

THEOSOPHIC CORRESPONDENCE

BETWEEN

Louis Claude de Saint-Martin
(THE "UNKNOWN PHILOSOPHER")

AND

Kirchberger, Baron de Liebistorf
(MEMBER OF THE GRAND COUNCIL OF BERNE)



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FOREWORD.



WITH the greatly increased interest in the subject of theosophy during the past several decades it is felt timely to reprint this work of some 18th century "theosophers," as representative of a movement active since the commencement of our racial experience. Even though most serious students today, including those in the lay category, approach their researches from the critical point of view, few are aware of the full scope of theosophic effort put forth in the centuries previous to the 19th, when H. P. Blavatsky once more revived its active dissemination.

Louis Claude de Saint-Martin, Cagliostro, and the Count Saint Germain in their respective ways exerted a major influence on the thought of their time as did Jacob Böhme in an earlier period. Old and crystallized molds of dogmatism were broken through, at least in the field of the best educated researchers. The courage of their followers, risking 'burning at the stake' for their heresies, has given us, however, some fruits of their labor that we of the 20th century may benefit by their efforts.

In this volume, containing as it does the correspondence between two active "theosophers," the one a pupil, will be found the fundamental background of the original *Theosophia*, divine wisdom, from which all progressive thinking springs. It is reprinted in the hope that it will reach the serious-minded theosophists of our time who find themselves in the same stream of expansion in which were those earlier exponents of the ancient mystery teachings.

A. L. CONGER

December, 1949
Covina, California



PREFACE.



THE work of which the following is a translation, was published in the course of the last year at Paris. The nature of it will be manifest from the title-page. Who Saint-Martin was, will appear from the following *Historic Notice* of him and his writings, published A.D. 1824, by one of his surviving friends, a Mons. J. B. M. GENGE, thus: —

PREFACE. — The works of '*le Philosophe inconnu*' may have been ignored or despised by the literary vulgar, or even by the philosophical vulgar (for there is such a class), whose merely rational understanding can see nothing beyond their senses. But the thoughtful, who rise in their minds to truths of a higher order, the knowledge of which they receive in their hearts, have relished and valued the books of our theosopher, in France, Germany, England, and even beyond Europe.

Those who knew the author personally, as simple and modest as he was learned and profound, venerated him and loved him equally. I had the happiness to be of the number; and it was on this ground that I undertook to write an impartial "Historic Notice" of him for the '*Biographie Universelle*.' But I had the mortification to see this Notice truncated and disfigured; the author's doctrine parodied, his motives distorted, his sentiments calumniated, and plagiarism even was added to insult. I now publish the Notice in full, for the honour of the respected person who is the subject of it, and that of his honest friends who are included with him in the attacks upon his memory and his religion.

Thus the Preface. The Biographic Notice then proceeds: —

LOUIS CLAUDE DE SAINT-MARTIN, a learned and profound spiritualist, termed '*le Philosophe inconnu*,' was born of a noble family,

at Amboise, on the 18th January, 1743. He owed to the cares of a step-mother, the first elements of that tender and pious education, which as he said, made him ever after love God and man. At the college at Port-Levoy, to which he was sent at an early age, the book he liked the most was Abbadie's 'Art de se Connaître Soi-même'; to the reading of this book he attributed his subsequent disengagement from the things of this world. Being destined by his parents for the magistracy, he applied himself in his studies, rather to the natural bases of justice than to the rules of jurisprudence, the study of which was repugnant to him. As he felt that it would be his duty as a magistrate to give up all his time to his office, he preferred the army, in which, during peace, he would have leisure to pursue his meditations, and to study man. He entered as officer, at twenty-two years of age, the regiment of Foix, then in garrison at Bordeaux.

Notwithstanding his taste for spiritual philosophy, he fulfilled with great activity, the duties and requirements of the military service. He became acquainted with Martinez-Pasquales (v. 'Biog. Univ.'), chief of the sect called Martinezists, into which and under whose direction he was initiated, by formulas, rites, practices, and so-called theurgic operations. But this way of magical incantations did not satisfy the mind of our philosopher, and he frequently exclaimed, "*But, Master, is all this necessary to gain a knowledge of God?*" Nevertheless it was through this door, that he first entered the spiritual path.

The members of this school, took the Hebrew name of *Cohen* (Priests); its doctrines, which Martinez presented as a secret public instruction, *i.e.* which he had received by tradition, are to be found couched in the early writings of Saint-Martin, especially in his "Tableau Naturel des Rappports entre Dieu, l'Homme, et l'Univers."

After the death of Martinez, the school was transferred to Lyons. It was here that — armed with doctrines opposed to the *Encyclopédistes*, who were striving to propagate themselves, Saint-Martin — destined to combat atheistical philosophy, as he was one day to attack the strongholds of revolutionary materialism — published his first book. In combating the erroneous doctrines of a pretended philosophy of nature and history, he recalls man back to the Truth, founded upon the Principle of knowledge itself, and on the nature of intelligent being; but he makes use of the traditions of Scripture only as corroborative proofs, or enigmatically, in order not to repel

readers who were too much imbued with the prevalent theories of the *Baron d'Holbach*. This same school of Martinez-Pasquales, whose proceedings closed in 1778, was afterwards reopened in Paris, in the society of the G. P. or that of the *Philalèthes* — professing ostensibly the doctrines of Martinez and Swedenborg, but seeking less the Truth than the secret of the *philosophical work*. Saint-Martin was invited, in 1784, to the latter of these associations; but he refused to participate in the proceedings of its members, who seemed to him to speak and act only as freemasons, and not as real initiates, that is, as united to their Principle.

Saint-Martin willingly joined the meetings where the members honestly occupied themselves with exercises of solid virtue. The manifestations of an intellectual order, obtained by a sensible mediumship, in the Martinez *séances*, disclosed to him a science of *spirits*; the visions of Swedenborg, of a sentimental order, a science of *soul*. As to the phenomena of *somnambulist magnetism*, which he pursued at Lyons, he considered them as of an inferior order, but believed in them. In a conference he had with Bailly, one of the Commissioners appointed to report on the subject, in order to convince him of the existence of a magnetic power, where there could be no collusion on the part of the patient, he relates that he quoted certain operations made on horses treated by that process; when Bailly thus answered him, "But how do you know that horses do not think?"

A lover of everything that might lead him to the knowledge of a truth, especially in sciences which are subject to exact principles, the study of mathematics — in which Saint-Martin sought the spirit which might reveal to him the *science of numbers* — led to his intimacy with Lalande; but their views were too antipathetic, and it did not last long. Although he did not believe in Lalande's pretended atheism, he saw himself in danger of being drawn deeper and deeper into that system. Our philosopher agreed better with the principles of J. J. Rousseau, whom he had studied. He thought, like him, that men were naturally good; but by this "nature," he understood that which they had originally lost, and might recover again if they intended it; for he conceived that men are drawn away in the world more by vicious associations than by wickedness. In this he was not like Rousseau, whom he considered misanthropical from excessive sensibility, from looking at men not as they were, but as he wished them to be.

As for himself, on the contrary, he loved mankind, as being better than they seemed to be; and the charm of good society led him to think what social meetings might become, in a more perfect intimacy with our Principle. He acted in conformity with this sentiment. Instrumental music, country walks, and friendly conversations were the recreations of his spirit; and acts of kindness, those of his soul. He had nothing of his own while he had anything to give, and he was overpaid in happiness for all that he gave. He always found something to be gained in conversation. It was to his intimacy with persons of the highest rank (Marquis de Lusignan, Maréchal de Richelieu, Duc d'Orléans, Duchesse de Bourbon, Chevalier de Boufflers, &c.), who naturally found his spiritualism too elevated for the spirit of the age, that he said he owed the confirmation and development of his ideas on the principles of the great subjects he studied; being thus enabled to hold communion both with himself and with others, and those who were most free from prejudice. He travelled also with this view, like Pythagoras, to study man and nature, and compare the testimony of others with his own. To him might more truly be applied Jean-Jacques' motto: *Vitam impendere vero*. Devoted altogether to the search for Truth — the constant aim of all his studies and his works, Saint-Martin at last gave up the military service, that he might devote himself entirely to his subject, and to the sort of spiritual ministry to which he felt himself called.

It was at Strasburgh through the medium of his friend Madame Bœcklin, that he became acquainted with the works of the Teutonic theosopher, JACOB BÖHME, who in France was looked upon as a visionary; and, at an advanced age, he studied the German language, in order to read and translate into French, for his own use, the writings of this celebrated *illuminé*, which fully discovered to him what in the documents of his first masters he had obtained but a glimpse of. He ever afterwards regarded him as — the *GREATEST HUMAN LIGHT THAT HAD EVER APPEARED*. In the year 1787, Saint-Martin visited England, where he formed a friendship with the Ambassador Barthélémy, and where he became acquainted with the publications of WILLIAM LAW (who died in 1761), relating to Jacob Böhme's theosophy. In 1788 he made a journey to Rome, in company with Prince Galitzin, who used to M. Fortia d'Urban the following remarkable words, "I am really a man only since I have known Saint-Martin." On his return from his travels in Italy, Germany, and England, he could not avoid accepting the cross of the

order of Saint-Louis, of which he considered himself undeserving; though it was conferred upon him more on account of the nobility of his sentiments, than for actual services.

The revolution, in its varied phases, found Saint-Martin always the same, always going straight to his aim: *Justum et tenacem propositi virum*. Elevated by his principles above the consideration of birth and opinions, he did not emigrate; and, whilst holding in horror all the disorders and excesses, both of anarchy and despotism around him, he believed that good would arise out of the terrible visitation of the French Revolution, by the arrangement of Divine Providence; and thought he saw a great temporal instrument in the man who afterwards arose to suppress it. It was at the epoch of 1793, when even family feeling itself, as well as that of Society, seemed to be in dissolution, that Saint-Martin went to devote his care and render his last duties to his infirm and paralytic father. At the same time, notwithstanding the straits to which his very limited fortune now reduced him, he contributed, as one of its citizens, to the public wants of his *commune*. On his return to the capital, being comprehended in the decree of expulsion, issued 27 *Germinal*, an II., against nobles, he submitted, and left Paris.

Whilst other men were occupying themselves with the political interests which agitated Europe, Saint-Martin was corresponding on topics of an elevated and abstract character, though of importance from their influence on the destiny of nature and man,* with a member of the Sovereign Council of Berne. Living in solitude, separated from his acquaintances, in the midst of a sea of stormy passions, he called himself, in his isolation, the *Robinson Crusoe* of spirituality. He did not escape a *mandat d'arrêt*, on the occasion of some pretended religious conspiracy denounced to the revolutionary tribunal of justice. The 9th *Thermidor* saved him. His correspondence with the Swiss Baron, a natural and religious philosopher, who, inclined towards external sensible manifestations, questioned him on those matters, might have made him suspected; though the spiritual philosopher always called his friend back to the inward moral sense, and referred him to his dearly loved ΒΟΗΜΕ. They became greatly attached to each other, though they never met; they mutually exchanged portraits. . . .

* Which, for the chief part, forms the contents of the present volume.

As faithful in the discharge of his public duties, as he was in those of friendship, he served personally in the *Garde Nationale*. He informs us that he was on guard in 1794 at the Temple, when the son of Louis XVI. was confined there. Three years previously he had been included in the list of candidates for the appointment of Governor to the Dauphin. In May, 1794, when he was appointed to draw up the catalogue of the books of his *commune*, he was greatly interested by the discovery of *spiritual treasures* in 'La Vie de la Soeur Margu rite du Saint Sacrement.'

Towards the end of the same year, notwithstanding his nobility, which interdicted his residence in Paris, he was chosen by the district of Amboise, as one of the so-called pupils to the Normal Schools, intended to train masters for the public instruction. After having, like Socrates, consulted his *genius*, Saint-Martin accepted this mission, in the hope (said he) that, by God's assistance, he might — in the presence of two thousand hearers, animated with what he called the *spiritus mundi* — usefully display his character of religious spirituality, and combat successfully against the prevailing anti-social and materialistic philosophy. Summoned thus to the capital, he arrived there very opportunely to defend and develop the cause of the moral sense, against the professor of the physical sense, or analysis of the human understanding. The stone which he slung, as he himself expressed it, at the forehead of the analysis-philosophy, was not thrown in vain. — V. *Correspondence*, 19th March, 1795.

Having returned in peace and honour to his department, he took part, in 1795, in the first electoral assemblies; but he himself was never a member of any legislative body. Peace between France and Switzerland made his connection with Berne still more active. The correspondence between the two friends, became more than ever, an interchange of explanations on the text of ЯСОВ В НМЕ on the one side, and of Saint-Martin's doctrine on the other. The writings of our philosopher indeed require it, even where he appears least mystical, the flashes of light which break out in them, leaving a desire that he would express himself more openly.

In the midst of a revolution, in reference to which, he said in his spiritual language, that France had been visited the first, and very severely, because she was the most guilty, — he had the courage to advance principles very different from those which then obtained, although he gave the example of submission to the actual

order of things. In his 'Éclair sur l'Association humaine,' amongst others, he shows that the luminous basis of social order in the *theocratic* rule, is the only really legitimate one. But he nowise contemplated founding a sect. He always wrote anonymously as *le Philosophe inconnu*; and on giving his writings to his friends, he recommended to them secrecy. His object in rising and referring to God as the principle of all authority, was simply to recall all men — from the herdsman to the prince, to that unity of Principle, the law of which all would find within themselves, without need of referring to books, even to his own.

The interior spiritual *introversion*, by which man seeks to have opened in himself the knowledge of the Principle itself of all that is real — a view far higher than the mere rational intuition of Kant, is the idea which ultimately rules in our author's writings, even in those which are of the least serious character; under which he masked his philosophy, when the subject might otherwise have been exposed to desecration. . . .

The elevated views and sentiments which, at this period, caused him to admire the good German philosopher, extended to questions concerning natural order, of which he treated. Having been led to discover, under external visible nature, an interior invisible world which he conceived might be revealed through cultivation, to the intellectual and moral man, — according to his fertile conceptions no science need remain unknown to him. He followed the progress of discovery in every kind of knowledge, comparing the results with those he had taken from JACOB BÖHME and his own reflections. It was in thus penetrating an unknown world, that he composed and produced 'L'Esprit des Choses,' in which he tries to lift up a corner of the curtain, and to throw some light on a nature,* which, it appeared to him, had been openly unveiled, by Divine Inspiration, to JACOB BÖHME. . . .

Notwithstanding the extent of his knowledge, and the originality of his ideas, which led him to bring everything home to his spiritualism, Saint-Martin was admired for his good sense, and his simple

* Saint-Martin was not acquainted with the commentaries of Freher on Böhme's writings, in the English language, (but in MS.,) or he would have expressed himself as then having all that remained of theosophical light to aid him in his researches concerning the spiritual ground of the forms of material life. — *Note of ED.*

and amiable modesty. His endearing character and communicative spirit would, doubtless, have secured to him many partisans, but he did not seek to make proselytes; he wanted only friends for disciples — friends, not of his books only, but of each other. He kept a journal of his friendships; and as his translations of his *cher philosophe* were for provision for his old age, so he regarded his new friends as acquisitions, and esteemed himself rich in *rentes d'âmes*. To see his humble air and simple exterior — his profound knowledge, his extraordinary enlightenment, and his exalted virtues, would never be suspected. But the candour, the quiet of his conversation, and we may venture to say, the atmosphere of beneficence which seemed to be spread around him, manifested the sage — the new man, formed by sound philosophy and religion. . . .

It will be readily imagined that the hopes of a man, so earnest for all that was real, could but increase with his age. He accordingly tells us that, having entered his 60th year (in 1803), he was advancing towards the great joys which had been so long foreshadowed to him. . . . He had had warnings of a physical enemy, the same that had carried off his father; but he was far from being afflicted on this account, and he said Providence had always taken too much care of him to leave him cause for anything but thanksgiving. The country round Aunay, near Sceaux, where he possessed a friend, had always offered to him beauties of nature, which elevated his soul to their original; making him sigh like the old men of Israel, who, when they beheld the new temple, regretted the charms of the ancient one. A similar idea had accompanied him through the course of his years, and his desire was to retain it to the last.

He seemed to have a presentiment of his end. A conversation which he had wished to have with a profound mathematician on the *science of numbers* — the hidden sense of which continually occupied his mind, was brought about through the medium of the writer of this notice, with M. de Rossel. At its conclusion, he said: "I feel that I am going — Providence may call me — I am ready. The germs which I have endeavoured to sow will fructify. I leave to-morrow for the country residence of one of my friends. I thank Heaven for having granted me the last favour I had to ask." He then bade adieu to M. de Rossel, and pressed both our hands.

The day following, as he had said, he went to the country seat of Count Lenoir La-Roche, at that same Aunay which he loved so well. After a slight repast, when he had retired to his chamber,

he had an attack of apoplexy. Although his tongue was not free, he was able to make himself understood by his friends, who collected round him. Feeling that all human aid was useless, he exhorted those around him to place their trust in Providence, and live together like brethren in Gospel love. He then prayed in silence, and departed without a struggle, and without pain, on the 13th October, 1803.

Although Saint-Martin was already so extensively read, he was generally so little known in the world, that the public papers, in announcing his death, confounded him with his master, Martinez-Pasquales, who died at St. Domingo in 1779. Though the disciple may have passed for the head of a religious doctrine, his sentiments, as we have seen, were far from having been dictated by any private or exclusive view. The aim of all his discourses and writings was, on the contrary, to show that the way of truth would open itself to all true Christians by meditation and true devotion; not that Saint-Martin did not believe in the legitimacy of the Christian priesthood, as the author of 'Les Soirées de St. Petersbourg' has erroneously stated; but he thought that Christ's institution might be made effective anywhere, by a sincere faith in the power and merits of the Redeemer.

How then could a writer, professing a Christianity so indulgent, have incurred, on the other hand, the animadversions of pretended apostles of toleration and philanthropy? It was because his religion was neither political nor a pretence; it was because the light which emanated from his convictions, notwithstanding the clouds in which he seemed to veil himself, dimmed the glimmerings of philosophism. Saint-Martin wrote much, and his books develop gradually, with more and more force and distinctness, the religious character with which they are stamped. They have also been commented upon, and in part translated, but principally in the languages of the North of Europe.

We shall see by a general glance at the author's doctrines, every one of whose writings will present a particular aspect, that it is not surprising that minds carried away by passion, or given up to the errors of the senses, should not have understood or liked him. But it is reasonable to conclude that, as moral ideas and religious sentiment become simplified and purified by a more extended spiritual culture, the want will be felt of an *enlightened spiritual philosophy*, to oppose to the *materializing tendency of the natural sciences*—

which attributes faculties and functions to the physical organs, and makes passive and blind agents the principle of activity and intelligence.

The aim of Saint-Martin's works, is not only to explain Nature by Man, but to bring all our knowledge back to the Principle, — of which the human mind may become the centre. Nature, as it is fallen and divided in itself, and in man, preserves nevertheless in its laws, as man does in several of his faculties, a disposition to return to the original unity. In these respects, Nature puts itself in harmony with man, as man does with his Principle. Hence it follows that the *Nosce te ipsum* ought, in the idea of I, to include the rational I as well as the spiritual. This knowledge therefore, is not the theory of a type or *subject* of our ideas, such as Plato derives from the notion of an archetype, itself taken from ideas of unity and *object*. Descartes and Leibnitz descend also by a common idea, from the abstract to the sensible, but only after having risen from the subject to the object, the former by the way of *conception*, the latter by that of *perception*. Kant, without passing the limits of the sensible, separates the abstract object from the subject, and leaves it in the rank of the general notions of which his intuitive reason can give no account. According to Saint-Martin, man, taken as subject, neither conceives nor perceives simply the abstract object of his thought: he *receives* it, but from another source than that of sensible impressions. (V. *sequitur*, No. II.) Further, a man who introverts himself, and by his will makes abnegation of all created things, operates and obtains the intimate knowledge of the Principle of his thought and speech itself — that is, of his prototype, or the WORD, whose type and image, (or *objectum*,) he originally was. The Divine Being thus reveals himself to the spirit of man; and the knowledge of all that relates to ourselves and the nature of things is communicated at the same time. It is to this original nature, in which man was in harmony with his Principle, that he ought now to tend, by his work and desire, through the reunion of his will with that of the *réparateur*. Then the Divine image is produced again; the human soul is regenerated, the beauty of order is discovered; and the communion between God and man restored.

It will be seen from this view of the doctrine of Saint-Martin, that the *spiritualism*, the way of which was first opened to him by Pasquales, and afterwards made clear and smooth by ЯСОВ ВÖНМЕ, was no longer the mere science of spirits, but that of GOD. The

mystics of the middle ages, and those of Fénelon's school, by uniting themselves by recollection or contemplation to their Principle, according to the doctrine of their master, Rusbrochius, were absorbed in God through affection. Here the entrance is higher; it is not the faculty of affection only, it is the Divine intellectual faculty itself, which knows in itself its Principle, and through him, the pattern of that Nature which Malebranche saw, not actively in himself, but speculatively in God; and of which Saint-Martin discovers the type in his interior being, by an active and spiritual operation, which is the germ of all knowledge. It would appear to be towards this end, that the author's works tend in the order of their composition, marking progressively the route which he had taken in the course of his own experience.

I. *'Des Erreurs et de la Vérité, ou les Hommes rappelés au Principe universel de la Science, par un Philosophe inconnu.'* Edimbourg (Lyons), 1775. 8vo. — The author, who seldom followed his own will in writing, but rather the advice of friends, indignant at reading, in Boulanger, that religion sprang from the fright occasioned by the catastrophes of nature, wrote this book to show, as we have said, in the nature of man himself, the sensible knowledge of an *active intelligent Cause*, the real source of all allegories, mysteries, institutions, and laws. Whilst the Holbach school, through the medium of Voltaire, treated this book, which is sometimes enigmatical, as insane and absurd, and, nevertheless, wrote a "sequel" to it, the Bernese philosopher, struck with the truths which appeared under the veil, originated a correspondence with its author, whose work he considered as that of the deepest writer of the age. The pretended *'Suite des Erreurs et de la Vérité,'* &c. (Salomonopolis (Paris), 5784, in 8vo.), was declared by Saint-Martin to be a fraud, stained with the very vice of the false systems which he combated. In fact, the *'Philosophe inconnu'* had stated that the Will constituted the essential and fundamental faculty of man; and they had the hardihood to deny it, by asserting (p. 7) that the will is only a modification of the brain, by which man is disposed to put his organs in action. [Was not this work only a clever burlesque?]

