2) Relation of object- objects to subject and subject-objects—Possible cognition of object-objects—The cognition is inferential—Comparison with

the "window" theory of perception—Projection of sensations and percepta—The immediate materials of both mental science and physical science are the same—Mental science and physical science distinguished—The two worlds, the internal and the external, and their correspondence—Does the knowledge of self require the knowledge of other selves?—Does the knowledge of physical objects require the knowledge of other persons?—The view that "what science finds in Nature is the mind's own latent wealth"—Dualistic realism since Locke.

#### CHAPTER III

THE NATURE AND OUR PERCEPTION OF MATTER . . . . . . . . . 109

Nature of Matter—Reality and nature of atoms—Perception of matter to be treated with special reference to the Berkeleian immaterialism—Relation of Berkeley to Locke—Berkeley's reasoning against the knowableness and the reality of external matter—His doctrine of the relation of spatial extension to the so called Secondary Qualities, as color—His doctrine of causation within mind—In his teachings respecting subjective extension and subjective causation, Berkeley states and advocates principles which constitute a substantial basis for a true representative knowledge of matter; and which, therefore, turn about, so to speak, and serve as means of his own refutation—Berkeley's place in the historical development of the science of external perception.

#### CHAPTER IV

Truth objective and subjective; or truth as fact or reality, and as correspondence of thought to reality—In this essay truth is taken as entirely subjective—The correspondence of thought to its object or to reality—Four sorts of truth or correspondence of thought: (1) Correspondence to the substantial mind; (2) to other thought; (3) to past events; (4) to external objects—Truth and knowledge compared—Antagonism of idealists to truth defined as correspondence of thought to objects external to mind—The same as Berkeley's main opposition to the doctrine of the representative cognition of external matter—Possibility of correspondence, and known correspondence, of thought to external things—Truth a matter of progression—1. How far do we make truth?—The "cognitive making" of reality—Reality as determined by our wishes—The making of truth by our thinking and wishing—

### CONTENTS

PAGE

The intellect as conditioned in the making of truth by the original and indispensable materials and forms given to it—Nature of the sense-materials supplied to the intellect—Dependence of intellect also upon the action of external objects.—2. Stability of truth—It results from the constancy of the internal and the external conditions of knowledge—3. Utility as the criterion of truth—The real as the useful—All things useful to us because of the systematic unity and uniformity of nature—Neither reality nor truth, though inseparable from utility, is identical with it; they are more, they have a primacy—The conception of God considered as beneficial and as a "working hypothesis"—The truth of our knowledge of God.



# SUBJECT AND OBJECT

### CHAPTER I

#### THE SUBJECT OR SOUL

"To write a chapter for the purpose of showing that nothing is known, or can be known, of the subject which the title of the chapter indicates, will be thought strange." These are the words with which Mr. H. Spencer opens the chapter in his Psychology on the "Substance of Mind." The present discussion has its occasion in the conviction that the human mind is a permanent entity or substance, which can be and is known; and the primary purpose of the discussion is to expound and defend that conception. This statement is made for the convenience of the reader, that at the very beginning he may know clearly and certainly the point of view and aim of the essay; and it is hoped he will not be repelled by the frank avowal.

But this purpose, it must be admitted, goes against what seems to be the main psychological tendency of the time. It is the contention of many that "the explanation of psychic life demands the complete elimination of the concept of substance"; and that the concept prevails only among "unreflective minds." Some of the most zealous opponents deride mental substance as an "accursed idol."

<sup>1</sup> Psychology, I, p. 145.