II. *'Tableau Naturel des Rapports qui existent entre Dieu, l'Homme, et l'Univers: in two parts.'* Edimbourg (Lyons), 1782; in 8vo. — In this work, composed in Paris, on the advice of some friends, the author infers, from the superiority of man's faculties, and from his action on his organs of sense and his productions, that

the existence of nature, both general and particular, is also the production of creative powers superior to this result. Yet man is dependent on physical causes, the idea of which he acquires only by the impression they make on his organs. But he has, at the same time, notions of another kind, ideas of law and power, of order and unity, of wisdom and justice. Thus he is dependent on his intellectual and moral ideas, as well as on those received through his senses. Now, those do not come through his senses: they come, therefore, from some other source; from external faculties, which produce thoughts in him. But whence this dependence? From disorder produced by an inferior cause, opposing itself to the superior, and ceasing to be under its law. Man fell: and then, what existed as an immaterial principle, became *sensibilized* under material forms. Order and disorder became manifest. Nevertheless, everything tends to return to the unity out of which it proceeded. If, in consequence of this fall, man's moral and intellectual virtues and faculties have been divided, he ought, by renewing his will, and by his desire, to labour for the recovery of those he has lost. But his regeneration can be effected only by virtue of the Repairer's act, whose sacrifice took the place of the expiations which preceded the spiritual law. — Such is the plan of this important work: it is more closely logical in its course, more methodical, and more continuous than the first. Several parts marked by parentheses appear detached from, or less connected with the context; they rise from the enigmatical part of Martinez Pasquales' doctrine, where it is said, for instance, in the mysterious doctrine of numbers, that man was lost by going from 4 to 9, that is, from spirit to matter. But it is not by these purely allegorical figures that his doctrine must be judged. The two above-named works have appeared in German, with commentaries by an anonymous writer; 2 vols. 8vo., 1784.

III. *L'Homme de Désir*, Lyons, 1790, in 8vo, reviewed and frequently re-printed; a new edition, Mayence, 1802. — These are aspirations in the style of the Psalmist, in which the human soul presses towards its first estate, which the way of the Spirit can help it to recover, through Divine goodness. The author wrote *L'Homme de Désir* at the instigation of the religious philosopher Thieman, during his travels, when at Strasburg and London. Lavater, a clergyman at Zurich, in his *Journal Allemand* of December, 1790, highly eulogizes this work as one of the books he had most liked, though he acknowledges he could not quite penetrate to its grounds of doc-

trine. But Kirchberger, more familiar with the principles of the book, considered it as most rich in luminous thoughts: the author himself agreed that it here and there contained germs the properties of which he was ignorant of when they were sown there, and which opened themselves to him daily, since he had known Jacob Böhme.

IV. '*Ecce Homo*,' imprim. Cercle Social, 1792, in 12mo. — It was at Paris he wrote this little work, following (as he said) a lively inspiration he had received at Strasburg. Its object was to show, to what degree of abasement and infirmity man had fallen, and to cure him of his inclination for the marvellous of the lower sort, such as the modern *somnambule* and *spiritualism-phenomena*. He had especially in view the Duchess of Bourbon, his beloved friend, a model of virtue and piety, but who had given way to this inclination for the marvellous.

V. '*Le Nouvel Homme*.' Paris, *ibid.* 1792. 1 vol. 8vo. — Is rather an exhortation than a teaching. He wrote it at Strasburg, in 1790, on the advice of the Chevalier Silverhielm, formerly almoner to the King of Sweden, and nephew of Swedenborg. The fundamental idea of this work is, that man bears within him a kind of *text*, of which his whole life ought to be the development; because, said he, man's soul is, primitively, *a thought of God*: hence it follows that the way to renew ourselves by re-entering our true nature, is to think by our Principle, and to employ our thoughts as so many organs to work out this renovation. Notwithstanding the high source to which the author rose, he afterwards said, that he *would not have written this book, or would have written it differently, if he had then had knowledge of Jacob Böhme's works.*

VI. '*De l'Esprit des Choses, ou Coup-d'œil philosophique sur la Nature des Êtres, et sur l'Objet de leur Existence*'; with the epigram, '*Mens hominis rerum universalitatis speculum est.*' Paris, 1800. 2 vols. 8vo. — Our philosopher believed that there must be a reason for everything that exists, and that the inward eye of the observer was its judge. He thus considers Man as having, within him, a living mirror, which reflects everything to him, and leads him to seek to see and know all things: but this living mirror being itself a reflection of the Divinity, it is by this light that man acquires sound ideas and discovers the *eternal Nature* (*v. seq. X.*) spoken of by JACOB BÖHME. This work is, no doubt, the '*Révélation Naturelles*,' which the author projected in 1797, as he informed Kirchberger, and on which occasion the latter advised S. M. to suppress everything that

savoured of mystery. But what BÖHME, following his notions *à priori*, was able to sketch *en grand*, could Saint-Martin with all his knowledge develop in detail, so as to be always clear and intelligible? If 'L'Anthropologie,' a work which at present occupies one of his disciples, aided by all that modern science has been able to discover, embraced the principles applicable to the different branches of the science of Man, physical, moral, and intellectual, then, indeed, we should have a veritable 'Esprit des Choses.' [Query, what this work, its title, and if published?]

VII. '*Lettre à un Ami, ou Considérations politiques, philosophiques, et religieuses, sur la Révolution Française.*' Paris, 1795. — In the seventh year of the Revolution, and at the instance of one of his friends, he published his thoughts on the scene which was passing in the world. He regarded the French Revolution as that of human nature, and an image in miniature of the last Judgment, but in which things had to pass successively, beginning with France. — '*Éclair sur l'Association Humaine.*' Paris, 1797, in 8vo. — This 'Éclair' is like a view of the spirit, which discovers, in the principle of social order, the focus from whence issue Wisdom, Justice, and Power, without which no association can be durable, whether it be founded, with Helvetius, on the wants and foresight natural to man, or, with Rousseau, on a supposed general will, but which is particular, nevertheless, in man more or less vicious. — '*Réflexions d'un Observateur*' on the question proposed by the Institut: "What are the institutions best adapted for founding the morality of a people?" 1798. After passing in review the various means which may, more or less, tend to this end by connecting morals with politics, the *observateur* shows the insufficiency of these means, if the legislator himself do not ground his ethics upon the inmost foundations of our nature, for a government ought to be nothing else than the result of morals put in action. The author had treated, fifteen years previously, an analogous subject, which was propounded by the Academy of Berlin, *On the best way of recalling to reason people who are given over to errors or superstitions*, a question which he showed to be unresolvable by human means alone.

VIII. '*Discours en Réponse au Citoyen Garat, Professeur d'Entendement Humain aux Écoles Normales,*' on the existence of a moral sense, and the distinction between sensations and knowledge. This discourse, which was delivered at the close of a public conference, on 9 Ventose, an III. (27 February, 1795), is printed in the collec-

tion of the 'Ecoles Normales,' published in 1801 (tom. iii. des Débats). The discussion which took place between the professor and the pupil, says M. Tourlet, in his historical notice of Saint-Martin, "brought to light all his adversary's power, and the result was that the most abstract subject was sifted to the bottom," and, we will add, entirely to the advantage of the moral side. — 'Essai' relating to a question proposed by the Institut: *Déterminer l'influence des signes sur la formation des idées*, with the epigram: 'Nascuntur ideæ, fiunt signa' (1799), in 8vo. A passage, in which the professor had maintained the priority of signs over ideas, appears to have given rise to this question by the Institut, which supposes this priority, and to which the author replies no less victoriously, treating the question half theosophically, half academically. This 'Essai' is intercalated in the facetious allegory, '*Le Crocodile, ou la Guerre du Bien et du Mal, arrivée sous le règne de Louis XV.*, poëme epico-magique, en 102 chants,' &c., in prose and verse, 'œuvre posthume d'un amateur des choses cachées.' Paris (1799), 8vo.

IX. '*Le Ministère de l'Homme-esprit.*' Paris, 1802, in 8vo., 3 parts: of *Man*, of *Nature*, and of *the Word*. — The object of this book is to show how the Spirit-man (or man exercising a spiritual ministry) may improve and regenerate himself and others, by restoring the Logos (the *Word*) to man and nature. It is from this Word that Saint-Martin, full of the doctrine and sentiments of JACOB BÖHME, draws the life with which he here inspires his reasonings and his style. Yet this work, although plainer than those which preceded it, is still too far removed from men's thoughts to be fully comprehended and conceived. The great amelioration which our theosopher proposes, consists in the radical development of our *inmost* essence. All his writings rest, more or less, on this ground; but '*Le Ministère de l'Homme-esprit*' shows man how to work out in himself the work of the *Réparateur*, by sacrificing himself, after his example, to separate himself from the material kingdom, which is the organ of evil. The *new birth* of man *by the Gospel way*, in which Jacob Böhme, according to Saint-Martin, entered so deeply, and which he states is the simple key to the door of wisdom, (see his '*Book of True Repentance,*') being very preferable to the *quiet contemplative way* of some mystics, or the *sensible manifestations*, — produced either by the *exaltation of the soul*, as in Swedenborg, or by the *slumber of the bodily senses*, as in somnambule or trance magnetism.

X. 'Translations of the WORKS OF JACOB BÖHME,' namely: 1st. 'L'Aurore Naissante, or the Racine de la Philosophie,' &c., containing a description of nature in its origin, &c., translated from the German edition of Gichtel, 1682, by *le Philosophe inconnu*, with a Notice of Jacob Böhme. Paris, 1800, in 8vo. — This original nature, which BÖHME calls *eternal nature*, and of which ours must be an alteration, is not a nature without a *begetting*, since it is an emanation from a Principle, one and indivisible, which BÖHME, to make himself understood, considers as threefold in essence, and septenary in form or mode. So that it was incorrect to confound it, as well as its Cause, with the Substance-principle of Spinoza.

An abstract of the origin and consequences of the alteration of this Nature, according to BÖHME, given in 'Le Ministère de l'Homme-Esprit' (p. 28-31), shows how, by wishing to rule by his *own will*, in the first principle of Fire, instead of reigning by resignation and obedience, in the second of Light and Love, the *prévaricateur* ruined himself and all his hierarchy; and that he afterwards succeeded in drawing down in his fall the man who had been created to replace him, not only as a prince, but a saviour; and now, man having become thereby, so to speak, *fossilized* in a gross form, Divine love imparts into his soul a *seed* of himself, which, by the process and ever-operative action of Jesus Christ, as the life and *sun* of the moral world, might grow up again into original perfection. All this in general, is, no doubt, biblical; but in announcing the *forms* of nature, his descriptions of the different properties of Being might seem, partly, to be taken from qualities of the sensible order. Yet, notwithstanding the physical or chemical terms so frequently mixed up in the expression of his highest thoughts, BÖHME always meant them to be taken in an immaterial spiritual sense; and he took all these thoughts, which are the basis of his philosophy, from his own conceptions, without borrowing anything, as some have alleged of him, from Paracelsus.

Saint-Martin agrees, however, with P. Poiret, that the author is at once both sublime and obscure, and that his 'Aurora' particularly is a chaos, but that it contains all the germs which are developed in the 'Three Principles' and subsequent works, on which we shall remark but briefly.

2ndly. 'Les Trois Principes de l'Essence Divine.' Paris, 1802. 2 vols. 8vo. — This work, written seven years after the 'Aurora,' is much less confused; and it may be considered as a complete view

of the author's doctrine, except the further light and new explanations which his subsequent works present; but it is sufficient to give an idea of them; and the entire work would not satisfy those readers who would be unable to comprehend the same things repeated and explained, even to satiety, by the author himself.

3rdly. '*De la Triple Vie de l'Homme,*' edition revised by M. Gilbert. Paris, 1809, in 8vo. — It is on the manifestation of the origin, essence, and end of things, that, according to the 'Three Principles,' this *Threefold life* is established, comprising the external corporeal life, the life proper or inward life, and the divine life, in which the soul enters by a new birth, and penetrates into the Spirit of Christ.

4thly. '*Quarante Questions sur l'Ame,*' &c., followed by the '*Six Points,*' and the '*Neuf Textes,*' edition revised by the same. Paris, 1807, in 8vo. — These questions, which turn on the nature and properties of the soul, had been propounded to the author by an amateur of theosophy, one Dr. Balthazar Walter. The answers are announced as not being according to outward reason, but according to the spirit of understanding (the Divine wisdom), the principles of which the author had laid down fundamentally, and of which they are a recapitulation.

These translations form about a third of Böhme's works, two only of which had been translated previously, in antiquated language: 1st, The '*Signatura Rerum,*' printed at Frankfort, in 1664, under the title of 'The Temporal Mirror of Eternity'; the 2nd, at Berlin, 1722, in 12mo., with the title of 'The Way to Christ.'

XI. '*Ceuvres Posthumes de St. Martin,*' 2 vols. 8vo. Tours, 1807. — This collection embraces: 1st, A judicious selection of the '*Pensées de St. Martin,*' by M. Tournier; 2ndly, a Journal, commencing 1782, of his intimacies, conversations, &c., under the title, '*Portrait de Saint-Martin,*' by himself; 3rdly, several questions and fragments of literature, morals, and philosophy, amongst others, sundry morsels on 'Prophetic Poetry,' 'Admiration,' the 'Ways of Wisdom,' and the 'Laws of Divine Justice'; 4thly, some Poems, in which, as it may be supposed, the author cared more for the substance than the form; nevertheless, we find in the '*Cimetière d'Amboise,*' and especially in the lines, '*Sur l'Origine et la Destination de l'Homme,*' profound thoughts, expressed with feeling and energy; 5thly, and lastly, Meditations and Prayers, in which the man of desire is truly depicted, desiring to see his fellow-creatures seeking for true knowl-

edge, and pure joys of the spirit, in their own centre, and from thence ascending to the source of light and life, after which his own longings knew no intermission.

Such the tribute of respect paid to the memory of Saint-Martin twenty-two years after his decease, by his friend M. Gence. The 'Notice,' though not one of sound criticism, besides being itself mystical in parts, and hence difficult of familiar rendering, will afford a general insight into the character of Saint-Martin's spirit, and the nature of his publications. But, for an extensive historic notice on those topics, the reader is referred to the elaborate and critical memoir of St. Martin, published in Paris contemporaneously with the original of the present work, entitled—*Saint-Martin, 'Le Philosophe Inconnu,' sa Vie et ses Ecrits; d'après des Documents Inédits.* Par M. Matter, *Conseiller Honoraire de l'Université de France.* 8vo. Paris, 1862. It must be said however, that the author, a gentleman of the modern French school of literary art and criticism—as appears on the face of its journalism-reviews and romances, whilst displaying great ability and perspicuity in the collection and arrangement of his notices, treats his subject throughout as manifestly an utter stranger to the true sentiment of it, and with too evident an affectation of patronage, withal professing great respect for the amiability of his protégé. Surely, such is not the tone and spirit in which, a life so earnest in its research after truth, so serious and devout towards God, and so innocent and benevolent towards mankind—as was that of Saint-Martin, should be discussed, and paraded before the public? The work in question, however, will have its uses for the reflective reader, as taken in connection with the present publication.

Baron Kirchberger von Liebestorf, the name of the other correspondent of this work, was a patrician of Berne, in Switzerland, Member of the Grand Council, and of numerous permanent Committees of Government. For our present purpose in regard to the reader, he may be briefly described as a Christian gentleman and Protestant, of a devout and inquisitive turn of mind, who had made himself conversant with the facts and phenomena of 'animal magnetism,' mesmerism, and spiritism, which were at that time engaging attention in the chief cities of the Continent, in which he felt himself profoundly interested. — For, notwithstanding the modern "spiritualism," as it improperly styles itself in this country, is considered by some to be a recent Yankee discovery, or novelty of the last twenty years, the spirit-manifestations, so termed, of the period here referred to, far exceeded in strangeness, and interest to the educated classes of society, those which are ordinarily reported in the spiritism publications of the present day. — The Baron, then, being of an ingenious turn, was much impressed in favour of these physical manifestations of *intellectuo-spiritual* powers, and was ever on the lookout for some clue to the nature of those laws under which they existed or took place. And, though fully convinced of the established verities of the received orthodox Christianity of all ages — by their natural efficacy in effecting the moral and universal renovation of man's being, thus proving themselves to be the true *religion of nature*; yet here in these manifestations or phenomena, nature of some kind was vocal, though her dicta, bizarre and confounding, seemed perpetually to come in collision with the indubitable verities and doctrines of orthodox theology. On the look-out then, in this perplexity,

for advancing light, and unable and unwilling to abandon these material facts of *intellectuo-spiritism* — for he was hoping to find the means of turning them to valuable account, he, the Baron, in this state of mind as it appears, met with some of Saint-Martin's earlier works, and thereupon he sought out the author, whence ensued the present correspondence.

In the 'Life of Jung Stilling,' vol. iii., English translation, we find the following reference to Saint-Martin, which, as suitable to our purpose, we present to the reader's notice in this place. It is contained in a letter written to Stilling by the Countess of W., dated Feb. 1806, and proceeds thus: — "As it might be interesting to brother Jung to learn something more of the celebrated, but so frequently misunderstood *Saint-Martin*, I will subjoin a few particulars respecting him.

"In the year 1785 I was in Paris, at the same time as the late Duchess of Würtemberg and her son, Prince Eugene. The latter, who at that time belonged in sincerity to the Saviour, made me acquainted with Saint-Martin. I found him a man of about thirty years of age, of a friendly, open, pleasing countenance, in blooming health, cheerful and active, but modest and gentle. In his youthful years, his father, a strict old country nobleman, would have had him join the army; but the young man *had accidentally become acquainted with an aged individual, whose name he did not mention to me, who instructed him in many things, left him at his decease important documents, and became the cause of his thorough awakening.* From that time he believed himself destined to lead souls to the Saviour, refused to enter into military service, and by this means enraged his

father against him so violently, that he entirely renounced him. After that, he went for a long time from place to place; and wrote his works, 'Des Erreurs et de la Vérité,' and 'Dieu, l'Homme, et la Nature,' &c. &c., which he *begged me never to read, because he had written them only for those who had erred in a peculiar manner from the truth, and therefore (as he then thought), must be brought back again to the truth in a mystic way, one which is little known!* He lived upon a small sum of money, for he said he thought himself rich when he had a louis-d'or in his pocket. He earnestly besought the Saviour to give his father to him. The latter fell mortally ill. Saint-Martin hastened to him, attended upon and comforted him, preached the Gospel to him, and he expired, as a reconciled sinner, gratefully in his arms. His friends often begged him to live with them, but he always refused, in order that he might the better pursue his vocation. At the time of the Revolution, he at length yielded to the Duchess of Bourbon, and accepted an apartment in her hotel. He afterwards translated into French, Jacob Böhme's Writings. The Duchess wrote to me from Spain, that she was in constant correspondence with him, and that he continued faithful to the Saviour. Two years ago, she informed me of his decease.

"Saint-Martin was wholly composed of love, tolerance, and kindness. *'Let us accumulate prayers (said he often), we cannot pray enough.'* He was, at least outwardly, quite a Catholic. He believed that the mother of our Lord is so intimately united with him in heaven, that he who prays to her, adores her son at the same time. He spoke much of guardian angels; this was a subject of great importance to

him. In other respects, it did not appear as if he concerned himself in the least, that I did not belong to the Romish Church. He only exhorted me to love the Saviour, to be faithful to Him, and to pray even for him, as he said. He had great abilities, and when obliged to be in the world, was a pleasant and highly-polished companion, but always gentle, serious, and more taciturn than talkative. He laid no stress on intercourse with spirits: *'What can I learn from them (said he) which the Scriptures have not already told me, and mysteries which I ought not to know?'* However, it seemed to me, as if he did not intend to discredit the possibility and reality of such intercourse. . . .”

Here we find stated by Saint-Martin himself, the object of his earlier writings, and their character. The individual referred to, from whom the light was received, to which his first awakening is attributed in this letter, was the famous Martinez-Pasquales, of whom particulars at length may be seen in Mons. Matter's 'Memoir of Saint-Martin,' before mentioned. He was a theurgist, and practised magical arts of spiritual intercourse. But when Saint-Martin was led into the true light of theosophy and the Gospel, he then perceived the dim twilight or practical blindness of all his former conceptions of the means or media of spiritual renovation, and of course the vanity of all his labours to such ends, and accordingly advises his best friends not to read his earlier writings: which yet may be said to comprise all except his two last works, 'L'Esprit des Choses' and 'Le Ministère de l'Homme-esprit,' the books he wrote after making the acquaintance of БÖHMЕ and theosophical literature.

In the Memoir in question, as well as in the correspondence of the present work, it will be seen how Saint-Martin

was led out of all the Theurgy, Spiritism, Swedenborgianism, and other *phenomenal mistifications* and mockeries, of the astral* mixed powers of the superficialities of intellectual spiritual nature, (awakened into action by men's false magical seeking), into the simplicity and purity of theosophic or Gospel light, — as indeed the highest wisdom on his part, in order to the attainment, if desired, of the greatest 'magistry' over *the spirits* and powers of the astral nature. He saw, that all the powers and virtues of the periphery, absolutely depend upon the centre, and that the centre lay in himself, ready to be opened in answer to his right faith, right desire and right practice. What he wanted, as the '*one thing needful*,' was God — God, we say; not any creature, or circle of creatures, however exalted, but God — the *one only good*, pure, holy, joyous, satisfying *life* of minds; whose *abyssal* seat or fountain-ground, is within the centre of the soul, or soulish-life, as it is within the centre of the eternal nature itself; both of which were equally created to be his "holy habitation," or kingdom of heaven. For, as God, by his eternal Will, in the efflowing Word of his *abyssal* mind, eternally generates the centre of nature, (the *ground* of all intellectual, spiritual being), as a mere *desire* or *want-life*; and eternally satisfies, glorifies and rejoices such posited *desirous want*, or *mere life* of nature, by imparting to it himself, the fulness and riches of his own ineffable, glorious, holy, personal essence; so is he ever doing or ready to do the same thing to the soulish *life* of man also, (itself being the *same* mere desirous-want), when not *resisted* by man's self-will, — by his refusing, or failing to conform the motion or

* v. *Theosophical Transactions*, 4to, 1697, pp. 188-193.

efflux of his soul's life, and the subsequent dependent agencies of his being, (which latter, though now so disordered and unruly, he is yet able by *grace* to subject), to the law and order of the eternal nature, — as we find practically illustrated in the example of Jesus Christ, and taught in his precepts and counsels. — For, indeed, man's life, by his creation, (Gen. ii. 7), was the conception and expression, or posit in a form, of the *outbreathing* or outspeaking Word of the pregnant mind of the Divine Wisdom, therefore qualified to again re-express that same informed *powerful* Word; it was the object or reflex image of the Divine Will, — man being thus graduated, by his original, his birth, and his person, (for his exterior vestment or body, was the pure mundane electric element, or solar quintessence), in order to be the virtual vicegerent, and medium of Divine rule and government, to the whole astral, elementary nature, with all its creatures, *spiritual* and material. To which glorious birth-right-prerogatives, man is again restored in Christ . . . but which *entire subject*, with the *final cause* of the creation of *man*, and of this strangely constituted, enigmatical *universe* — of material globes, with their fixed, and circular, and elliptical motions, and their frigid lunar, and burning earthly volcanoes, etc., must be left for elucidation to another place. — According, then, to the theosophic and pure Gospel science involved in these ideas, originally deducible from the principles of BÖHME, and LAW, and subsequent intellectual discoveries, Saint-Martin — under such enlightening, sought directly that which he wanted, (as briefly set forth in the 'Appendix' to B.'s 'De Electione Gratiaë'), and having found it, though as yet but an incipient birth, his eyes were opened (as we have already remarked), to see the vanity of all his

former views and efforts respecting *saving truth*, and the placing mankind *en rapport* with it.

And here, in passing, we may just allude to the boasted pretences of "modern spiritualism" — which *seldom* elicits anything more lofty in intelligence than answers, as it were, from intellectual elephants, or 'learned pigs,' and then only after much obsequious coaxing, — that it is a divine institution or dispensation, to prove the being of God and the immortality of the soul, and as such has worked wonders of conversion, "far beyond all the evangelical labours of all the churches of Christianity put together, from their first institution down to the present time." But, without inquiry into the real character of these alleged "conversions," examined under the light of the *Gospel*, — for a mere alteration of an opinion makes a man no more a disciple of Jesus Christ, and regenerate child of heaven, than his wearing a new hat, — we would simply reply, that the *being of God* and the *immortality of the soul*, are truths which no more require a revelation from heaven for their proof to rational intellects, than a revelation is required from "the sperrits" to prove that we are flesh and blood, and have hunger and thirst after earthly nourishment. For are not the thoughts, the *cares*, the *fears*, the *hopes*, the *expectations*, about God and eternal things, as great a proof of an eternal life within us, as the *desires* and *appetites* peculiar to our animal nature, are a proof to us of our present degraded bestial life and mortal form of existence?

The result, however, of the correspondence between the Baron and Saint-Martin was, that the former, like the latter, though still retaining his predilection for physical manifestations, was led out of the confused twilight of the astral men-

tal philosophies, in which he had previously stood, into the advancing clear day of true theosophy and the Gospel life.

The Translator and Editor begs to state, that he is indebted for the *foregoing introductory remarks* to a friend, who first called his attention to the French original of the present work, and who lent him the original of Gence's 'Biographical Notice,' and from whom also he received the Extracts composing the APPENDIX to this work. He would, however, just recall attention to Saint-Martin's advice to the Countess W. (in the letter quoted above), "not to read his earlier works, as they were written for a peculiar class." The Countess W. was of the number of those alluded to by the author of the 'Serious Call,' and of the 'Way to Divine Knowledge,' in the quotation below, — a simple-minded Christian believer, who might, by such study, have run the risk of unnecessarily disturbing her mind — with what, in fact, was never intended for such characters. Saint-Martin wrote for the rationalists and materialists, who had possession of the literary world in France, who made ridicule of the Gospel, and who, indeed, were unqualified to hear its acceptable sounds; at least, he wrote for the really thoughtful amongst them, whose pride of reason had not yet utterly shut up the understanding of the heart. — Are there not in the present day in this country, many of a similar character of mind? To whom this work, with its references, may prove acceptable, and to whom it is now humbly tendered for perusal.

In the execution of his task, the Translator is conscious

of many defects and shortcomings. To do justice to such a work, would require literary powers of a higher order than he can pretend to, and a more practised pen would have fashioned its English dress in a much more pleasing style. But he feels confident that the thoughtful reader — who cares for the substance, will excuse the imperfections of the style.

As a suitable close to this preface, the Editor thinks he cannot do better than offer the following extract from that luminous treatise of the celebrated William Law, entitled the 'Way to Divine Knowledge' — it being a dissertation on the nature and end of the Writings of JACOB BÖHME (as a revelation of the *mystery* of the two lives of nature and grace in man, with *their respective forces, or powers of operation*), and on the right manner of studying those writings.

Law thus concludes his discourse: — "If I knew (says he) of any person who stood in the faith and simplicity of the first Christians, whose soul was dead to the earthly nature, seeking only light, life, and salvation from God the Father, Son, and Holy Ghost, living and dwelling in him, redeeming and sanctifying his whole body, soul, and spirit — to such a one I could freely say, *this 'mystery' was needless*, as having all that, already, which this mystery would do for him. And this may pass for a good reason why this 'mystery' was not opened by God in the first ages of the church; since there was no occasion for it. But seeing a worldly spirituality has a Babel religion of its own in every corner of Christendom, built upon some rational interpretation of the letter of Scripture, how adorable is the goodness of God in vouchsafing in these last ages of the world such a remedy (*viz. the opening the ground and mystery of all things*) as is suitable to the

distressed and confused state of religion in the world; and how easy is it also to see the greatest reasons why this remedy was not afforded sooner! For as true faith did not want it, and learned reason, whilst pleased with itself, could not be in a condition to receive it, so it was highly suitable to the goodness and wisdom of God not to give forth this 'mystery' till reason, or earthly wisdom, had made shipwreck of faith, and stood in its last and highest state of distress, perplexity, and confusion, when the want of it would be felt.

"Let not, therefore, the genuine, plain, simple Christian, who is happy and blessed in the simplicity of *Gospel faith*, take offence at this 'mystery,' because he has no need of it; neither let the orthodox divine reject this 'mystery' as heretical, because it opens a ground of Man and the Divine mysteries, not known or found in the primitive writers. He should rather thankfully receive it with open arms, as having and being the very thing which the distressed divided state of the church now so greatly wants. . . . Let no one, therefore, take offence at the opening of this 'mystery,' as if it brought anything new into religion; for it has nothing new in it, but only sets *every article of the old Christian faith upon its true ground*, and in such a degree of light, as, when seen, is irresistible. It disturbs no one who is in possession of the truth, because it points at nothing, drives at nothing but to the *opening the heavenly life in the soul*. The 'mystery' only shows you that the whole *system of the universe* saith the *same thing* that the Gospel does, in the plainest language; and to be a true student or disciple of the 'mystery' is to be a true disciple of Christ. . . ."

The Editor has just to observe, in conclusion, that the French edition of this 'Correspondence' contains parts of

five more letters, down to 7th November, 1797, which are omitted in this translation, as of inferior interest. Numerous and lengthy discussions about the meaning of German words or passages in Böhme, and, occasionally, other merely incidental matter, all which would have increased the size of the volume without being of any present interest, have also been omitted throughout. — The references to Böhme's Works, in the 'Correspondence,' are to the German edition of 1682, from which the English version differs, in the arrangement of its paragraphs.

P. S. The Editor takes this opportunity of stating that he is now engaged in the translation of 'Le Ministère de l'Homme-Esprit,' which has been justly styled Saint-Martin's crowning work, and, in due time, hopes to be able to present it, as a companion to the present volume.

Topsham, 1863.

THEOSOPHIC CORRESPONDENCE.

LETTER I. — (*From KIRCHBERGER.*)

SIR,

Berne, 22nd May, 1792.

Do not be surprised at receiving a letter from one unknown to you; your writings and your personal worth, to which I am not altogether a stranger, have made me take up my pen.

Whilst most thinkers are busy with the interests which are now agitating the nations, I employ my leisure hours in the study of truths which influence the happiness of men more directly than political revolutions; objects which enlarge the sphere of human knowledge, show us how little we hitherto know, and how important those things are which we have yet to learn.

I will declare to you, Sir, with Swiss frankness and sincerity, that the most eminent writer, in my eyes, and most profound of his age, is the author of '*Des Erreurs et de la Vérité*,' and that to correspond with him would be to me one of the greatest satisfactions of my life.

In that work, Sir, you have covered some important truths with a veil, that they might not be exposed to profanation by such as are of perverse hearts, and whose eyes are fascinated by vulgar prejudices, or the sophistries of so-called philosophers; but I feel assured that the author of '*Des Erreurs et de la Vérité*' will not refuse to enlighten those who

seek the truth in good faith, and that, like our Great Example, he wishes to spread abroad the light as much as possible. Every page of that admirable work breathes benevolence, and that benevolence is my guaranty.

I think I have guessed the meaning conveyed under your denomination of "*the active and intelligent Cause*" in the above-named work; I believe I have likewise understood the acceptation of the word "*virtues*" in your "Tableau Naturel"; I have no doubts left on these points; I take the active cause to be the Truth, *par excellence*; and, if any one asks, with Pilate — *Quid est veritas?* — I will tell him to transpose the letters contained in his question, and he will find the answer: *Est vir qui adest*. But it is the physical acquaintance with this active intelligent Cause, a knowledge free from any kind of illusion, which seems to me to be the grand knot of the work 'Des Erreurs'; — a knowledge, I repeat, which must not be liable to any illusion whatever, to which the internal sense itself may be sometimes; because our senses and imaginations often speak so loudly, and our sentiments may sometimes be so multiplied, especially in the whirlpools of business, that we are not always in condition to hear the voice of truth. Yet, nothing can be more important than to know it with some certainty, for, "if this active and intelligent Cause could never be known sensibly by man, he could never be sure of having found the right way, or of being in possession of the true religion; since it is this Cause that must do all the work and declare everything, man must therefore be able to have the certainty we speak of, and it must not be from man that he gets it; this Cause itself must clearly offer to the understanding and the eyes of man the testimony of its approval; in short, if man is liable to be deceived by

men, he must have the means of not deceiving himself, and he must have within his reach a resource from which he may look for certain help." On this essential point more light would be beyond price to me. How are we to arrive with certainty at this physical knowledge of the active and intelligent Cause? Are the *virtues* of the 'Tableau Naturel' our helpers thereto? and how are we to have physical knowledge of these virtues themselves? Whatever you may think proper to communicate to me, on these questions, I should accept with gratitude and respect, for the highest motives alone can induce you to take the trouble to answer them.

I venture to ask another favour, viz., that you would tell me what books you have published, such as express your sentiments without alloy?

You see, Sir, with what confidence I address you; and, hoping for a reply from you, which I shall greatly value,

I am, &c.,

KIRCHBERGER, BARON DE LIEBESTORF,
Member of the Sovereign Council of the
Republic of Berne.

LETTER II. — (*From* ST. MARTIN.)

SIR,

Paris, 8th June, 1792.

I will not stay to thank you, on my own account, for all the flattering expressions of your kind letter of 22nd ultimo; I will forget myself, and think only of giving thanks to the Author of all wisdom, who has permitted your soul to feel

the need of approximation towards this fountain of all our happiness.

I see you have caught the exact meaning of the "active and intelligent Cause," and that of the word "virtues," and I believe that therein lies the radical germ of all knowledge; as to the fruits which ought to follow, they can be born only in accordance with the precise laws of vegetation, in which we are compelled to participate since the fall; and these fruits can be known only as they thus come into existence. You appear too enlightened not to know that the soul of man is the soil in which this germ is sown, and in which, consequently, all the fruits must show themselves. Follow up St. Paul's comparison (1 Cor. c. xv.) between spiritual and corporeal vegetation, and you will see clearly the truth of those words of our Saviour: "Except a man be born again he cannot see the kingdom of God." (John iii. 3.) Add only, that this new birth, of which our Saviour speaks, may be effected during our life, whilst St. Paul speaks only of the last resurrection. This is the work we ought all to work at; and if it be laborious, it also is full of the consolations of help given when we courageously and resolutely undertake it. Independently of the chief gardener who sows in us, there are many others who water and prune the tree to help its growth, always under the eye of Divine Wisdom, with the view to ornament His gardens, like all other husbandmen, but who can adorn them only with us, because we are His finest flowers.

I understand clearly that it is as to the nature of these gardeners that your question falls, and your uncertainty as to knowing how to discern them; but, let us not forget the gentle order of progression. Let us begin by making a prof-

itable use of our smallest inclinations towards virtue, faith, prayer, and work, which have been given to us; these will attract others, which will, moreover, bring their light with them, and so on to the fulness of the measure of each, — and we shall see that the only reason for men's uneasiness and disquiet is, that they always overleap the periods of their vegetation; whilst, if they devoted themselves, prudently and resolutely, to the epoch and degree in which they are at the time, the march would seem natural and easy to them, and they would see answers come up of themselves alongside of their questions.

Be not therefore surprised, dear Sir, that I cannot send you any more positive light on an object which consists solely in exercise and experience. I should deceive you if I offered you more; I should deceive myself and offend Him, whom I glory in proclaiming as the only Master we should have, the only one we should follow.

You desire, Sir, to know what other works have come from the pen that wrote 'Des Erreurs et de la Vérité'; they are, hitherto, 'Le Tableau Naturel,' printed in 1782, and 'L'Homme de Désirs,' printed two years ago. The edition was few in number, and there are none left; but I learn that a publisher of the name of Grabit, of Lyons, has just issued a reprint on his own account. Besides these there are now in the press two works from the same pen; one called 'Ecce Homo,' the object of which is to forewarn people against the wonders and the prophecies of the time; it is a small volume in 12mo.: the title of the other is 'Le Nouvel Homme,' a much larger work, the aim of which is to describe what we should expect in regeneration; it is one volume 8vo. This last has large and direct relation to the object in which you

are interested, and on which I have briefly given you my ideas above. Both works are being printed in Paris ('Cercle Social,' rue Théâtre Français). I have nothing whatever to do with the costs of this undertaking; I will have no part in any profit, should there be any; I leave all to the publisher, who by his advances has made himself the legitimate owner. Thus, if it is your intention to procure them, you know where to address yourself. 'L'Ecce Homo' will be printed in a month, 'Le Nouvel Homme' not before two or three. This 'Nouvel Homme' was written nearly two years ago. I should not have written it, or I should have written it differently, if I had then had the acquaintance I have since formed of the works of Jacob Böhme,* a German author of whom you cannot be ignorant. I am no longer young, being near my fiftieth year; and at this advanced age I have begun to learn the little German I know, solely to read this incomparable author. Within the last few months I have procured an English translation of most of his works, that language being rather more familiar to me. I frankly acknowledge, Sir, that I am not worthy to untie the shoe-strings of that wonderful man, whom I look upon as the greatest light that has appeared on the earth since Him who is the Light himself. As his language can hardly be foreign to you, although it is far from clear, I exhort you, if you have time, to dive into this abyss of knowledge and profound truths, and you will thereby see how true and sincere is the interest I take in your progress. There are two points of his doctrine on which I do not yet clearly feel my position; but I do not pass sentence till I am initiated in the depth of his principles.

*Sometimes spelled Behmen, but the above is the correct name. — *Tr.*

If you do me the honour to write me, Sir, you may address your letters care of the Duchess of Bourbon, Paris; but I beg you will always suppress the title of author.

I remain, &c.,

SAINT MARTIN.

LETTER III. — (*From K.*)

Morat, Canton de Berne,
30th June, 1792.

SIR,

The receipt of your kind letter of 8th inst. has given me the liveliest pleasure. The advice it contains, and the hope you give me of a continued correspondence, call for my sincerest acknowledgments. I believe that there are middle and subaltern situations in which hints and advice may be of the greatest use, just like the writings of the elect, as secondary instruments chosen by Providence for men's advancement. For all that, you may be persuaded that I shall always respect your motives, if you should have any, for not yet giving me the solution of questions I may put to you. There are, for instance, many important points in the 17th and 19th sections of the 'Tableau Naturel,' on which, with your permission, I shall some day take the liberty to ask you sundry questions; but I beg you will not allow them to interrupt our correspondence: your simple silence on these points will be a sufficient answer, and will not prevent the rest of your letter being of great price to me.

The note of the works of your pen has interested me. I shall be impatient to receive the 'Ecce Homo' and the

'Nouvel Homme,' for which I have written to the publishers. I shall go to Berne soon, to try to find the works of Jacob Böhme. Your speaking so well of him will make me read them carefully. His language is my mother tongue; and I hope I shall find the needful leisure to read him with attention during my sojourn of some months here in the country. I only once saw his works, accidentally, in my youth, without understanding them, but also without prejudging them.

Before I took part in the business of public life, I employed some of my time in the study of nature; and from this natural picture I learned that the physical phenomena may sometimes serve as types to intellectual truths. I will relate two such observations; they will serve, at least, to show you the ideas I formed of man's regeneration, on which I beg you will favour me with your judgment.

When we would unite two substances which are naturally too far apart to unite, we must add a third which has affinity, or analogy, with both. Thus, if we would unite oil and water, we must add a fixed alkali, when the water and oil will combine intimately. This fact appears to be the type of the *intermediate agents*: these agents must participate in and assimilate to the nature of the beings they have to unite. The chief, the most sublime, and in one sense unique, intermediate agent, is the active and intelligent Cause. (1. Tim. ii. 5.)

I believe, further (and my belief is founded, not only on the analogy of nature, but on the Holy Scripture itself), that Divine Wisdom employs also agents or *virtues* to make His Verb, or Word, sensible within us. One of the most striking passages on this point is the 20th verse of the 103rd Psalm.

This doctrine of intermediate agents is, in my judgment,

remarkably well treated in the 'Tableau Naturel,' and also, but not so much in detail, in the works of a French lady, who, during her life, was cruelly persecuted, ridiculed, and calumniated, for having been the friend of M. de Fénélon, the Archbishop of Cambray, whose uprightness and talents wounded the ambition of Madame de Maintenon and the amour-propre of M. de Maux. This extraordinary woman said some wonderful things on the *virtues*, in the 8th volume of her 'Explanation of the New Testament,' p. 114, a work but little known.

How necessary the action of Agents or Virtues is, to prepare our souls for a total union with the Verb, is, I think, very well proved by a passage in Malachi iii. 1; also by Hebrews i. 14, and by the 12th verse of Psalm xc., our version. But I believe it is principally on our bodies that they exercise their powers; for, if they act on our minds, it is owing to the union of the soul and body that they can also produce, in those souls which are united with them, effects favourable to the efficient work of grace; some by furnishing us with thoughts, others by making their presence felt in our hearts, physically, by an agreeable sensation, a gentle warmth, which brings calm and tranquillity to our souls. Some people call this sensation the sentiment of God's presence; I think they would do better to call it the sentiment of the presence of intermediate agents doing the will of God. I believe we always perceive this reaction of the Virtues whenever we seek the Verb, not outside of us, but within, looking with intelligence at the temple in which He dwells. (John xiv. 20, 1 Cor. vi. 19.) I believe that, with time, and maintaining this adhesion to the Verb, we may, with the aid of these same Virtues, pass beyond the sensation of this per-

ceptible presence, and be united to the Verb itself. (1 Cor. vi. 17.) I believe also that, during the moments of perceptible presence, we should be unable to do anything displeasing to the active and intelligent Cause, and that this exercise procures for us the nourishment of our souls, which comes to us through the channel of the Virtues. To facilitate as much as possible our union with the intermediate Agents who are our friends, helps, and guides, I believe we require a great degree of purity of body and imagination, a separation from everything that might tend to degrade our organism, a great sobriety, physically and morally, such as every man of sense would make habitual with him; whilst, on the other hand, a prudent use of the things of nature probably enlarges our faculties rather than otherwise. For instance, breathing the pure, vital, dephlogisticated air which exhales from the leaves of a tree at sunrise, animates us; besides, I have always thought that the natural elementary light might perhaps become the envelope of beneficent Agents, in some of their manifestations; but on this I speak with hesitation. You will, if you think proper, give me your opinion on the matter. Besides these physical considerations, there are habitual qualities of the soul which make up the disposition most essential for entering into relationship with the beneficent beings who, since man's fall, have become so necessary for his restoration. First of all, a profound self-annihilation before the Being of beings, seems to me necessary; retaining no will but His, surrendering ourselves to Him with a resignation without limit, a confidence without bounds; having but one only, unique, inextinguishable desire, that of surmounting every obstacle between ourselves and the light.

You see, Sir, I make to you my profession of faith, giving you my ideas about the way we have to travel to reach our grand aim; your experience, which must have shown you all the dangers of the way, your sentiments, and your desire to extend the kingdom of our Chief, assure me that you will not withhold the knowledge of them from me; and I shall value every letter from you as a favour.

I reserve for another letter (this being already too long) a second observation on elementary nature, which forms a still more striking type, for an opposite effect, namely, for dividing what is united, and may apply to the separation of man from the zero in which he is shut up.

Hoping for a line from you, permit me to say that my soul feels drawn towards yours, and that I shall ever be full of the highest feeling of esteem for you.

LETTER IV. — (*From S. M.*)

Paris, 12th July, 1792.

No doubt, Sir, there are intermediate degrees in which books and advice are useful; but they are so only to discover the country we knew not of: our course afterwards is left to our own efforts and experience. I will do all in my power to answer your inquiries, and, if I use any reserve, it will only be for your good. I have no copy here of the 'Tableau Naturel'; have therefore the goodness to quote, in full, the passages on which you ask for explanations.

I am very glad you have studied the natural sciences: it is an excellent introduction to the great truths; it is through

them they transpire; besides, these natural sciences accustom the mind to a justness and precision of the greatest importance in the higher pursuits, which, owing to our wide separation from them here below, leave us liable to injurious mistakes. Your law of chemical affinity is an universal law which you have too well comprehended to require further development from me: Nature, Spirit, the Repairer, these are the fixed alkalis given to us for our re-union with God; for, our first crime turned us into a substance very heterogeneous to the supreme principle. I believe, with you, Sir, that Divine Wisdom makes use of agents and virtues to make His Verb audible within us. It is said that Madame Guyon, of whom you speak, has written very well on this point; I have not read her myself. You think they act chiefly on our bodies; some of them are appointed to this, but their work stops there, and ought to be restricted to the preservation and support of our form, to which we may greatly contribute by a wise physical and moral regimen; but we must not repose too much in them; there are neighbours of theirs who also act on this region, who seek nothing better than that we should give them our confidence, which we are too ready to do on account of the external assistance they procure for us, or rather, more commonly, only promise to us. I thus look upon all that regards these external ways as only preludes to our work, for, as our being is central, it ought to find every needful succour in the centre in which it was born.

I will not conceal from you that I formerly walked in this fruitful external way, and by it the door of the career was opened to me. My leader therein was a man of very active virtues, and most of those who followed him, with myself, received confirmations thereby which may have been use-

ful to our instruction and development. Nevertheless, I, at all times, felt so strong an inclination to the intimate secret way, that this external one never further seduced me, even in my youth; for, at the age of twenty-three, I had been initiated into all those things; so that, in the midst of what was so attractive to others, in the midst of means and formulas and preparatives of all sorts, in which we were trained, I, more than once, exclaimed to our master, "Can all this be needed to find God?" and the proof that it was all a mere substitution was that the master answered, "We must even be content with what we have."

Without, therefore, wishing to depreciate the help we may gather from all that surrounds us, everything after its kind, I only exhort you to classify the powers and virtues. They have each their department; the central virtue alone extends over the whole empire. Pure air, and all good elementary properties, are useful to the body, and keep it in a condition favourable for the operations of our spirit; but when, by grace from on high, our spirit has attained its full stature, then the elements become its subjects, and even its slaves, instead of simply servants, which they were before. See what the Apostles were.

I do not agree with you, Sir, that the elementary light becomes the envelope of the beneficent Agents in their manifestations; they have their own light, which is hidden in the elements. Our friend Jacob Böhme gives us such grand ideas on this head, that I refer you to him with confidence, feeling sure that he will satisfy you. This is one of the points in his works which have pleased me the most, and which perfectly agrees with the teaching I formerly received in my school.

But I agree with you entirely as to the dispositions which are essential to our advancement in this race, and which, as you very well say, consist in a profound self-annihilation before the Being of beings, retaining no will but His, and giving ourselves up to Him with a resignation without limits, a confidence without bounds; I will add, in suppressing every human motive within us, and reducing ourselves (excuse the comparison) to the condition of a cannon waiting for the match to be applied.

On the subject of Böhme, I presume, Sir, you will have some difficulty in following him in what he calls the *first principle*; for, as he himself says, he speaks creaturely of a thing which is not creaturely, and he elsewhere expounds this *first principle* in a way which to me seems revolting. But to assist you, I recommend you, when you are embarrassed, to read over again his work 'On the Three Principles,' chap. i., sec. 4, 5, 6. These three numbers are often useful to me, and I imagine they will be so to you.

I shall be glad to receive the letter you promise me, with your second observation on elementary nature. I will give you my opinion on it, as on the first, and submit all to your good and wise judgment. I am happy to see that my soul finds a pleasant friend in yours; I reciprocate it most sincerely. Farewell, dear Sir; I leave you without ceremony, and avail myself of my little remaining space to point out to you two works on the inward secret life. They are both in your language, in Arnold's 'History of the Church and Heretics,' 3 vols. folio. The first is called, 'Relation of the Spiritual Direction of a great Witness of the Truth, who lived in the Low Countries about 1550, and who in his writings is known by the Hebrew name of Hiel,' vol. ii. of Arnold, part iii.,

chap. 3, sec. 10, 27, p. 343. The second is Jane Lead's 'Discourse on the Difference between True and False Revelations,' p. 519.

LETTER V. — (*From K.*)

Morat, 25th July, 1792.

ACCEPT my thanks, Sir, for your kind and interesting letter of 12th inst. I am extremely sensible of your promptitude in answering mine. To point out a new country, through which a traveller may pass, to arrive at his journey's end, is in itself a great benefit. It rests with him, no doubt, to overcome the obstacles he meets in the way, and he will be too happy to have these obstacles foretold, as well as what encouragements he may expect. I also believe that the active way is not without use at the beginning. I can fancy a voyager, guided by the indications or signs communicated by some experienced and profound observer, attempting the passage from Hudson's Bay to Nootka Sound, having at first to cut his way through ice with saws or hatchets; yet on reaching the open sea having only to spread his sails to traverse it. His dangers will then be only a few shoals, or some baffling winds, which might turn him from his course; but, thanks to the indications he obtained, a good sailing-master, and his compass, he would escape them all.

I spoke to you of the works of Madame Guyon, without which, I think, I should hardly have been able to comprehend several passages of 'Des Erreurs et de la Vérité,' and the 'Tableau Naturel.' This is the more remarkable since it appears you have never read them; more even than this, I find

a perfect conformity between the explanation of the figure of Elijah, p. 7, 8, vol. ii. of the 'Tableau,' and several passages of Madame Guyon. The 'Tableau Naturel' explains it thus: "Elijah, being on the mountain, found that the Lord was neither in the strong wind, nor in the earthquake, nor in the gross and burning fire, but in a light and gentle wind, bringing calm and peace with which Wisdom fills every place she approaches"; and that this, in fact, is one of the safest of signs by which to "distinguish the true from the false." Now this is the epitome of the best of all that Madame Guyon says on the same subject. The same conformity exists, in other essential points, between Guyon and Jacob Böhme, one of whose vols. in 4to. I have succeeded in finding. I have been the more struck with this likeness that I am morally sure that Madame Guyon did not know a word of German, and that our friend Böhme could never possibly have read Guyon, who was not born till twenty years after his death.

There are some people for whom the reading of theosophic works would be too strong a diet, to whom, as opportunity offered, we might present the works of Madame Guyon, to awaken a love for the spirit of Christianity; but her works are getting scarce in France. . . .

You are good enough to say, Sir, in your last letter, amongst other things of much interest on the subject of the *powers*, that it is necessary to classify them; but, to do this, they must be enumerated. Now this is quite a new thing for me, and beyond my competence, beyond my knowledge; I shall therefore most thankfully receive all the information you may think it right to communicate to me on these matters. Your remark on visions particularly struck me. No

doubt, in the school you mention, the master imparted sufficient ideas for discerning and distinguishing between good powers and those which are not so. I picture to myself that there are both external and internal manifestations, in both of which visions may have place; so that it is a matter of importance to be able to discern them. I believe the best prescription to ensure safety from every unfavourable influence is to have an entire confidence in the love and power of the great Principle, a trust, before which, visions will vanish like shades before the rising sun.

The school you passed through in your youth reminds me of a conversation I had two years ago with a person who came from England, and who knew a Frenchman living there, Mons. de Hauterive. He told me that this de Hauterive enjoyed, physically, the acquaintance of the active and intelligent Cause, which he arrived at after sundry preparatory operations during the equinoxes, by means of a species of disorganization in which he saw his own body motionless, as it were, separated from his soul; but that this disorganization was dangerous, on account of the visions which then have more power over the soul thus separated from the covering which served it as a shield against their action. You can tell me whether, according to your former master's teaching, these proceedings of M. de Hauterive were error or truth. Another case is that of the Marchioness de Lacroix, who must have had manifestations. I am told she had them even when in company, and that she suspended the conversation to hear what her friends in another circle said to her. You, doubtless, have heard of Madame de Lacroix; was she under illusion or in the truth?

I agree with you entirely, "That, since our being is cen-

tral, it must find all the help needful for its existence in the centre where it had its birth." To come to this centre, even in this life, is the aim of our desires; between this centre and ourselves, there are intermediates; there are obstacles to be overcome, and succours to receive. The grand thing, beyond doubt, is the inward secret way. What will also help, is, I think, to consider the secondary virtues as agents, not as distributors of favours, and to receive what they give us, with thankfulness to the great Giver, but to address our souls and our worship to the fountain-head, the Principle Himself.

One of the grand means of approach which He teaches is, I believe, to do His will. Now, to do His will is to assimilate ourselves to His agents, and thereby facilitate their work upon us. As for the manifestations, whether interior or exterior, I look upon them as means for increasing our faith, our hope, our charity, which is an inestimable advantage; but even in this, let us submit all to the Supreme will. If He thinks fit to open our eyes, He will do it; if not, the way of faith, without light, cannot be displeasing to the Great Principle. Blessed are those, who, without seeing, have believed. How truly you say: "When, by grace from on high, our spirit has attained its full stature, then the elements become its subjects and even its slaves, instead of simply servants, which they were before." Our spirit attains its proper stature, it seems to me, when we no longer live our own life, when the Verb lives in us in all His fulness, and absorbs all our faculties, and our spirit loses itself, so to speak, in His. This, the highest degree attainable by man, is what may be called the *perfecting in unity*. Then it is no more we who act, but the Creator acting for us, and who commands the elements. That this apostolic state is still possible in our time, I do not

doubt for an instant; not reason only, but experience proves it. I will mention one instance. When Father Lacombe was crossing the Lake of Geneva, such a storm arose that the boatmen had lost all hope; then Father Lacombe commanded the waves to be still, and there was an immediate calm. This fact is related by an eye-witness, whose probity is above all suspicion. See 'Life of Madame Guyon.'

You communicate to me a very interesting idea, viz., that the good agents, when they make themselves visible, make use of a light of their own, which is hidden in the elements. The little physical knowledge I possess makes this interpreting more than probable. Please to point out to me the particular treatise of J. Böhme where this is affirmed. Accept also my sincere thanks for the list of his works. I have before told you that I had found a volume of his works in 4to., edit. 1675. I have now, while writing, received three volumes more, in 8vo., edit. 1682. I give you, at foot, the titles of all the treatises I now possess, that you may refer to them in any explanations you may please to give me, or that I may help you to their rendering in French, if you should find yourself at fault, although to translate them properly will be difficult, and perhaps beyond my power.

The little I have yet seen of these works strikes me much. On some points, I see a remarkable solidity and clearness; on others, an obscurity which would have stopped me short, if you had not encouraged me. Jacob Böhme is truly the most astonishing man of his age. Hiel and J. Lead are new acquaintances, for which I have to thank you.

Arnold has many other very remarkable things in his 'History of the Church and Heretics': he was a very interesting and well-informed man himself. I have another work

of his, 'The Mystery of the Divine Sophia,' 1700, in 8vo., which seems to me to come from a good fountain. In his 'History of the Church,' IV. vol. iii. 9, is a notice of several works of *Hiel*, whose true name was *Henry Janson*, a native of the Low Countries. He lived about 1550. All this branch of human knowledge is so interesting, that I purpose devoting as much time to it as possible; and if you do not tire of giving me your directions, I hope, with God's help, not to be unsuccessful.

You approve of the rule which I consider most essential for progress in the light; it is the very strait gate through which everybody must pass. Madame Guyon calls what is opposed to this suppression of self *propriété*, our friend Böhme *selb-heit* (*self-hood*). I beg you to observe the resemblance of these terms, without the one having known anything of the other. I shall be glad to receive whatever you may be pleased to impart to me on these objects, and the way leading to them.

My present letter is so long that I shall reserve my quotations from the 'Tableau Naturel,' and my second observation on elementary nature, for another post. To-day, I have been indulging in the pleasure of conversing with you; I know none greater, except that of receiving letters from you. Seeing how kindly you enter into every detail I make free to propose to you, I may hope our correspondence will not too soon come to an end. I even flatter myself with the sweet hope "that the same centre will bring us continually nearer together," feeling persuaded that the only true and enduring *liaisons*, here below, are those which are based upon the love of the great Principle whom we both adore.

LETTER VI. — (*From S. M.*)

Paris, 11th Aug. 1792.

I CAN write you only one word, Sir, under the present circumstances, which will not fail to reach your ears. I am shut up in Paris, where I came to attend to a sister of mine, and I know not when I shall, or whether I shall, get out again. I need all my faculties to face the storm; thus, I cannot now answer your letter 25th ult.; it must be for another time. I will merely say that I knew M. de Hauterive; we were at school together. I have also known Madame Lacroix; they are both estimable persons. As for the light hidden in the elements, read 47th 'Letter' of Böhme, 13-16; also the 'Three Principles,' ch. xv. 48, 52; and ch. x. 41.

Farewell, Sir. You may write if you have anything to say; but speak only of our object.

LETTER VII. — (*From K.*)

Saturday, 25th Aug. 1792.

YOUR last kind letter has relieved me from great anxiety. You may be sure, Sir, that I felt all the value of the moments in which you wrote it. I had so pleasantly accustomed myself to look for your news at about the same intervals, that every mail without a letter would have filled me with the greatest anxiety. I need not tell you, Sir, how sincerely I pray for you and yours.

I will begin this letter with my second observation on elementary nature. My first remark was on the law for uniting two separate things; the second seems to me the type for the

separation of two things which are united. When we would decompose a substance whose integral parts are intimately united and in a perfect proportion, this union resists all known means of analysis, and seems to form an exception to the laws of affinity. In such a case, the only thing left is to alter the proportions, by first giving a preponderance to one of the constituent parts. This being effected, the affinities may be applied, and the decomposition ensues. For example: glass, as everybody knows, is composed of a fixed alkali and a vitrifiable earth; and although the alkali has a much greater affinity to acids than to the vitrifiable earth, it would be in vain to attempt to decompose the glass by exposing it to the action of acids, because these two integral constituents have, through the action of fire, acquired so exact a proportion, and so intimate an union, that they resist all the ordinary means. To succeed, the proportions must be changed, by pulverizing the glass, then roasting it, and macerating it with cream of tartar. This alkali gradually becomes matted with the glass, the acids are then applied, and decomposition takes place, because the original proportions are altered. The acid takes up, not only the additional alkali, but even that which was before contained in the glass, and so all the saline matters are disengaged from the earth which held them prisoners. . . . I leave it to you to apply this to the intellectual verities, and your explanation will afford me great pleasure.

As for my intended questions on the 'Tableau Naturel,' I begin to see that I am still too ignorant to ask them, and I must reserve your kindness for a future time.

As I have not yet got the 'Three Principles' of our friend B., I have been unable to compare the passages you refer me

to, on the light hidden in the elements. But I have found in B.'s xlvi. Letter, 37, 38, an article which strikes me as important: it is like an intellectual eucharist, of which I have found traces elsewhere. It is the hunger and thirst of the soul entering into the grace of the Repairer, and accepted by him, becoming *substantial*. B. calls this substance *Sophia*, essential wisdom, the body of the Repairer. Pordage, an English doctor and a disciple of Böhme, whose works I have lately found, when looking for those of B., thinks this Wisdom is the precursor of Jesus Christ in the soul, a virtue separated from the sacred Ternary; which, nevertheless, acts only by the will of this sacred ternary; which, on the other hand, acts only by this Wisdom. He says this Wisdom is not an angel, but an angelic virtue, surpassing all virtues of men or angels. It is she who does away with our impurities, our vanity, our *propriété*; she who regenerates us; she has her origin immediately from the eternal principle; it is the redeeming spirit spoken of by St. Paul, Rom. viii. 9. Favour me with your thoughts on this passage in Böhme, Letter xlvi. 37, 38, ed. 1682.

What you kindly tell me of Mons. de Hauterive and of Madame de Lacroix has given me great pleasure: I had, from other sources, conceived the highest esteem for Madame de Lacroix.

Since my last I have been extremely gratified by the acquisition of 'Ecce Homo'; on reading it, I thanked a gracious Providence for having put it into your mind to write it, and I would thank you on behalf of all men, my brethren, for having so well depicted to them their degradation and shame. I take my share to account of all the ill you say of our species in general, and confess that you have spoken the truth and

the whole truth. Allow me to ask for explanation on some passages: your facility in saying much in few words, added to our method of referring, whether to your own works, or those of our friend B., will, I hope, make my questions the less indiscreet.

1. In what sense, exactly, do you take the term "*Esprit*" (spirit, mind, &c.) where you employ it in pp. 54, 68, 78, 79?

2. Who are the "zealous and vehement writers," — p. 65?

3. Who are the judges, and how can you have knowledge of their judgments, — p. 129?

4. And, — the most important of my questions; — in what does our work, to unite with God, principally consist? Which is the way that leads to the joys we may draw from our own resources, and what is the principal cause, in ourselves, which makes this way so fatiguing? What precautions are required to open in us the direct inward way? How can we read in our sublime original, and give development and activity to the different germs which constitute us? In short, how can we contribute to it, that the day may break, and the morning star arise in the heart of man? pp. 20, 61, 109, 110, 154.

5. As an intimate and perfect knowledge of "*spiritual denudation*" is of the greatest importance, I beg to ask you, in what sense exactly you use this term. To this, the following question may be added; can we denude ourselves? p. 56.

6. Will a wholesome perception of our lamentable condition suffice for this *stripping*? May not man have the sense of his defects, without being able to deliver himself from them? May he not perceive himself to be vain and full of his *own*, and still remain the same? p. 110.

7. Supposing what I heard of M. de Hauterive's proceeding was correct, may not that process which divests him of his corporeal envelope, that he may enjoy, physically, the presence of the active and intelligent Cause, be a work figurative of the necessity of an inward uncovering, that we may attain to the enjoyment of the innate word in our centre?

These, doubtless, are very important questions, with which you will, I am sure, forgive me for troubling you. It is probable some of them are treated of in the 'Nouvel Homme.' Be good enough to let me know what additions or alterations, in reference to these questions, you would have made in that work, after reading Böhme.

I do hope you will never allow the interest you take in my advancement to be extinguished, and that, as long as you live, you will be convinced of my feelings of thankfulness and respect.

LETTER VIII. — (*From S. M.*)

25th Aug. 1792.

At the date of my last few lines it was impossible, Sir, for me to write more fully. The streets, near the house I was in, were a field of battle; the house itself was an hospital where the wounded were brought, and, moreover, was every moment threatened with invasion and pillage. In the midst of all this I had to go, at the risk of my life, to take care of my sister, half a league from my dwelling. I left it, a few days since, to come to the country, where it is a real pleasure to resume my correspondence with you.

Do not be surprised, Sir, at the similarity you detect between my ideas and those of Madame Guyon, or between hers and those of our friend B. Truth is only one, its language also is one, and all who walk in this way must say the same things, without seeing or knowing each other; although, at the same time, some may say greater things than others, according to the distance they have travelled. Take the Scriptures, for instance; we there find the same idea everywhere, the same doctrine, notwithstanding the difference of time and place in which the sacred writers lived. I can even say that, unworthy as I am, I have inserted in my works, germs, the unfolding of which was very partially known to me; the truth of which I nevertheless saw, and these germs I now continually find to be in close alliance to my dear Böhme, which fills me with joy: first, on account of the likeness, — secondly, because it brings me a delicious harvest, which I should, otherwise, never have had. Five or six years ago I received, very naturally, in my speculations, an opening in geometry and numbers, which filled me with ecstasy. Well! a year afterwards, I found this ray of light running through the Chinese traditions conveyed to us in the 'Lettres Edifiantes' of our missionaries. These were written four thousand years ago, and four thousand leagues away from me, and this fact, instead of humiliating me, only increases my ecstasy ten-fold; for, the first thing for us to know, is, that we can invent nothing — we receive everything. I agree with you that the works you speak of may serve as an introduction; but verbal introductions of persons who are themselves taught, seem to me still more profitable than books, unless, indeed, they be of the order of those of friend B., and I would rather hear even him than read him.

Madame Guyon is much in vogue in the house where I am. I have just heard a portion of her read; and it has made me feel how feeble and vague feminine inspiration is, compared to the masculine, such as that of J. B. I find, in the former, a groping in the dark; — morals, mysticism, instead of light; some happy interpretations, but many which are constrained; in short, more sentiment and affection than demonstration and proof; a measure which may be more profitable for the salvation of the author, but is less serviceable for the true instruction of the seeker. In the other, I find a solidity that cannot be shaken; a depth, an elevation, and a nourishment so full and so unailing, that I confess I should think it time lost to seek elsewhere. So I have given up all other readings: I leave them, however, to the people of the house who relish them; I even conceal from them my favourite author, because they would not have strength enough to follow him, and it would be hard work for me to translate for them.

If the enumeration and classification of powers is a new undertaking for you, our friend B. will give you great assistance in it; and, if you have persevered in reading him, I doubt not you will have already made some steps forward since your last. The school through which I passed, also, gave us a good nomenclature in this matter. My works contain some extracts from it, and I believe the following may be taken as my idea of the two nomenclatures. That of Böhme is more substantial, and leads more directly to the essential end; ours is more in detail, and more brilliant, but I do not think it is so profitable, inasmuch as it is, so to speak, only the language of the country to be conquered, and the warriors' object ought not to be to learn their

languages, but to subjugate the rebellious nations. In fine, Böhme's is more divine, ours more spiritual; Böhme's may and ought to do everything for us, if we identify ourselves with it; ours requires a practical working operation which makes its fruits more uncertain, perhaps less durable; that is, ours looks to the operations in which our master was so powerful, whilst B.'s looks altogether to the plenitude of the divine action, which ought to take the place of everything; it therefore subdues all the faculties of my being, for I never had much taste or talent for *operations*. M. de Hauterive, whose master was the same as mine, gave himself more to the operative part; and, although he had more fruit than some of us, I confess I never saw anything he did, in this way, to cause me to alter my mind. He has other merit in my eyes. Madame de Lacroix, also, is a very estimable person; she is believed, by many minds, to be possessed of efficient spiritual gifts. She tried them before me, but I never had any but negative proofs from her. Be this, Sir, as it may, the matter of free communications is not so rare a thing as not to be open to almost anything, when forced by these operations. The world is full of both these orders of facts, and I doubt not Madame Lacroix may have had them as well as others. But it would be silly and unwise in me to undertake to distinguish between facts which are unknown to me. Independently of the innumerable difficulties in the matter itself, the doings which really concern us are those only which are personal to ourselves; and I have, I believe, already told you, that, in these things, the light ought to accompany all our steps — and will, if, in humble attentive simplicity, we are faithful as we advance, and do not take too long strides. As to the belief in the existence of all these.

things, it rests on the belief in our spiritual nature, and the right and connections which this title of Spirit establishes in and around us. When we have once felt our own souls, we can have no doubt about these possibilities; and it was on account of the proofs of this divine character of our being, that the school through which I passed was so valuable, for it gave us the most convincing demonstrations of this truth. But, since you are free from this difficulty which stops so many, follow the movements of your faith; address your soul and your worship, as you do, to the fountain, to the great Principle Himself; He will not give you serpents when you ask Him for bread, and you can eat the nourishment He sends you in peace and confidence. All wonders, all facts will appear simple to you, because, to you, they will be only a consequence of the nature of our being, from which we have deviated, and which the Divine hand alone can restore, through the organ of the Repairer; depths on which I should be but a stammerer compared with our friend B., to whom I refer you. . . .

As for the word *Selbheit*, which Madame Guyon translates *propriété* (*self-hood, own-hood*), it means, in both languages, the obstacles we ourselves raise to our own progress; but Madame G. appears to me (perhaps because I am unworthy to understand her) to carry this to a strained degree. Friend Böhme makes it clear and simple to me, by showing me the chains which what he calls the spirit of the world fastens upon us. Here is the true death we have to undergo, the true *self-hood* we have to get rid of; but, when the Divine self-hood condescends to replace it, and be its substitute in us, we are permitted to cherish it with the greatest care; and it is on this point that I do not find

Madame G. either clear or steady. The way of partial and spiritual operation is in near neighbourhood to the spirit of this world, especially to that astral region in which it dwells, and which is almost universally made use of in these operations, without excepting the master I had, and those who have followed in this operative way. Hence, it is very liable to nourish in us this *self-hood*, which we ought so much to strive against, by the sort of gain and pleasures it gives us. Indeed, I am persuaded this is the chief *Selbheit* against which we should watch, a sense I should never have reached, had not friend B. opened it to me.

Farewell, Sir; I commend myself to your prayers. If, as you say, you find a sweetness in our intercourse, I can assure you I find also a great deal for my part; and I trust it will go on increasing for both of us, thanks to the nourishment we both mean to take. I venture, even beforehand, to claim your goodwill for having introduced these readings to you.

LETTER IX. — (*From K.*)

7th Sept. 1792.

I SEE with much pleasure, Sir, by your letter of 25th ult., that the same day I was thinking of you, you were thinking of me.

The same causes which have given you trouble, have also prevented my reading much of our friend Böhme. The little I have read entirely confirms your judgment, and the comparison you make between his writings and Madame Guyon's. I find in him a steadiness, a precision, and a solid-

ity which cannot be moved. You see I adopt your judgment, your whole judgment, and nothing but your judgment. This man, destitute of learning, and without study, would, without the light from above, be incomprehensible. . . . You have rightly conjectured the questions I thought of putting to you on the 'Tableau Naturel'; but as I am obliged to concentrate my faculties on one point only, the one only essential, the great mystery which St. Paul made known to the Colossians (chap. i. 26), I reserve my inquiries for another time. Meanwhile, I am truly obliged to you for your explanations on your two nomenclatures, and I foresee that I shall have many questions to ask you on comparing that of our friend with that of your school.

I believe in free communications, but what comes of such as are forced is repugnant to me; I mean such as are not a natural and spontaneous result of the state of our souls when they have attained to the higher degrees; and then, if we thirst for the fountain, we scarcely think of stopping in the pleasant paths which seem to lead to it, to say nothing of the dangers for our inner being which may accompany this sort of communications, dangers which you have very well described in 'Ecce Homo,' p. 24.

What an interesting work might be composed, giving it a historical form, that it might be read eagerly by all men of desire — the life of a lover of truth, whom we might make to pass through the labyrinth of all the modern errors arising from false freemasonry and unbelief, before introducing him to a respectable chosen one who should lead him in the right way. We would put into the mouth of this elect one the quintessence of your works and those of our friend B., which are, actually, as little known among the learned, and

amongst people of the world, as though they had been written in the centre of Arabia four thousand years ago! The Baron Homeds, the Schroeppers, the Gregomas, the Gabrielis, the Sarpellis, the Cagliostros, as these jugglers are called, would serve as rubble for the false masonry; the Nicolaïs, Biesters, Gedikes, Voltaires, and Boulangers for the false ideas of religion and philosophy; and we would so lead our hero till he was devoured with hunger and thirst for the truth. Then our elect would show him the way of the *centre* without a turning and with all its advantages. By such means an essential work might be put into the hands of many who would not readily open a theosophical book. This, no doubt, is an idea susceptible of many modifications, according to the aim that may be had in view. . . .

When I am less ignorant than I am now, I shall beg you to show me your discovery on numbers. . . .

Your remark on Madame Guyon, as to her expression *propriété*, is of importance; she has not been careful to render this main idea clear enough for her readers, which will probably account for her being profitable to so few. In this sense, we can never have too much light. When I mentioned, in mine of 25th July, certain lights which did not seem essential to our work, I alluded to manifestations, physical proceedings, and communications which came under the outward senses; and I agree with you that Madame Guyon is neither decided nor clear enough as to the *propriété* we should cherish, and that which we should resist.

References to our friend B., and explanations on the spirit of the world and the astral region, I shall greatly prize. I know a French work which speaks a good deal about the astral spirit, without ever being able to find out where the

author, who does not know German, got this astral spirit. It seems that there are many people, in nearly every country, who hold similar ideas.

You have a claim, Sir, not only to my good will, but to my gratitude, both which sentiments I feel for you most sincerely. I owe you more than I can say, and I cease not to pray our Great Benefactor to reward you.

&c. &c.

LETTER X. — (*From S. M.*)

Petit Bourg, 6th Sept. 1792.

You will probably expect a second letter from me, Sir, before you write; I therefore take up my pen again to answer yours of 25th August.

Nothing can be more correct than your chemical remark on the alteration of proportions; all nature, organised and unorganised, acts by this law. We cannot doubt that the same also rules in what is spiritual; we may make the experiment on ourselves, whether for the amelioration of our moral affections, or for the acquisition of light; in either of which orders we have to separate the things which are contrary, and bring nearer those which are favourable and analogous to our object, in order to strengthen such of our faculties as are entangled in obstacles and darkness. Friend B. will say so much to you on this point, when he speaks of your regeneration, and the incarnation of the Saviour, that I may safely leave it to him.

I have read the passage you quote from him, Letter XLVI., sec. 37, 38. When you read the "Three Principles"

you will meet with many more wonderful things on this subject; you will there see clearly what he calls wisdom or *Sophia*, and you will not agree with Pordage, wherein he says she is the precursor of Jesus Christ in the soul, seeing that they can only come both together, that in her he was clothed for his incorporation in the pure element, thence to descend into the region of mixed corruptible elements, the womb of Mary, that he might afterwards, through this death which we carry with us, raise up with himself the human soul purified and regenerated in his divine life. But you will agree with Pordage, when he represents this wisdom as not an angel, but an angelic Virtue higher than all spirits of men or angels. Thus I cannot consider it to be the spirit of the Repairer spoken of by Paul, Rom. viii. 9, for this spirit of the Repairer is God, like the Repairer himself; in short, It is the divine light which illumines all the wonders of the divine immensity, whilst wisdom is only its vapour or reflection; she allows passage through her of all these wonders, and is properly the preserver of all the forms of spirits, as the air is of all material forms; she dwells always with God, and when we possess her, or rather when she possesses us, God possesses us also, for they are inseparable in their union, though distinct in their character.

Let us turn to 'Ecce Homo.'

Page 54. "In this spirit" means in this sense, or intention.

Page 68. "The witness of the *Spirit*" here signifies the particular spirits, of angels or men, already entered into the region of the other life. Page 78, id.; page 79, id.

Page 65. "Zealous writers." I had in view Mr. Dutoit in his work on 'The Abuse and Origin of Reason in Religions and Superstitions': the title I may give incorrectly,

but it will suffice to direct you. This work has astonished me in many places, but has not convinced me in all; far from it, — to say nothing of the harshness of its style. “The judges,” p. 129, will be the divine justice itself, as proclaimed in the Gospel, at the last judgment; and as for the “judgments,” we cannot doubt that they will be clear enough for us to hear them, when they are passed upon us, as our works themselves will take the place of our ears.

Pages 20, 61, 109, 110, 154. On inward travail and the means of our *self-stripping* and advancement. I might in vain write volumes to make these things more clear, for they can be made clear only in the activity of our desire, and the experience of our personal progress. I have said enough to you on this subject, in my foregoing letters, to make it unnecessary to revert to it; besides, friend B. will give you such excellent hints thereon, that I may trust it to him.

Page 56. “Spiritual denudation,” or stripping, is the lively sentiment of our divine privation here below, combined, 1st, with a sincere desire to return to our country; 2ndly, with the inward *reflections*, which the divine sun sometimes favours us by sending, in the depths of our souls; 3rdly, with the pain we experience when, after feeling some of these consolatory reflections, we again fall into darkness, there to continue our expiation. Thus, I do not pretend to say that we can give ourselves this wholesome affection, but we can ask for it by our conduct and our desires, and God is ever waiting to pour it into our souls.

Page 110. You ask, “May not man have the sentiment of his defects without being able to deliver himself from them?” Certainly, if he do not continually ask for help;

but the same hand which sent him this feeling of want, can easily, also, if he ask, send him the remedy.

Your 7th question about M. de Hauterive obliges me to say, that there is an exaggeration in what you have heard of him. He does not put off his corporeal envelope, any more than others who, like him, have enjoyed, more or less, the same favours, put off theirs. The soul leaves the body only at death; but, during life, the faculties may extend beyond it, and communicate with their exterior correspondents without ceasing to be united to their centre, as our bodily eyes and all our organs correspond with surrounding objects, without ceasing to be connected with their animal principle, the focus of all our physical operations. It is not, however, the less true, that if this experience of M. de Hauterive is of the secondary order, it is only figurative of the great work which occupies us; and if it is of the higher order, it is the great work itself. Now this is a question which I shall not solve, especially as it would be of no profit to you. I think I shall be doing you a better service in directing your attention to principles, rather than in stopping at details of the doings of others.

As for 'Le Nouvel Homme,' I beg you will excuse me the task of pointing out the additions or alterations I might have made in it after reading Böhme. You will do this easily for yourself, as you advance in our dear B., who is not to be thoroughly known in so short a time, or with a cursory reading. It would be beyond my power to do it. I have sat long enough at my desk; I must not again bury myself in that sort of work, and, henceforward, I should wish to write only from my *substance*; I, therefore, at present, give rest to my pen, in the way of work for publica-

tion. Moreover, the work in question is rather an exhortation, a sermon, than a work of instruction, although something of this may be got from it here and there. I wrote it at the request of one who wished something from me in the way of exhortation. I did it in haste; it has been printed from the first draft, and I am glad to have it off my hands. It ought to be ready, but the affairs of my country have stopped everything of this sort; and I know not when you will see it.

Farewell, Sir; I congratulate you that you live where there is political quiet. Although it is far otherwise with me, I submit, and try to praise God for all He sends, whether pleasant or the contrary. I pray for grace to use everything that happens to me as may be most right and profitable for my advancement.

LETTER XI. — (*From S. M.*)

Amboise, 28th Sept. 1792.

A DIFFERENT address again, Sir. Since my letter of the beginning of this month, in which I replied to yours of 25th August, I have been called, by my father, to this my native country; I know not how long I may remain in it. I am in a complete destitution; but friend Böhme, and our Holy Scriptures, are my consolation and support.

My father's age will hardly permit my leaving him again. Our political doings do not invite an early return to the capital. Thus, Sir, please address your letters henceforward to Amboise, Département Indre-et-Loire, being

careful to add *filis* to my name, lest your letters should go to my father. It is a favour of Providence that I have known Böhme before coming to this exile; without it, I could have expected nothing but spiritual ruin for myself, in a little place like this, where minds are a thousand miles away from the matter which engages us.

You do right to dwell upon the mystery given to the Colossians, i. 26. That is the "*one thing needful*." In regard to your idea of a work to make the sight of truth more easy to the eyes of the world, I think well of it, and it is well conceived. But I am not in a favourable position to undertake it; and if I employed what little power I still may have, of this nature, I should employ it in something else; either in something new, the germs of which may be found in notes I have collected, daily, ever since I learned to think, or in translating some of Böhme's works which are unknown to my nation. But, on this head, I do not disquiet myself; I wait, on the one hand, to see more distinctly the course of things, before I apply myself to my own productions, and, on the other, I wait till I have read B. all through, that I may be more familiar with his doctrine. . . . The discovery I mentioned to you, on numbers, would require preliminary verbal explanations; letters would hardly suffice for the purpose. Of this you may judge by the elements on which the discovery rests. They are: first, our particular doctrine on the final causes of the existence of things; secondly, this same doctrine demonstrated by the science of numbers; thirdly, a knowledge of, at least, the first principles of elementary geometry; 4thly, a more full and profound acquaintance with spiritual geometry. These are the ingredients of the opening I have had. You know that

Pythagoras sacrificed one hundred oxen for his discovery of the hypotenuse; I assure you, Sir, he would have sacrificed more than a thousand if he had drawn from this hypotenuse all that it has given to me. But we will leave this to some future time; mountains do not go to meet each other; but men are not mountains, and perhaps, some day, the star of peace and justice will rise on my country and on my life. Then — I will not say what I will do; but my heart knows it, and you may repose upon it.

I do not know the French work you mention, about the astral spirit, unless it be that of M. Dutoit to which I alluded in my last letter from Petit Bourg. I know, in fact, that in nearly every country there are many people occupied with these ideas. There certainly is a spiritual fermentation which must lead to an explosion; but what it will be I know not. I need not refer you to pages of friend B. for this astral spirit; you will meet with it all along. But take the *second Index*, at the end of the 10th vol. (of the edit. 1682); look for *Ghost, Stars, Seal, &c.*; and they will each direct you to a passage of the author which will satisfy your desire.

You are right, Sir, in having formed a good opinion of my late hostess (Duchess of Bourbon). None can surpass her in the virtues of piety and the desire of all that is good; she is truly a pattern, especially for one in her rank. Nevertheless, I thought our friend Böhme too strong a nourishment for her mind, especially on account of the inclination she had towards wonders of a lower order, somnambulists,* and prophets of the day. So I left her where she was, after

* *Trance-mediums* of modern nomenclature. — TR.

having done what I thought my duty in warning her, and 'Ecce Homo' had her partly in view, with some others who were of the same proclivities.

Farewell, Sir; I thank you for your prayers to the great Recompenser in my behalf, which I sincerely reciprocate.

I have not yet asked you to whom I am indebted for the favour of your correspondence. I should like well to know something of how it happened that we have thus been drawn together.

LETTER XII. — (*From K.*)

Tuesday, 16th October, 1792.

YOUR two letters of 6th and 27th September arrived in due course, and were received with all the pleasure your letters always give me. I should have before replied to the former, if I had not been drowned in a deluge of business brought upon us by your nation, altogether, as I hope, from a misunderstanding. . . . We want neutrality, and nothing but neutrality. But all Switzerland rises, to the last man, to defend itself if attacked. . . . Forgive this explosion on politics; my mind was full of it, and required relief.

In your first letter you give me a hope for the future which is well calculated to lighten my cares. At the present time no Frenchman, of any party, or of no party at all, would find our country agreeable. But, if it please God, these political, clouds will disperse and allow us to give our-

selves up to the sweets of study and the charms of friendship. The moment, which you give me a hope for, when I shall have the happiness to see you, would be one of the happiest of my life.

I thank you for your explanations on 'Ecce Homo.' I know M. Dutoit's work; I formed the same judgment of it as yourself. What you say also of M. de Hauterive is equally in accordance with my own ideas. That separation of the soul from the body, doubtless, is not real; we may easily, in a dream, see our own body without motion. You say, if M. de Hauterive's facts are of the superior order, they are the great work itself. This, beyond doubt, is a great truth; it is the *thé*— of the ancients; and such a fact, well authenticated, is like a principle. Tell me, if you may, without indiscretion, whether you know, for a certainty, of any one having arrived at that high degree. At the same time, no doubt, principles are more profitable for me than the doings of others.

I have a particular request to make to you, the granting of which may even help you with our friend Böhme: it is, that you will run a parallel between the nomenclature of your school and the terminology of Böhme. What is the meaning, for instance, which you attach to the word "*lance* composed of four metals"? ('Des Erreurs et de la Vérité,' p. 35.) What is B.'s term corresponding with this *lance*? And in what passage, in Böhme, is there a correspondence with what you say in 'Des Erreurs et de la Vérité,' p. 28? "Man was lost in going from 4 to 9, and he can never recover himself but by going from 9 to 4. This is a dreadful law, I know, but it is nothing compared with the law of the number *fifty-six*, a frightful law, frightful for those who expose

themselves to it, for they cannot arrive at 64, till they have undergone it in all its rigour."

You ask me what led to our correspondence: it was the sentiments of benevolence throughout your works, to which it is impossible to remain a stranger, when one has chords in one's own soul pitched to the same key, which drew me to you. Your name was no mystery to me, for you enjoy a well-merited reputation amongst true thinkers in all Germany. Your work 'Des Erreurs et de la Vérité' is not only known and appreciated, but it has also been commented upon by an anonymous savant, in company with the 'Tableau Naturel.' If you like I will send it you. Moreover, I have, at the court of Munich, a friend who tells me he has read the 'Tableau Naturel' more than twenty times, &c.

Within these few days Providence has led me to the discovery, in the middle of my native city, of an old ecclesiastic who leads an obscure and retired life, who, unknown to all the world, has been busy reading our friend Böhme these forty-three years. It is through him I have just obtained 'The Three Principles' and the 'Aurora,' and he will try to procure for me the remaining few treatises I still want.

I also have daily to notice the great goodness and care with which Providence leads me in both my private and my public life. I have just had such marked proofs of it that I could not refrain from telling you so, for the glory of our great Benefactor, before whom I prostrate myself in my nothingness.

LETTER XIII. — (*From S. M.*)

Amboise, 6 Nov. 1792.

If my nation were as peaceful as myself, Sir, it would leave yours in repose; besides, I have only to read friend B., chap. xii. No. 40, of 'The Threefold Life,' to prevent my loving war. But I hope, with you, that matters will be arranged.

I congratulate you heartily on the discovery you have made. Tell me, I beg of you, in your next, if your good ecclesiastic knows French as well as you, and, especially, if he speaks it, as no doubt you do; for it is difficult to write it like you without having well rubbed it in speaking. You may judge how this incident revives my ideas and projects which I have barely hinted to you; but, independently of the difficulties your country may, for the present, oppose to a Frenchman, I have at this moment others of a melancholy nature. My father has, within these few days, had a violent attack of paralysis, which, though it may not immediately threaten his life, leaves us at least no hope of his recovery, at his advanced age. My life is consequently now to be devoted to my filial duties, and those cares which my father's state necessarily requires. In the midst of my sad occupations I shall reply to all the items of your letter as well as I can.

I have had the honour to tell you that I did not doubt that there have been, and still are, some privileged men who have had, and still have, perceptions of the *great work*. I do not doubt that my first teacher, and several of his disciples, enjoyed some of these favours. But to assert this will not help you much. Yet how are we to make such facts evident to a third person, and authenticate them to him?

The story which we might relate might excite his curiosity for a while, without convincing him. I return therefore to principles, which I prefer, advising you to dive into them till you are surprised, not that such facts are sometimes, but rather that they are not universal, such being the rights and elements of our nature. There are, however, innumerable degrees in the distribution of these favours; those I have known enjoyed them only partially, as the fruit of their own labours. The elect of another order enjoy by the gratuitous voluntary action of that Wisdom which is above; you must be sensible of the difference. In short, Sir, if you want full details on these subjects, open our Holy Scriptures; they are nothing but a collection of the works of the Spirit on the elect; and these works or communications will there be seen in all shades and colours, without fear of the alloys which are so commonly found with the elect of a lower order. Observe what was recommended to Böhme at the time of his election: it was that he should carefully read the Scriptures.

The parallel you ask for between his nomenclature and ours would be too long to write; I shall restrict myself to the example you quote. The "lance, composed of four metals," is nothing else than the great name of God composed of four letters. The extract of this name constitutes the essence of man; it is thus we are made in the image and likeness of God, and this quaternion which we have in us, and which distinguishes us so clearly from all the creatures of nature, is the organ and imprint of that famous cross in which friend Böhme so magnificently describes to us the eternal divine generation, and the natural generation of everything that takes life, in this world or the next.

“Lost in going from 4 to 9,” signifies in going from spirit to matter, which, in dissolution, according to numbers, gives 9. Böhme gives another signification to 9, when he considers it as the first after 10. Nor is he wrong, any more than we are; he presents this number in the divine order, and we in the elementary, and all these aspects are acceptable to our intelligence, knowing that each number is universal. This is a certain truth, but it requires a great calmness of conception to apprehend it, and would take volumes to elucidate.

As to the law 56, I have not, so far, found numerically, any trace of it in Böhme; and I confess it was a light given to me personally, under the instructions I received at Lyons twenty years ago. It depends on the knowledge of the properties and progressions of the number 8, which I do not think it would be profitable to you for me to speak of before you have made yourself familiar with our numerical language, and this can hardly be accomplished by letter. So we will leave this subject to a more favourable time, which I dare hope for in the future. But if Böhme does not speak of it numerically, he speaks of it very clearly in his doctrine. For of what does he not speak? And when he represents the wicked one, and those who are like him, plunged for ever, after this world, in the horrors of the fire of the first principle which is kindled by the criminals themselves, he shows me, in nature, the state of this number 56, in which the criminal will remain, whilst the just and purified will attain to 64, or unity.

I dare not accept the German book you are good enough to offer me, unless on the condition of paying for it. . . . My pecuniary means are ample, therefore do not spare me.

I rejoice with you, Sir, on the favours you tell me you receive continually. May Providence still increase them for you, is my earnest prayer.

I beg you will ascertain from your ecclesiastic, whether he is full enough of Böhme's system on the generation of the souls of men to have no doubts about it. I see Böhme distinguishes well enough, between the animal soul and the divine soul, as to their nature; but I do not see that he distinguishes very clearly their generations. Now, we possess, on this subject, a certain grand foundation, which makes me rather careful; this is the only point on which I find it necessary to watch this divine writer; on all other points of his doctrine I am at his feet.

Farewell, Sir: let me partake in your prayers.

LETTER XIV. — (*From K.*)

Morat, 26th Nov. 1792.

YOUR interesting letter of 6th has given me all the more pleasure, that I feared mine of 16th October was lost. You inquire whether my ecclesiastic, who has given up his calling long ago, in consequence of the enmity of his brethren, speaks French. He does not. In this capital, French is the language of the world and of society; German that of reading, business, and government. As for myself, I speak French habitually.

You are in trouble for your father; I am for my daughter, who is sometimes brought by her disorder to the brink of the grave. I have frequently been obliged to leave her for weeks together, to attend the meetings of our Grand

Council in the capital; a sacrifice the more costly because all her confidence is in me.

I return to your letter, and thank you for the present of the "lance composed of four metals," and for your grand idea of the universality of each number. The thought that every number is universal had struck me, and I will give you the train of reflections which have occurred to my mind on the subject. It is not only probable, but even beyond doubt, that the Supreme Wisdom has disposed all things in *measure, number, and weight*. Wis. xi. 21.

It is not only possible, but, according to our poor reason, very likely, that everything constituting one class or genus, of greater or less extent, has, in itself, a sign, a common character, by which the Sovereign Wisdom has thought right to make them distinguishable to intelligent beings, as belonging to a common class. Again, say I, it is possible this sign, common to a whole class, may be a number. In this hypothesis, each number may perhaps designate a general idea; that is, an idea including all those of the same class. This hypothesis has an imposing title in its favour, the successive testimony of the good and learned of every age for at least two thousand four hundred years. But it is yet for me only an hypothesis, till I have stronger proofs than mere tradition. We must try a key ourselves, before we can be sure that it will open all the doors.

To know whether the ancients possessed such a key, I open the 'Golden Verses' of Pythagoras; I find there, that he swears by the sacred quaternion. I open his commentator, Hierocles, and find that Pythagoras, having learned in Egypt the name of names, called it Tetractys, the quaternion, which signified, *Fountain of nature, ever flowing*.

What more was needed to put me on the way? With the aid of a little silence and meditation, I find that the number 4 might well be applied to everything coming from this source; I apply my hypothesis, and find the Redeemer, who appeared on the earth after four times a thousand years. Four evangelists, and, what no one seems before to have remarked, 22 epistles of the Apostles, including the Apocalypse, two and two is four. Prophets, 22 books in the Old Testament. I apply my hypothesis to the most ingenious of inventions, I find 22 letters in our alphabet, and the ten numerals reduce themselves to 1, 2, 3, 4.

I have not read sufficiently of Böhme. I am ignorant of his nomenclature of numbers. The old ecclesiastic has not spoken to me of numbers, either. In answer to your question, he has given me a hypothesis too long to speak of at present. Through his assistance I am now in possession of a complete copy of our friend B.; and from Germany I have received an interesting commentary, in 4to., on this author.

Farewell, Sir: believe in my friendship and my thankfulness as you believe in yourself. Do not write me till you hear from me again, as your letter might miss me.

LETTER XV. — (*From K.*)

Morat, 14th Dec. 1792.

JUST returned from a journey, and near my daughter's chamber, who is very ill, I continue my letter of 28th ult., which I was obliged to leave off suddenly.

Be kind enough to tell me, in your first letter, if I am mistaken in my calculation of 28th Nov. The connection of

all truths, the astonishing extent of some, the possibility of an *universal* arithmetic, more charming than that spoken of by Leibnitz; a *Novum Organum* for the discovery of truth, better than Chancellor Bacon's: all these, as I view them, seem to me to have something of a real foundation in the science of natural numbers. But I confess that, eager for the fountain-head, my heart cares chiefly for the way that leads to it, and would willingly disregard all the rest. A reference to the different passages in B., which you have found bearing most on this subject, would give me a lively pleasure.

On my last journey but one to Berne, the old ecclesiastic, whom I will call our Abbé, for short, spoke to me of his theory of the origin of the divine and animal soul of man. He was minute, to the last degree, on the subject; but I will report to you only the leading features that I can remember. I hope, some day, you will speak with him yourself; he understands French a little, although he cannot explain himself in it. I will interpret for you. His view is that, before the origin of the world, there were three hierarchies: the first, that of *Michael*, formed after the properties of the Father, full of desires, full of fire, devoured with hunger for God, seeking continually to approach Him more and more.

The second, that of *Lucifer*, formed after the properties of the Son. The characteristic of this *hierarchy* was an imperious inclination to penetrate into the depths of all the mysteries of Divinity, an unquenchable thirst for light and knowledge.

The third, that of *Uriel*, after the properties of the Holy Spirit. Its character is an insatiable desire to enjoy God, to delight in Him. *Lucifer* fell because he wanted to know

experimentally, empirically, what fire and darkness was. All his hierarchy did not wholly fall with him, but all were expelled; and out of the part which were the least guilty and least degraded, the divine breath was formed which animated our first father. The incarnation state was to serve for trial for this order of beings; and if Adam, by obedience, had stood the trial, he would have ascended to all the splendour which Lucifer had before. After the fall of Lucifer, a new universe was created, and, from this universe, Adam received his animate soul; he lost, by his fall, the divine light, and got the astral spirit or reason, for guide, instead.

It is not for me, in any way, to give my opinion on this hypothesis; my attention and desires, moreover, being turned in another direction, towards a mystery of more importance, that which St. Paul committed to the Colossians. Of all things, the most essential, the most sublime, and perhaps most rare, is true *Christianity*; and the way to it, in my terminology, is the *great work*. The writings of our friend Böhme, for which I shall for ever be indebted to you, contain sublime things on this matter. The Holy Scriptures, the source from which B. drew his treasure, and your writings, besides the principles of your school, which lean towards the work of physical communications, contain truths of the greatest importance to my favourite subject. Besides all these riches, there is nothing else to be desired but a helping hand to show us the order in which we ought to use and enjoy these materials, and, above all, to direct us to the order of the integral parts which constitute the great work, so that we may not fall into a vicious circle, in forming our ideas of these operations. If you will kindly

write to me on this, as you and I understand each other, one page will suffice.

I hope you have received the little German book I sent you, *vid* Lyons. Please tell me what you think of the author's intelligence; tell me also the edition and the page of the 'Lettres Edifiantes' which confirmed your discovery on the hypotenuse. That square of the hypotenuse once gave me a satisfaction of the same nature, though not of the same species. When will the happy time come when we shall work arithmetic together?

Let me always have the benefit of your remembrance before the Divine throne, and be ever assured of my attachment.

P. S. I have just suffered a great shock: I have lost my daughter. I was perhaps too much attached to her, and God has taken her from me. She suffered for years with angelic patience and sweetness.

LETTER XVI. — (*From S. M.*)

Amboise, 1st Jan. 1793.

I HAVE received your two letters, Sir, the latter of which has afflicted me for the affliction that has befallen you. The same grief awaits me from day to day; there is no hope of my father's recovery; and he has resisted death so long already only by the strong constitution with which nature endowed him; in which I am entirely unlike him; for my bodily frame, though healthy, is as weakly as, on the contrary, his was favoured by our common mother.

One of my most ardent desires is, certainly, to go to your land, and also to the banks of the Rhine, where I have some very dear connections; but I cannot decide upon any of these projects so long as I am tied as I am, whether by the sacred duties which keep me here, or by the impediments which our Government puts in the way of our traveling. Let us hope that Providence will dispose all in His wisdom, and let us commit all into His hand.

What you say about numbers contains much that is true, particularly that which relates to the universal quaternion; but it also contains something conventional, and, in this order of things, there ought not to be. Now, your analogy of the four Evangelists, of the twenty-two epistles of the Apostles, of the twenty-two letters, &c. — this is conventional. The number of Evangelists recognised might be larger than it is, without the number 4 thereby losing anything. You know there have been about fifty; you know that some epistles are in question as to their authenticity; you know that the number of Hebrew letters has varied, etc. But what is a true basis, is, the Redeemer's appearing at the epoch of the fourth millennial. Above all, the reduction of 1, 2, 3, 4, to the denary — things which whole volumes would not suffice to develop entirely.

What you ask, in regard to the 'Lettres Edifiantes,' is in the 26th volume, 12mo., p. 146, Paris edition, 1783. I cannot exactly refer to passages, in our friend B., on numbers; look, however, in 'The Threefold Life,' iii., 17, 18, on the ternary, and the six and seven forms in nature; the fourth chapter on the same subject; the sixth chapter, v. 65, on the *quaternion*, or the cross; chapter xvi. 49, on the number 9 and number 10; chapter x. 31, 32, on the two senaries and

the number 12; chapter xi. 94, on the *Turks*, who attain the number 1000 (a thing which has greatly surprised me, and which I do not yet sufficiently understand to know whether I ought to believe it or reject it), &c. In your own reading, you may select many other similar passages, for he speaks of everything in each of his works, though more or less in full.

As for the way, you are seeking, for the attainment of what is really the Great Work, read the twelfth of the 'Forty Questions,' v. 12 to 22 inclusive. You will there see to whom you must apply, and judge whether it is possible to show more clearly the end we aim at, the way that leads to it, and the treasures which await us, if we have courage to renew ourselves sufficiently to reach it.

What your Abbé tells you about souls is a literal extract of the author's doctrine in 'The Three Thrones'; but I have nowhere yet seen in this author, that it was "*from the remaining and less guilty*" of the fallen hierarchy that the divine breath was formed which animated our first father.

I copy your words, and they seem to me so far from the spirit of the author, and from true principle, that I presume you may not have caught what the Abbé said exactly, which you can verify when you have the opportunity. For the rest, all you tell me, from him, is no answer to my consultation. I asked only whether Böhme gave any convincing proofs of his statement as to the successive generation of human souls, which he derives and engenders one from another, as is the case in the physical order; for my question applied to souls spiritual, not animal. I said that this author distinguished clearly between these two kinds of souls, as to their nature; but I feared he confounded them as to the

law of their generation. This is a point I have not yet been able to unravel in the doctrine of our beloved author, the subject being so deep. I looked for help therein from your Abbé, who has been studying him so long.

You do not say whether you have received 'Le Nouvel Homme.' Do not be afraid of saying what you think about it; you know what I think of it myself: moreover, it is always good to lower the conceit of authors.

LETTER XVII. — (*From K.*)

Berne, 23rd Jan. 1793.

BUT for a pressure of engagements of all sorts, I should not have delayed so long, Sir, the acknowledgment of your interesting letter of 1st inst., which I received on the 11th, during the meetings of our Grand Council. I was on two committees, one of high importance; they took up nearly all my time, monopolized nearly all my powers. My recent loss has been felt more sensibly here even than at Morat: my daughter's soul was very closely joined to mine. What, at first, gave me strength to bear the shock, was, reading some passages of B. Since my return to Berne, I have not had the same resource to help me to contend against the painful images of my mind; and if ever in my life I had wished for a certain kind of physical communications, I certainly should have done so now, after this sad loss; the more so, because our friend B. believed it possible, though difficult: see a remarkable passage in the 'Forty Questions,' Q. xxvi. v. 13. The wish to know whether her spirit still

responded to the feelings of my heart, the desire to satisfy myself as to her present state, &c., would certainly have prevailed; but I repose in God's will, which is without bounds; and I have tried, in this matter, as in all others, to sink my own will in His.

The essential part of my perception of natural numbers is the basis, namely, the thought that Providence may have given a number as a characteristic sign of all manifestations, all effects, all results from a common cause, which number would be at the head of this sort of ideas, so that, on seeing it placed there, not by himself, but by Providence, an attentive man would recognise the idea as belonging to the class. A word of correction from you thereon would be very acceptable to me. I coincide with your remarks as to what was conventional in some of my examples. My thought was, that the early Church retained four Gospels: did not Providence direct this choice in so important a matter? &c. I have only one more question to ask on this subject, viz., whether you allow my method of reckoning; that is, whether you allow 22 to be equal to 4? which, in our arithmetic, would serve to make reductions, perhaps discoveries. According to this calculation, 13, as also 22, 31, 40, 112, 121, 202, 211, 301, 400, 1003, 1111, 1102, 1300, 4000, would all make 4.

Thank you for your information about the 'Lettres Edifiantes': the complete collection is very scarce here; and I have not yet been able to meet with vol. xxvi. As for friend B.'s number, as he uses a key of his own, I must suspend my inquiries on this subject. We must attend, in this life, always to what is most urgent; and my life, at present, is split into pieces, in the position I am in.

I thank you, also, heartily, for pointing out sections 12 to 22 of the xii. of the 'Forty Questions.' The importance of these few verses demands a profound study. I purpose writing, for my own use, my thoughts on this matter, which I will submit to your judgment and correction. Meanwhile, I will give you a first outline of my hypothesis; and I trust you will kindly tell me where it deviates from the truth, and whether it may, with some corrections, compare with friend B., who is still so little known to me, whose ideas I have never been able to grasp comprehensively; I know him only by fragments.

I figure to myself, that there is in our souls, in the most secret place of our understanding, a sanctuary, a *mirror*, which alone receives the rays of heavenly light which lightens every man that comes into the world. This heavenly light, this sun, shines always without interruption; it is the word, *logos*, which, in its time, incarnated itself for the purpose of making itself more manifest to us poor mortals. In the mirror which receives its rays, we see everything, even external objects, which are transmitted to us by our senses. It is not that we need the senses in order to see external objects in this mirror, experience proves the contrary; but in our ordinary waking state, the senses — weakened or destroyed — prevent external impressions from reaching the mirror. As long as we see external things in this glass only, and regulate the preservation of our temporal life and our body by this view, all goes well, and the mirror remains pure; but, when our will lays hold of those images in the mirror, desires them, — wants to unite itself with them — and considers them its sovereign good, or is frightened by them, — then our imagination fixes them, cor-

porifies them, so to speak, because it is of the same temper as the mirror. This corporification covers the glass with clouds, just as if an impure breath had passed over it; and, although the sun still shines upon it, the mirror, being obscured and spotted, can only reflect the gross things of sense. It is only by looking away from these images, and fixing our attention on such parts of the mirror as are not tarnished, and ardently desiring to get to the word which shines there, that the traces of the impure breath gradually disappear; and by our strong will, our desire for unity, the rays of the sun become fixed, just as images of external sensible objects are fixed by our desire. Then, these rays, having become substantial, unite with and nourish our souls, and gradually enlighten them, not by this mirror only, but immediately, directly, and in all fulness.

My hypothesis, on which your remarks will be very acceptable, has a distant likeness to the system of Malebranche, in his 'Recherche de la Vérité' and his 'Méditations Chrétiennes.' The passages in St. Paul, 1 Cor., xiii. 12; 2 Cor. iii. 18, seem to confirm my ideas on these subjects. In Exodus xxxiii. 20, the Lord says to Moses, "There shall no man see me and live." "When we fear God, and desire him only, ardently, we are no more alive to the world; and if the glass in our hearts is pure, we may hope for that blessedness." Matt. v. 8. Farewell. &c.

LETTER XVIII. — (*From S. M.*)

Amboise, 13th Feb. 1793.

I HAVE not been in a hurry to write to you, Sir, believing I should shortly hear from you again, to thank me for a present I sent you in the person of Count Divonne. This young man is more advanced than I am in inward Divine favours, for he is more worthy than I, and deserves better treatment. I will not give you his history, he will have done it himself. I am impatient to know if you have met: meanwhile, I reply to your letter of 23rd January.

I sympathise with you in your mournful bereavement. Providence has likewise afflicted me in taking from me a most kind and respected father. I lost him last month; since when, I am overhead in business, and I know not when I shall be out of it; I will not trouble you with all my embarrassments. If I were free, my inclination would soon take me to Berne, as Divonne can tell you; but our home difficulties about certificates and passports are in the way. Moreover, I know not whether we Frenchmen, who have not emigrated, can expect to be well received abroad, after what has passed at home. Remember what you said to me two or three months ago; and please to tell me frankly what you would advise me to do, or not to do, under the circumstances.

Providence cannot have attached numbers to creatures for signs. It has given properties to each, and these properties are manifested by numbers, which, as you see, are their fruit; their internal and natural language, instead of only their seal; otherwise, numbers would be something external and dead. It is possible Providence presided at the selec-

tion of the 4 evangelists, as it is unquestionable it presides over all things; but I do not think it was directly; and I still make no account of this analogy. Your reduction of the numbers 22, 31, &c., is right in principle; but we must be careful not to confound the results, for their elements are different. Thus, I well enough see that 4 rules in the series you give me, but I see it rule everywhere with a different character; this is a point it is indispensable we should attend to, if we would not change the nature of things. All things are like, nothing equal; this is a fundamental axiom. Your ideas of the soul's mirror seem to me very sound; they will be still more so when they have been wire-drawn in the process of regeneration. Read the first part of the 'Incarnation,' xiii. 1, and you will see from whence we ought to derive our instructions. Indeed, ever since I have read our delightful Böhme, I look upon all that I have written as mere child's-play in wisdom, although I am fifty; and I purpose, in future, to walk more respectfully. . . . Talking of books, if you will look into Arnold's 'Ecclesiastical History,' vol. ii., part iii., chap. xxvi. 556, 558, 559, you will find what will surprise you, relating to events that have just taken place with us, particularly the overthrow of our royal dynasty. *Joachim Greulich* foresaw it in 1653, and it has been in print nearly a century. You who are fond of such instances of *communications* will be pleased with this which is so striking.

Farewell, Sir: may Providence grant me the means of going to you; I shall consider it a great mark of His goodness. My compliments to Count Divonne.

Letter of KIRCHBERGER of — February, missing.

LETTER XIX. — (From S. M.)

Amboise, 6th March, 1793.

You will, Sir, perhaps find me very hard to please, but the 36 L strike me less than they do your Abbé. The Roman reckoning contains some true bases, as everything in the world does; but it is so mixed up with what is conventional that it yields little. All you get by your operation is the 18 centuries; and, by the addition of 3 to 6, of 1 to 8, the number 9, which, according to the figure, is the square of the three crowns, or rather, the three crosses. In short, I see merely an epoch of time, and no disclosure of any spiritual action concurring with that epoch. The Arab reckoning goes farther, and is also a better guide; it depicts, in nature, the passage, *A thousand years are as one day*, by the three noughts which follow the unity, and are only the image of this transient apparent world, which is as nothing before that living eternal unity. It thereby describes the unfolding of the six days' work, which has led many wise men to give only 6000 years' duration to this transitory phenomenon; and brings us to the 7th operation, which, at the Creation, was only the Sabbath of the Spirit, whilst, at the end, it will be the Sabbath of God. I believe, then, that the Arab reckoning carries the epoch in question a little further than the Roman, and I am satisfied that the great blows will not be struck till after our sixth millennium, that is, two thousand years after our present era. I am not the less convinced that things have already commenced, and therein your Roman calculation has a sort of coincidence with the events of our time — a view that does no harm, provided it is kept within its proper bounds; but, as to the three crowns, it has,

I think, no relation to them; and to find the meaning of these three crowns, I think we must go higher than the Roman reckoning, higher even than the Arabian. We must look to the ways of the Spirit of life, which, since the beginning of things, seeks to re-enter all the kingdoms which we have lost, and which it can re-enter only by progression. In my first school, these three kingdoms were described by the names *natural*, *spiritual*, and *divine*; and, in man, *thought*, *will*, and *action*. Böhme describes them by the names of *fire*, *light*, and *nature*; our three principles, our triple life. Here only, then, shall we find the meaning of the three crowns. The natural and figurative kingdom lasted till Jesus Christ, and the spirit who has traversed that kingdom then receives his first crown. From Jesus Christ, to the seventh millennium, is the epoch of the spiritual kingdom — the kingdom of light — and, in this interval, the second crown is received. The third can be found only in the conquest of the kingdom of Iris, or fire; and everything seems to announce that this third or triple crown can appear only in the Sabbath of God, general, as well as individual; for, you know that everything is represented in the individual, as it is in the species, provided we are men of desire. Friend Böhme says things at once so deep and so striking, on this matter, that you may drink from him in long draughts. Read the numbers following the 44th, chap. xxx. of the 'Mysterium Magnum'; read, generally, all he says of the progressions of the Church of Henoah, and you will see how he puts us on the road himself; and, at the same time, how near a relationship his teaching and ours have to each other. I cannot enlarge on these great subjects in a letter; for, I confess to you, it is a path which is an abyss of wonders.

Let us come to the physical communication of the active intelligent Cause.

I believe it possible, and so do you, Sir, like all other communications. As for my personal testimony, it would not have much weight, as this sort of proofs should be personal — our own, — to obtain their full and complete effects. Nevertheless, as I believe I speak to a man of moderation, calm and discreet, I will not withhold from you that in the school through which I passed, more than twenty-five years ago, *communications* of all kinds were numerous and frequent, in which I had my share, like many others; and that, in this share, every sign indicative of the Repairer was present. Now, you know the Repairer, and active Cause, are one. Nevertheless, as I was introduced by an initiation, and the danger of all initiations is lest we should be delivered over to the violent spirits of the world, as happened to Adam, when he initiated himself in his imagination ('Incarnation,' 3rd part, vi. 1), and his desire was not all of God, I cannot answer that the forms which showed themselves to me may not have been assumed forms, for the door is open to all initiations, and this is what makes these ways so faulty and suspicious. I know that Germany is full of these initiations; I know that the Cabinet of Berlin is guided, and leads its King by their means — and, hitherto, without much profit to boast of; I know, in short, that the whole earth is full of these prodigies; but, I repeat, unless things come from the centre itself, I do not give them my confidence. I can assure you I have received by the inward way, truths and joys a thousand times higher than those I have received from without.

The inward or centre is the principle of everything; so

long as this centre is not open, the greatest external wonders may seduce without advancing us; and, if I may venture to say so, it is our inward which ought to be the true thermometer, the true touchstone, of what passes without. If our heart is in God, if it is really become divine, by love, faith, and ardent prayer, no illusion can surprise us.

If God is for us, who can be against us? We shall have none but profitable *communications* — none, in short, but such as we ought to have; whereas, by initiations, we get some we do not know what to do with; because there is no initiation, but that of God only, and his Eternal Word within us, which ought to manifest everything in us and by us, according to His will. Let us, therefore, think of nothing but that it may be born in us.

It is long since I heard from Count Divonne. . . . He is an émigré, which it is well for you to know. . . . When I write him, I address care of Madame *Rasoumowski*, at Lausanne. . . . I can say nothing of my projected journey to your country. Our political convulsions have had a serious influence on my family affairs, the issue of which it is impossible to foresee. Your kind offers make me the more regret these delays. . . . I am glad our two countries are again in unison . . . it would be a great treat to me to visit yours. . . . I should be faithful to the incognito you recommend; not so much for fear of the émigrés' intrigues, as of their importunities. I am known to many of them. Some would take up, and follow our pursuits, anyhow; scores of others would follow my purse, and it would be hard to disoblige people whom I have known, and who are so numerous that I might ruin myself without much helping them. . . . Time will determine. . . . Farewell, Sir. &c.

A Letter of 15th March, 1793, is wanting.

LETTER XX. — (*From S. M.*)

Amboise, 26th March, 1793.

I AM delighted, Sir, that you are pleased with the acquaintance I procured you. He has been equally pleased on his side, and I congratulate myself on having brought it about. I wish, indeed, I were free to respond to your invitation to go and join you. But, besides the matters of business I told you of, we are at present tied down in this part of France by the disturbances in the neighbouring departments; no one can get a passport, even to travel in France. . . . I begin to think that the horrors foretold for my country by Joachim Greulich are coming to pass. You see my inability, and will sympathise with me.

Under these circumstances, I shall answer your questions briefly. Besides, my previous letters will have helped you, if not to solve the difficulties, to find fewer of them.

1st. I believe, with you, that the points of a proposition may extend to many subjects, since it is true that there is not a point which is not related to infinity. Every man must draw according to his strength, and see with his own eyes. I thought I had indicated some passages of Böhme that might have enlarged your ideas on the number 12 and its correspondences; look for them in my letters, for I forget them.

2nd. *Wheat, wine, oil.* — If, Sir, you come to consider the sublimity of the universal and particular work of God, simply in your heart, you will see that the knowledge of

these things can spring only out of its own fountain. I am far from possessing it entirely myself, and I am patient. My first teacher, to whom I put the same questions when I was young, answered me, that if, at sixty years of age, I had reached the end, I should not complain; and I am now only fifty. Try to feel that the best things may be learnt and not taught, and you will know more than the doctors. Besides, I shall always send you to Böhme, who, on all points, is ten million times better than a scribbler like me; and when I wrote, I was more a mere scribbler than I am now.

3rd. *Numbers*. — It is possible that every writer on this subject may have drawn from the fountain, and still all express themselves differently. The only way to get over their language is to go to the principles; the spirit is there, and there, consequently, are the means for rectifying the letter. Principles must lead numbers — not numbers, principles. For instance, I read every day in Böhme that there are four elements; and yet I am, geometrically, numerically, and metaphysically certain that there are only three. That does not prevent our understanding each other, because I see that our difference is only in expression, and that he comes into my meaning by the grand principles which he expounds. I repeat, then, that it is only by study, and instruction in principles, that we can find a regulator; and till we are brought thither through strict examinations, it will be wise to let results alone, because, their connection being unknown, they might weaken our faith in their foundation by weakening our courage, which has no light of its own.

I advise you, therefore, to take of all these things only what comes naturally to your mind, and to search out noth-

ing in this order of science till you have received help; but to seek always in the renewing of your being, which will enable you to see all, when all is shown to you. This work, and reading Böhme the elect, will well fill up your time, till circumstances allow me to go and offer you the little aid that may be in my power, which will even be nothing, except in proportion as you may have profited by the lessons of our friend Böhme. I recommend you to read his 'Sixth Treatise, on the Super-Sensual Life,' and his 'Seventh Treatise, on Divine Contemplation.' I think you will there find plentiful harvests in the simplicity of the way, as well as in the sublimity of the ends.

Farewell, Sir. I must leave you now — unable to write to you more to-day. My kind compliments to M. Divonne, if you see him.

LETTER XXI. — (*From K.*)

Berne, 29th March, 1793.

I SHOULD, Sir, before now, have acknowledged your valued and interesting letter of the 6th inst. if I had not had to make a journey in the service of our republic, from which I have returned only a few days since.

Notwithstanding the Abbé's support, I attach no more value to my observation than it may deserve, and I find your remarks on the subject perfectly just, and what you say, on the three crowns, very profound and interesting. I pass to the more important and confidential part of your letter, that about the physical communication of the intelli-

gent Cause — in other words, the Repairer. Do not, for an instant, doubt the weight I attach to your personal experience: the facts you are kind enough to mention, which occurred in your school, leave not a vestige of doubt on my mind, as to their existence, and all the indicatory signs that accompanied them.

But an essential remark, which will weigh greatly with me, till you convince me to the contrary, is, that the manifestations which your school received were probably assumed forms. For this reason: since these communications fall upon the external sense of sight, I believe they can take such superb outlines, forms so imposing, and signs so awful, that it is hardly possible not to take them as true, even when they may be only counterfeits. A remarkable instance of this kind, which I heard of, about two years ago, is what occurred at the consecration of the Egyptian Masonic Lodge at Lyons, 27th July, 5556, according to their reckoning — which I believe to be incorrect. The labours lasted three days, and the prayers fifty-four hours; there were twenty-seven in the meeting. While the members were praying to the Eternal to manifest His approbation by a visible sign, and the Master was in the middle of his ceremonies, the Repairer appeared, and blessed the members assembled. He came down on a blue cloud, which served for vehicle to this apparition; gradually, he ascended again, on this cloud, which, from the moment of its descent from heaven to earth, acquired a splendour so dazzling that a young girl, C., who was present, could not bear its light. The two great prophets and the lawgiver of Israel also gave signs of their benevolence and approval. Who could reasonably doubt the fervour and piety of those twenty-seven

members? Yet who was the institutor of the lodge? — who, though absent, ordained the ceremonies? Cagliostro! This one word suffices to show that error and counterfeit forms may follow the religious intentions and good faith of twenty-seven members met together. Thus, as it is not enough to be honest, or even religious, to be secure from error of this kind, the greatest happiness, beyond question, a mortal could have, would be the physical communication of the active and intelligent Cause; but, as you will admit, error and illusion almost always take the forms of truth in a manifestation of this importance. And how are we to distinguish the true from the counterfeit? You say “unless a thing come from the centre itself, I give it no confidence.” On this, so true and important an assertion, I take the liberty to ask one question: Are there visible manifestations which come from the centre? or, in other words, the centre being open, are we still in a position to receive visible communications?

The three kingdoms which your school called *natural*, *spiritual*, and *divine*, might we not call them *natural*, *astral*, and *divine*?

Do not all those manifestations, which come through initiations, belong to the astral kingdom? and as soon as we place a foot in this domain, do we not enter into association with all the creatures which inhabit it, and who, for the most part, are not at all desirable company? Do we not enter into society with creatures who may excessively torment the operator who lives in this crowd, even to such an extremity as to drive him to despair, and suggest suicide — witness Schröpfer and Count Cagliostro? No doubt there will be means left, more or less efficacious, by which the

initiates may be preserved from extravagance; but, in general, it seems to me that this situation, out of the established order of Providence, may lead to results fatal to our advancement rather than otherwise. I repeat my question: do you believe in physical communications, emanating from, or produced in the centre? I call centre, in the poverty of my nomenclature, the interior of our souls; but I know not whether perception of any sort can penetrate to it; yes or no?

I look upon this divine part of ourselves as the vehicle, the birth-place of the Repairer, who ought to be engendered in us. The Word, once engendered in us, is, I believe, the means by which we have communication with the Father, and I believe that, by the flux and reflux of communion between the Word and the Father, the procreation of the Holy Spirit takes place in us, which, then, leads us into all truth. Thus, everything depends on the one thing needful, the birth of the Word within us. Hence the importance of every means to facilitate and make ready for this birth; hence the importance of not mistaking the meaning of the word *centre*; hence the necessity of concentrating ourselves within ourselves; hence the necessity of our co-operation in aspiring with our souls towards the Father, and diving again towards the centre, towards the heart where the Word is. Our friend Böhme says, in favour of my last-named opinion, something very profound, and little known: '*Imagination macht Wesenheit*' (Threefold Life, chap. x. 48; and chap. iv. 45; 'Incarnation,' part i. chap. iii. 6-8). That is, that the imagination changes ideas into substances. This is diametrically opposed to the common opinion, that the imagination mistakes ideas for substances, and thereby be-

comes a source of error and delusion. Consistently with these principles, I must believe, that, by being always engaged with God, and desiring only Him, the Word will be born in us, and the ineffable correspondence of the Holy Trinity will work in our souls. In the passage of 'Incarnation,' part iii. chap. vi. 2, which you were good enough to allude to in your letter of 6th, there is a line strongly confirmative of my assertion. Our friend says: "Lust is an imagining, where the imagination winds or insinuates itself into all forms of nature, so that they all become impregnated with the thing, out of which the lust exists." As the external spirit of man is a figure of the internal, I believe it is also the case and mood of the substantive Word I have been speaking of.

You tell me you have received by the inward way, higher joys than you have by the outward. For the glory of our Lord, do not conceal from me the joys you have so received; do have the kindness to tell me when and how you attained to the centre, and whether you have had any external manifestations since. . . . Your advice, at the end of your letter, 26 March, is excellent; and it will be all the easier for me to follow it, because there is nothing but my great object which really interests me, and I would willingly sacrifice every kind of knowledge which does not help or lead to this; so I shall never seek any object without help, if this object would tend to throw me into the circumference. In turning with all my might to Him who is the fountain of life, I shall do all I can for the renewing of my being. For all the rest, I surrender myself to our great Benefactor. If I must remain in darkness, His will be done; I ask not for light, but for Him.

I will read carefully the two treatises of Böhme you point out to me. . . . Accept my sincere thanks for the interest you take in my advancement, and the proofs you give me of your friendship; you may be assured I know the great value of your counsels, and I shall do all I can to follow them. Farewell, Sir: I beg you not to forget me in your prayers.

LETTER XXII. — (*From S. M.*)

Amboise, 5th April, 1793.

I TAKE the pen, Sir, to beg a little favour. I should like to have, in English, the works of Jane Lead, which are spoken of in your 'Arnold,' vol. ii. part 3, chap. xx. p. 519. I understand, her works, translated into German, are the 'Fountain of Gardens,' 8vo., besides three volumes with the narrative of all her visions. I am strongly recommended to read them. . . . Your position and scientific connections will put you in the way of procuring these books for me, which are spoken of as a real treasure, and I shall be greatly obliged to you. . . .

. . . Farewell, Sir: I congratulate you now more than ever, that you are allowed to breathe in political peace. It is far otherwise with me; I submit and adore; I then find a peace which far exceeds that of earth; but I must watch, that it may last.

LETTER XXIII. — (*From K.*)

Berne, 18th April, 1793.

I HAVE received, Sir, your note of 5th inst., and you may be sure I shall spare no pains to procure for you the works of Jane Lead. . . . The following are the titles of her works, besides her 'Fountain of Gardens,' or her Journals, which is the same thing: —

1. 'The Heavenly Cloud, or Resurrection Ladder.' Printed in England. 1682. 4to.

2. 'The Revelation of Revelations.' In 4to. 130 p.

3. 'The Enochian Life, and Walking with God.' 1694. In 4to. 38 p.

4. 'The Laws of Paradise.' 1695. In 8vo. 69 p.

5. 'The Wonders of Divine Creation.' In eight different worlds, as they were shown to the author. 1695. In 8vo. 89 p.

6. 'A Message to the Philadelphian Community.' 1696. In 12mo. 108 p.

7. 'The Tree of Faith, or The Tree of Life, which grows in the Paradise of God.' 1696. 12mo. 122 p.

8. 'The Ark of Faith.' 1696. 33 p.

All these treatises have been translated into German, at Amsterdam, 1696, and it is from the German that the above titles are taken.

You have, doubtless, received my long letter of 29 March. Since then, I have been reading the two books of B. to which you called my attention. (You know how I love and respect B.) The passage which serves as explanation to the figure at the head of his treatise 'Of the Super-Sensual Life,' is, in my view, a masterpiece; and in its very

commencement, B. directs to the best of all proofs, experience; but, with all that, I need not add, great difficulties remain: God grant we may get over them. Jane Lead, in the fragment to be found in 'Arnold,' 3rd part, xx. 23, says, in few words, a very deep thing: "We need to watch the opening of *each centre*, for the serpent has always some subtilty ready, to introduce himself wherever he can." This is general; but Jane Lead adds a particular remark which refers to the great question contained in my letter of 29 March. "Of all manifestations, the safest is the intellectual and divine manifestation which opens in the depths of the *centre*. Nevertheless, that does not mean that we should suppose that we ought always to remain glued to this point and advance no further, for there is another centre, still deeper, in which the Divinity, divested of all figure, and without image, may be known and seen in His own being, and in all His simplicity. This manner of manifestation is the purest, and, without exception, the least subject to error, in which our minds may repose as in their centre, eternally, and enjoy all the joys of angels, even before the throne of the Eternal."

You see how truly sublime a woman this Jane Lead was. In the uncertainty of which of her treatises I may obtain in London, I have ordered them all; a copy of each for you, and one for me; those you do not care for, you can leave for me. . . . You conclude your letters with an admirable precept: "Watch." We wrestle not against flesh and blood, but against principalities and powers, and the rulers of the darkness of this world, and spiritual wickedness in high places.

LETTER XXIV. — (From S. M.)

Amboise, 24th April, 1793.

I RECEIVED, Sir, your excellent letter of 29th ult. in due course; and was waiting for the one just received, to answer it. I pass at once to your question: Are there physical communications which emanate from or are produced by the centre? I find that, not only has Jane Lead very well answered this, in the extract you send me, but you have equally well answered it yourself, in saying that everything depended on the one thing needful, the birth of the Word within us. I will add my own opinion, viz. that this deep centre, itself, produces no physical form; which made me say in 'L'Homme de Désir,' that true love was without form, so no man had ever seen God. But this inward Word, when developed in us, influences and actuates all the powers of seconds, thirds, fourths, &c., and makes them produce their forms, according to the designs he may have in our favour: this, in my opinion, is the only source of manifestations. I will not, however, therefore, say that all which do not come this way are assumed forms, for every spirit produces its own form, according to the essence of its thought; but I will say that they are imitations which try to ape the true ones. Add to this all that the *astral* can bring in, all that the serpent can do by or through this astral, and you will see more than ever, how truly this centre is our only port of safety, our only fortress.

I had heard of all those adventures in Lyons, of which you speak; I do not hesitate to class them with the most suspicious order of things, notwithstanding that the good souls who were present may have received some happy transports,

fruits of their piety and true desires; God continually brings good out of evil. I know also, the histories of Schröpfer, and many others of the same sort, on whom a definite judgment has been passed long ago.

As for the manifestations which took place in my school, I believe them to have been much less tainted than the above; or, if they were tainted, there was a fire of life and desire in us all that preserved us, and even took us graciously on our way; but we knew then little of the centre. What I have known by this centre, and about which you inquire, is limited to delicious, internal transports, and sweet instructions which are found here and there in my writings, printed and manuscript. I am far from being very advanced in this centre, which I have seen, rather than handled, hitherto; and I have not remained fixed in it, as, by the grace of God, I hope to be some day. I have had some physical communications also, since these central affections, but less abundantly than when I followed the proceedings of my school; and even in those school proceedings I had less of the physical than most of my comrades. It was easy for me to perceive that my part lay more in intelligence than in operation, which Böhme has enabled me to understand well, in his *Fifth Point*, on magic, where I have clearly seen the difference between *magus* and *magia*. This physical, which I have experienced, though rarely, since my central affections, commands no more my confidence than all the rest; I pay little attention to it: thus, neither on that head, nor on my central openings, can I satisfy your curiosity. Moreover, I have said, repeatedly, that it is your personal work which most concerns you; the work of others can neither enter nor proceed from your substance,

and all that is not of your substance is loss of time for you; and I tell you these truths again with the greater pleasure, that I see you are convinced of them yourself, since you seek to cast yourself, *à corps perdu*, in the arms of our Benefactor and Saviour. Let us turn to your letter of 18th April.

I will not refuse any of the works of Jane Lead; pray let me know how I can repay you the outlay. . . . I congratulate you on being able to follow, in peace, the things that are of God. Providence sees fit to condemn me to seclusion in this matter, for I know not how long. His will be done: pray sometimes for me.

LETTER XXV. — (*From S. M.*)

Amboise, 2nd May, 1793.

. . . IN my last I begged you to request our mutual friend not to write to me till the storms which threaten my country clear up; all letters are opened, and I have already been called up before our constituted authorities to give an account of one of your letters, which they had stopped in the post-office. My answers seemed to satisfy them, and they gave me your letter. But I should have been more alarmed had one come from our friend; and his last might not have reached me, if the adventure with yours had not covered it with its wings. . . . Tell him that I have not been able to make any application of my numerical principles to the note he sent me, because he did not give me a single word to indicate what his idea bore upon; and consequently I could not judge it. Beg him to dictate to you a summary, as brief as he will, of his conceptions on this subject, and I

will promise to send an answer immediately. He wishes I were a Swiss, like you and him; I also should wish it, that we might labour together in the field of man, and the Lord's vineyard; and, assuredly, the moment when divine Providence permits me to go and join you will be one of the brightest days of my life. But, doubtless, I have not deserved this happiness, and am condemned to all sorts of expiations; for all the temporal faculties of my being are constantly in agony; and these agonies are expected every instant to be changed into tortures.

But, thank God, the centre of my being still receives sweet consolations; and these consolations would extend to the external, if I were not so unworthy — I dare not say isolated, lest I should be judging myself too tenderly. Thus, in the midst of the abysses without end which surround me, and may any day swallow me up, I still sometimes eat *manna*, and *my health is maintained*. I am now reading the 'Signatura Rerum' of friend Böhme. What a depth there is in this unequalled man! The iv. chap. especially, is, in itself, an universal mine. But, what assistance, and how many fellow-labourers I ought to have, to dig in it! You, Sir, above all, who are more practised than I am in the physical sciences, would be of first-rate use to me in this reading, because your elementary knowledge would help me to clear up that of a higher order; and, in its turn, the higher would help to clear the lower. But let us leave all in the hands of God; for our friend B. teaches me that even a desire on our part is a sin, if it is not, as it were, melted and resulting from the divine and eternal desire, or that fire of love which burns in everything, because it is one. Amen.

The answer to this Letter was dated 14th May.

LETTER XXVI. — (*From K.*)

Berne, 12th May, 1793.

Your letter of 24th April, so full of light on those most important subjects, reached me in due course. You most satisfactorily confirm my views of the only source, the only way of true manifestations; this way is quite free from danger, and always leads to an exalted term.

The theurgy of Lyons may be decidedly classed amongst things of a most suspicious character. I met with an account of them, two years ago, in the criminal prosecution which was instituted against Cagliostro at Rome. Those facts are like a fence along a precipice; they prevent wayfarers from falling in. I have reason to believe that was a true account of the trial; and I thank you for what you tell me about your own experience.

Besides the passage you quote from our friend Böhme, there is also another which deserves our attention on this matter, closely allied to the means we ought to employ to obtain the one thing needful. I have found in 'Theosophic Questions,' iii. 33, 34, your lance composed of four metals. The question is: Will this lance serve to strike the rock with, out of which the spring of living water is to gush forth — that is, will it serve to open the centre? What leads me to ask you this question is a passage in Jane Lead, 'Fountain of Gardens,' vol. i. p. 22: —

"The mind of wisdom thus opened itself in me, as I waited in my spirit upon her. She did show me what key would open the great mystery which lay deeply hid in myself. It was wrought and carved out of such pure gold as

had passed through many fires; many keys I had tried, but could not turn in this secret enclosed lock; but still it shut upon me, though I thought I had that key which was compounded of such metals as would have made its entrance, as love, faith, patience, humility, which, with strong supplication and prayer, I presented as key of the work. All which was too short to reach it. Whereupon I was put to a loss altogether to seek how this gate should be opened, having compassed the holy city, and waited and tried every way where I might find passage, circling from one path to another, from prayer to prayer, and from faith to faith; so that in good earnest I began to consider I had not found this wonderful key, for want of which I might run out in waste all my days, and grope as in the dark, yet never find the door which opens into my true shepherd's fold. Whereupon being cast into a deep, astonishing silence and stillness, the Word of *Wisdom* thus opened itself to me. O, thou deep-searching spirit, marvel not thou hast been so long prostrated; for as to thy present state and dispensation, thou couldst never reach me to all eternity, for my birth in thee lies deeper than thy present gift of faith and prayer can open; thou hast, with many others, been in a great mistake. But inasmuch as thou ownest and bewailest thy great unskillfulness, I will make known to thee what key will turn this great wheel of my wisdom, so as it may move and manifest itself in thee, through all thy properties, if thou canst bid up to the price of it. For understand that it is compounded of all pure gold, subsisting in a burning furnace of many fires; and although this wonderful key is of Wisdom's carving out, and her free gift, yet, O, thou seeking spirit, she will cost thee very dear if ever thou obtainest her. Yet she goeth

about seeking such as are worthy of her, and will show herself within the walls of the mind, and meet them in every thought, that waits for her laws and counsel, and brings a kingdom which will be well worth thy selling all for. But the great thing, saith Wisdom, now is to discipline and make thy spirit a cunning artist, to give it knowledge of what matter, in number, weight, and measure, this pure key is made of, which is all pure deity in the number *Three*; which is weighty indeed, being one exceeding weighty glory, sitting in the circle of the heaven within man's heart, measuring with the line of his power the temple and inward court with the worshippers therein. This is Wisdom's key, which will make our hands drop with sweet-smelling myrrh upon the handles of her lock. Which, while I was opening her private door with this key, my soul failed within me, and I retained no strength; my sun of reason, and the moon of my outward sense, were folded up and withdrew. I know nothing by myself as to those working properties from nature and creature; and the wheel of the motion standing still, another moved from a central fire; so that I felt myself transmuted into one pure flame. Then came that word to me, This is no other than the gate of my eternal deep; canst thou subsist in this fiery region, which is *Wisdom's* mansion, where she meets with holy abstracted spirits, and gives forth a fiery law, which, if thereunto thou canst give heed, so as to come up to her requirings, then no secret shall be withheld from thee? Thus far am I admitted to come into the entrance of her house, where I must stop till I hear further from her." . . .

What say you, Sir, to this key, its *number*, its *weight*, and its *measure*? Does it not remind you of your lance

composed of four metals, and the passage from Böhme which I have quoted above? . . .

The remainder of this Letter is lost, owing to the paper being torn and wanting.

LETTER XXVII. — (*From S. M.*)

Amboise, 21st May, 1793.

I REPLY, Sir, to your two letters, 12th and 14th inst. I am delighted to find my lance of four metals in brotherhood with B. and Jane Lead. My only care was about this fundamental quaternion principle, which I got from my first school; and although, as I wrote to you long ago, all who walk in the same road say the same things, without knowing each other, I am very glad that you here see it confirmed.

You ask me if this lance will not serve for striking the rock out of which the living water has to flow? I have no doubt about it, nor Jane Lead either; but if she were here, she would tell you, with me, that all the virtue of that lance is in the principle from which it derives, and which engenders it continually. God has graciously bestowed upon us one part of this source; that is, the love-fire which he deigns to kindle in our souls, which, then acting in concord with this eternal principle, puts us in position to obtain the happiness which it is His first wish we should have. Those who, like common theurgists and mechanical cabalists, believe in the virtue of names devoid of this generative fire, are in a dangerous error, either for themselves or for those

they guide; for these names are forms which cannot remain empty; and if we use them without first filling them with their natural pure substance, other substances may enter in and commit great ravages. Thus, the impious and the righteous may both pronounce the name of God; but for the one it is to his loss, and for the other to his salvation. On this subject, I will, en passant, give you a few verses I made at Strasbourg, for a person who asked me for the key to 'L'Homme de Désir.' These lines did not convince the person to whom I gave them, because he was altogether in the vortex of the most frivolous and ignorant of worlds; but I do not believe them to be less true for that. Here they are: —

Avant qu'Adam mangeât la pomme,
Sans effort nous pouvions ouvrir.
Depuis, l'œuvre ne se consomme
Qu'au feu pur d'un ardent soupir;
La clef de L'Homme de Désir
Doit naître du désir de l'homme.

It is perhaps rather candid in me to send you this trifle; at all events, I promise not to repeat it.

I cannot tell how much good you have done me with that passage from Jane Lead which you have sent me; it is of the purest gold, and I dare say quite new in quality, although the same truths are found in our other good theosophists; but nowhere else have they affected me so much. Oh! how much enjoyment I expect from the rest of the work! . . . Let us turn to your second letter.

There is only one species of manna. The Scriptures are full of it; Böhme explains it; Jane Lead puts your finger on it. May this manna make itself felt in your heart! . . . (Here follows a discussion on plans and means for getting

to Switzerland.) Your last letter, 14th inst., was stopped at the "Comité de Surveillance" at Paris, from whence it was forwarded to me under another seal besides yours. . . . Farewell. &c.

The answer to the above is dated 8th June 1793.

LETTER XXVIII. — (*From S. M.*)

Amboise, 21st June, 1793.

I HAVE known something, Sir, of those arithmetical tricks you speak of. They began with the use of Hebrew letters, which they translated into ciphers, according to their value. The results were sometimes curious, but did not reach very high. It was a German in Franconia who communicated his proceedings to me, which I have forgotten; I did not think much of them, and made still less use of them. The Jews are famous for all these sorts of cabalas; and you may judge how many varieties there are, from tricks at cards to the Great Name, which is the only real cabala, the only one worthy of man, because it is the only one worthy of Him whose image man is.

I am glad you liked my little rhymes; but you may be sure I shall give you no more; such trifles belong no longer to my age.

You cannot be blamed for considering the Virgin as a truly helpful being. But she will never be a mediator for any but those who have looked no higher. She is pure, she is holy, she had her share of *Sophia*, like all saints and all

the elect; we ought to feel very happy when God permits her to be with us and pray with us (which is a very Catholic expression); but she should never be considered indispensable for any one. Her work is accomplished in giving birth to the Saviour, and opening for us the fountain of eternal life. She thereby did infinitely more than she can ever do hereafter. Besides, she did not give birth to the Word, but to the Christ; thus, she can never give birth to the Word in us. Nevertheless, I think every one should be allowed a measure of faith according to his capacity. As for you, Sir, who allude only to the profit that may be derivable from her intercourse, I repeat, I do not believe I ought to contest it. It is said, *cum electo electus eris*; but I think I can say to you, you know a greater Elect than she, viz. her Son. From Him only may you look for your eternal election; you are the brother of Him who said to the Virgin, "Woman, what have I to do with thee?" . . . Farewell, Sir; may you enjoy your leisure in peace, and the quietness of your happy abode. . . . Storms are gathering here daily more and more. . . .

LETTER XXIX. — (*From K.*)

Morat, 6th July, 1793.

I HAVE just received your letter of 21st June. . . . I hasten to answer it.

We are entirely agreed in regard to the cabalists, who, apparently, are mostly found in Germany. It is the Great Name alone, which, as you truly say, is a cabala worthy of man. What interesting things might be said about its use,

and the circumstances under which this is permitted or authorized. I should highly value your sentiments here-upon.

As the subject of the Queen of Saints, as she is called in your Church, is interesting in many respects, I will try to give you my ideas on it more in detail than in my last letter: we cannot be too precise and exact in such things.

I quite agree that the knowledge of the opinions I alluded to is by no means indispensable; and even supposing them to be correct and well founded, their power would act independently of our knowledge or co-operation. Our knowledge and adhesion to these ideas might, at most, help a little to shorten the work. When I spoke of the company of that pure and holy being, I meant the communion that may exist between intellectual beings, not limited either by time or place. We have (I say it under correction) an organ for its enjoyment, the inward centre of our souls; so I do not mean her physical presence or communication. You know I have never asked you how to obtain this sort of communications; not that I would despise them,— far from it; I look upon them as particular favours, well qualified to leave profound impressions in our souls, and to be of immense advantage to us in our onward course. It is only on account of the danger that attends such subjects, that I am reserved in speaking of it; you know how much might be said about it. It would be an unspeakable advantage, if this way could be kept free from all intervention and imitation from the lower region. The scene I told you of at Lyons, on the consecration of a lodge, is a prominent example of this kind, and ought to awaken our distrust.

You say, quite to my own mind, that Mary did not give

birth to the Word, but to the Christ. Here is, in brief, the theory that might serve for basis of the opinion I communicated to you in my last; please to give me your opinion on it: —

“Just as, in the lower temporal order, nothing is produced unless on a *basis*, or a virgin, so, also, in the most sublime, the divine order, the Word is engendered from eternity on a basis which, though substantial, is an infinite nothing, the virgin, the divine wisdom, Sophia. It is this divine virgin which united hypostatically with the humanity of Mary; and it is, again, this same divine origin, united with the humanity of Mary, that can enter in our hearts, and serve as basis on which the Word is engendered.”

Confront this theory with some passages of Böhme. ‘The Three Principles,’ xxii. Nos. 38, 41, 43-5, 61, 71, 74-82. ‘The Incarnation,’ Part I., chap. viii., and particularly chap. ix., Nos. 12, 21, 22; chap. x. Nos. 1, 7. And to prove that the infinite nothing is nothing else but Sophia, the eternal Wisdom, see 2nd of 177 ‘Theosophic Questions,’ Nos. 4 and 12, and the figure engraved at the head of the ‘Aurora.’ Sophia is visible as a pure spirit; her body is the subtle element called the *Holy ternary*. See ‘Three Principles,’ xxii. 72. And, what is very extraordinary for a Protestant, our friend B. asserts that the Virgin’s body was not, after death, subject to the general law, and did not see corruption. See 1 Apolog. v. Tilkin, No. 334. . . . There seems to be little hope of obtaining the works of Jane Lead, except in German . . . amongst the old book dealers . . . at Strasbourg or Frankfort.

LETTER XXX. — (*From S. M.*)

Amboise, 21st July, 1793.

My answer to your first question, Sir, will be short; but I think not the less substantial.

My belief is, in regard to the use of the Great Name, that we ought never to make use of it of ourselves, but wait always for it to engender, form, and pronounce itself in us. I believe this is the only way for us never to take it in vain. I know this theory is very high; but that is the rule I adopt for myself; so I will say nothing of what comes of it. I treat you as myself, that is, as a friend.

As to Sophia, I have no doubt she may be born in our centre. I have no doubt that the divine Word can also be born there by that means, as He was thus born in Mary. But all this, for us, will pass spiritually, and, if we can feel it in this way, we never then *see* it otherwise than intellectually; this is no strange language for those who are a little acquainted with manifestations. Whatever shows itself more physically and externally will not come from us, nor from our own centre, although our centre may be warmed and gladdened thereby. Thus the Word, the Sophia, the Mary even, which can be manifested externally, will be the Word, Sophia, and Mary already formed before us, seeking to revive and encourage us in our own work, which is to do those things in ourselves, not now, by external generation in another being, as at the *Incarnation*, but by the intimate re-birth of ourselves, which ought to make us like all those beings in holiness, purity, and light.

I think, Sir, I answer you sufficiently clearly on this subject, that we may henceforward consider it settled; for it is

to practice and prayer we must look for demonstrations which cannot come from the hand of man. I do not think our friend Böhme will contradict me in this.

I am very sorry for your ill success in your search for the works of J. Lead in English. . . . Let me beg you will try to get them for me in German.

. . . . I thank you sincerely, Sir, for your good wishes for my tranquillity. I believe they must be granted, for, notwithstanding the thorns of every kind on which I must make my bed, day and night, there are still roses there; and, notwithstanding the exile I am in, which is worse than that of the Jews at Babylon, — for they were together, and I am alone, — the God of all goodness is not far from me; and if I were less indolent in seeking Him, I should not even feel the want of company. I must acknowledge also, in gratitude for the loving kindness of this supreme God, that, in the midst of the troubles which so cruelly rend my unhappy country, I have been preserved every way, as if the hand which watches over me was afraid of leaving me for an instant. In short, if it must be said, I am treated, in comparison with my fellow-citizens, like a spoiled child. . . .

LETTER XXXI. — (*From K.*)

Louesch en Valais, 8th August, 1793.

WITH the liveliest satisfaction, Sir, have I received your sublime letter of 21st ult. Your theory on the use of the Great Name of names is very high; it seems, however, quite clear to me, and entirely conformable with my own ideas. The distinction also which you make between the intellec-

tual sight, and that which is external and physical, appears also clear and distinct, though I am but a gentile. So true is it that Sophia can manifest herself externally and physically, that the first physical manifestation J. Lead had was that of Sophia. She describes this communication at large in her 'Fountain of Gardens.' If I do not succeed soon in finding her works for you, I will avail myself of some leisure moments to translate the passage for you. Pordage, in his 'Angelic World,' insists strongly on the use and importance of physical communications, the great point being to avoid the shoals. As for me, I look upon manifestations, when they are real ones, as an excellent mean for advancing our inward work; and I believe that a lifting up of the soul to the Supreme Being, adherence to the active and intelligent Cause, purity of will which desires only to approach more nearly, and unite with, the source of all light, without any return to ourselves; and the Name of Names, — are infallible means of receiving these gifts without mixture or illusion. Pordage shows me the importance of physical communications; but what the English of to-day, not Pordage, call *second sight*, which they acquire by tradition or initiation, appears to me always to lead into a region where the good and bad orders are mixed and seek society with us. I imagine different sorts of progress amongst men of desire, each of whom produces effects more or less elevated and pure. But must we pass through the *second sight* to arrive at pure communications? Your advice on this would be very acceptable. . . .

The above letter was followed by one of 6th Sept., 1793.

LETTER XXXII. — (*From S. M.*)

Petit Bourg, 9th Sept. 1793.

. . . . Your letter, 8th Aug., has been forwarded to me here. I see, by it, that what torments you most is the question of communications, and you will not rest till it is settled. You know all I have said to you on the subject; you have agreed to it, so I will not return to it. But, not to leave your last question about *second sight* unanswered, I will say that I know no general law about it, and to answer affirmatively or negatively would be making one. I think there are as many ways in this as there are points of departure for different travellers. I think the matter itself has acted variously on the elect, giving to some, merely internal communications without any external; to others, external ones only and no internal; to others, both. I believe that the traditions or initiations called *second sight* may have misled some men, and been useful to others, because, with upright beginnings and a well-intentioned heart, God sometimes leads us to the light, even over precipices. But, with the information you now possess, you ought to be certain that no tradition or initiation of man can ever be sure of leading you to pure communications, because God alone gives them. Hold fast therefore where you are; seek only to strip yourself of all *Ichheit* (I-hood), of all *Selbheit* (self-hood); employ your faculties only to place them altogether in His hand who only seeks to rule them all, and *laissez faire*, be passive; He will know better than all the *savants* of the world where you ought to go, and how you ought to go.

. . . . I have received from Strasbourg some extracts in French from Jane Lead. . . . What little I have thus seen

fills me with admiration, and I am sure that whatever you can send me of this author, whether in English, or German, or French, will only add to my pleasure. . . .

Farewell, Sir: I commend myself to your love and your prayers. I am now reading the 'Mysterium Magnum' of our friend Böhme. What depths this author opens to me! If he had not condemned even the smallest desire in man, I should indulge one, that I might be permitted to converse with people who know his doctrine and his language well, for I have nothing of the sort near me. But the will of God be done! There is no situation from which fruit may not be gathered, for God is everywhere, and there is not a point in the atmosphere which is without the vegetable soil of the garden of Eden. I write little at present on these subjects; the gates of wrath are those which are now opened on the earth; we must wait for days of peace to open to us the gates of love. Alloys here might have fatal consequences; I exhort you to the like reserve.

LETTER XXXIII. — (*From K.*)

Morat, 18th Sept. 1793.

. . . . I FEEL with you the necessity of denudation; the grand thing is to give it the right direction and measure, without which we fall into a labyrinth which may lead to discouragement. To have no will but the will of God, requires the previous knowledge and discernment what is the will of God. There is a means which protects us from disquietude, desires, bitter internal reproaches, self-will,

temptations, &c., and greatly furthers our work of self-denudation by killing all the external seductions which counterweigh the benefits we might receive elsewhere; it is a return to, a refuge in our centre, in our heart, the interior of our soul. If we there seek Him who treadeth on the serpent's head, and crushes it with His heel, suffering Him to fight for us, He will do it most successfully. Our sublime friend B. shows all this by one energetic word, and calls our hero the *Serpent-bruiser*.

I should not have time to translate Jane Lead's account of her first external communication with Sophia; but, instead of that narrative, I will give you Pordage, who was J. Lead's friend and director; it will show you something of this man's principles. It is taken from the preface of his treatise on 'Sophia.' This preface is a summary of the work itself.

"Happy are they who hunger and thirst for Sophia, for they will see, in the following treatise, that she promises to descend into them with her divine principle and her World of Light. A considerable time, however, may pass, sometimes twenty years or more, before the eternal Wisdom really communicates and reveals herself so as to shed tranquillity and peace in the soul of him who desires her, for, after vainly seeking different ways to get to her, the soul, disappointed in its hopes, falls at last, without any strength left, in lassitude and discouragement. If then, neither fervent prayer nor religious meditation can do anything, and no entreaty, however earnest, avails to induce her to come down and abide in our souls, we are then convinced that, by our own efforts, our acts of faith and hope, or by the activity of our mind, it is utterly impossible for us to break through the wall of separation which is between us

and the Divine Principle, all these keys being powerless to open the door to this principle. And when our soul then finds that, in hitherto following the road of *Ascension*, it has always missed its object, it concludes that this was not the right way (even though it may have been treated on the way with communications and heavenly revelations), but that the only path to arrive at Divine Wisdom and her principle, is by *descending*, to sink inwardly into one's own ground, and look no more without.

“When the soul takes this road, and sinks into itself, then the gates of the depths of Wisdom open, and the soul is introduced into the holy eternal principle of the world of light; in the new magical earth, in which the virgin Sophia, or Divine Wisdom, shows herself, and discloses her beauties.

“But if the soul here is not sufficiently watchful, and firm enough to concentrate itself continually in its centre of nature (*Centrum naturæ*), and, through its passive tranquillity, it do not so sink into this abyss, this chaos, out of which the new paradise is formed, as to rise again, and fly up on high, it is then in the greatest danger of being surrounded, and cruelly tempted by a crowd of *innumerable* spirits; from either the dark world, or from the elementary astral principle. But, in its extremity, its heavenly protector appears again, to strengthen it, and repeat and confirm its first lesson,” &c.

Well, Sir, what do you say of Doctor Fordage? He was chief of a little school of elect, amongst whom were Jane Lead and Thomas Browne; all of whom enjoyed manifestations of a high and distinguished character. . . .

Towards the end of your letter, 9th inst. you speak of a vegetable earth, and say that there is not a point in the

atmosphere which does not contain it. Have the goodness to communicate some particulars of the nature of this earth, and the way to acquire it. Will it be the light hidden in the elements which you mentioned in one of your last year's letters? Is it a real substance, or only a power, an intellectual representation? Is it the *Ternarius Sanctus*, the sacred element, the holy land of our friend B.? Pray tell me whether you possess it, and the shortest way to obtain it; whether it is visible and palpable to our external senses, or whether it can be seen, touched, and felt only by our inward man. . . . I beg you to have me in your prayers, that I may be strengthened in the conflicts in which we have continually to engage. "We wrestle not against flesh and blood, but against principalities and powers, against the rulers of darkness and spiritual wickedness in high places."

P. S. If your vegetable earth is the pure element, and the outward elements enclose the pure, the atmospheric air must therefore contain the pure element, the *Ternarium Sanctum*, the body of Sophia, the vegetable earth; consequently, in breathing the air, we ought to be able to nourish ourselves, even physically, with the heavenly body of the active and intelligent Cause, &c. And if our heart opens itself, it may and ought, at each breath, to receive the spiritual nourishment contained in this divine manner; thus the air would be the great *Vehicle*?

LETTER XXXIV. — (*From S. M.*)

Paris, 23rd Oct. 1793.

. . . . I HAVE hardly time for more than one word on the two important passages of your last letter. One, the denudation: I find your description perfectly correct, and I can vouch that our uncertainty as to the will of God, in regard to ourselves, vanishes gradually, in proportion as we seek it and desire it with all our faculties, and regulate all our acts and conduct to that end. The second is the vegetable earth; it is all that you describe, at once.

My meaning, in my letter, referred only to Sophia, and the glorious body I spoke of before; and you know enough of this to see that it is truly the promised land. This does not prevent the word vegetable land applying to all regions. Thus, there is a vegetable land which is material, that of our fields; there is a spirituouse one, which is the pure element; there is a spiritual one, which is Sophia; there is a vegetable land divine, which is the Holy Spirit and the *Ternarium Sanctum*. You see, Sir, our views hereupon are much the same.

As for the possession of this holy land, I can indicate no other means of attaining it, than those mentioned above, and one which I have spoken of fully in all our correspondence. I shall still refer you to it, that you may so continue to seek for everything in God, as to expect nothing but from him. Watch and pray, and do not doubt, that, if you belong to a tribe of Israel, or conform to the law of the Spirit which rules that holy people, you will obtain admittance amongst them, and, like them, have your portion in the heritage of Abraham.

Farewell, Sir. . . . I beg you will in future suppress the title of *Monsieur* on your letters, and substitute that of *Citoyen*; this is the present style of every one belonging to the French nation, and I am zealous to conform to it.

LETTER XXXV. — (*From K.*)

Morat, 30th Oct, 1793.

Your letter of 23rd inst. has relieved me from great anxiety, not knowing whether some accident might have happened to you. . . . For the next three months please direct your letters for me at Bâle, chez M. Lucas Serazin. . . . I have employed an agent to ransack Schafhausen, Zurich, and Bâle, to find the works of Pordage and Jane Lead, and those you want of Böhme. To Providence and you, Sir, I owe my knowledge of these chosen ones; and you must esteem as one amongst the good actions of your life the pains you have taken to bring me into their society; it is one of the greatest benefits I ever received.

Thank you for your elucidations in regard to the different sorts of vegetable earth, and, that there may be no misunderstanding between us, on our ideas and names of things, I will set down, in abstract my chain of thoughts on the subject.

Our sublime Repairer, whose name I pronounce only in prostration of spirit before Him, said: *He that believeth in me hath eternal life.*

Our friend B., in his xlvi. chap. 39 v., explains what true belief is. A proof, how correct this explanation is, occurs immediately after the passage I have just quoted. Jesus Christ says: *I am the bread of life.* And, in v. 53 of the same chap., John vi., the Repairer adds: *Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you.* And, chap. iii. v. 36, *He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life.* Thus we see the identity of the means for having the life, and the correctness of B.'s explanation. Now, the great question is: how can we obtain this heavenly nourishment? And on this important point our friend B. is very luminous: he calls the sacred body *Sophia* (V. his xlvi. Letter, v. 40). This *Sophia*, which is animated by the Holy Spirit, is substantial, without being corporeal, like our bodies. ('*Threefold Life*,' v. 50.) The substantiality comes from the pure Element which serves for her envelope (v. 53). It is the spirit of the pure Element ('*Three Principles*,' 22, No. 26). The pure Element is nearest to our world ('*Clavis*,' 106.) And I, I believe that the subtile ether is what approaches nearest to the pure element, because it is in the air that the Holy Spirit is hidden, as in his heaven, through the gradation I have just indicated; and this heaven is in our heart. (See '*Aurora*,' xxiii. 70.) The air being the cause of all life and movement, the Holy Spirit ruling in the sweetness of the air ('*Aurora*,' i. 15 and 16).

Thus, every time we breathe with entire abandonment of self, and full trust in the loving kindness of our divine Master, we receive the sacred body, which is everywhere, and we saturate our hearts with the pure element, in which, and by which alone, we can be born again to a new life.

This is a great and important truth, and generally most hidden from man. It is founded, not only on the doctrine of Böhme, but also on experience. . . . Farewell, &c. . . .

The Letter which followed the above is dated 20th November, — beginning with "I have just forwarded by the diligence a volume of Jane Lead," &c.

LETTER XXXVI. — (*From S. M.*)

THE two volumes have just arrived; accept, Sir, my thanks for the precious gift. I have already run over them sufficiently to see that, with some labour, I shall get to understand them, and I promise myself happy results from the reading. My most valued Böhme will lose nothing in my mind from this new acquaintance, and I perceive with pleasure that the translator has read him and thought highly of him.

I have to blame myself for not having replied sooner to your letter of 30th October, the more so that I was so much interested to see by it the progress you are making in understanding our friend B. My only excuse is that I was expecting J. Lead and Pordage would arrive soon enough for me to acknowledge their receipt at the same time. . . .

Your descriptions of the vegetable earth, and your progression of different regions and operations of the spirit, suit me well. There is only the ether on which my eye does not yet seem to fix so readily as yours. Ether is only a modification of the mixed elements, and, as such, is no more fit

than they to be the dwelling of the Holy Spirit. You said everything, it seems to me, in placing Him in the pure element by means of Sophia. He cannot dwell elsewhere essentially, and what proceeds from Him, in the mixed elements and the ether, is only a ramification of His powers by which everything moves and exists in the universe. Unhappily they are corrupt influences, of a very inferior order, that dwell in all these aërial elementary regions, as St. Paul tells us. That does not prevent our souls from receiving it essentially from the Holy Spirit, because the soul also has the Sophia, and the element by which the Holy Spirit and we may unite, even without the breathing, which belongs to the animal creature. These, however, are only my observations, on which you will make your own reflections. . . .

Write me still at Paris, my departure is yet uncertain. The great picture of our wonderful revolution rivets me; I am best situated here to contemplate it *en philosophe*. For all that, I long for my cottage in the country, to which to return when the season permits. But, when peace is restored, and we Frenchmen may travel, I shall fly to be near you, where we can study at our ease.

LETTER XXXVII. — (*From K.*)

P., near Bâle, 4 Nivose, 24th Dec. 1793.

. . . . WHAT has particularly struck me in the doctrine of the air and the vegetable earth, spoken of in my letter 30th October, is No. 10, chap. vi. 'Aurora.' According to this passage, the powers themselves are obliged to receive their

heavenly nourishment by breathing, just like men. It appears, also, that the purest part of the mixed elements, the air we breathe, dephlogisticated, igneous air, without any mixture of mephitic or fixed air, or any sort of gas, is the substance which comes nearest to the *pure element* from which all the other elements were derived. A friend of mine, whose intelligence I greatly respect, wrote to me last year, 6th September, from Petit Bourg, that J. C. wrapped himself in the Sophia to incorporate himself in the pure element, and then descend into the region of *mixed corruptible* elements.

In reading that letter again, I find it contains exactly my doctrine. If we follow the gradation, we find that, of all the mixed corruptible elements, the igneous air, or the air we breathe, which I called ether in my last, is really the purest of substances, without which no man can live. That the incorporation of the Holy Spirit in the mixed elements is necessary for our spiritual nourishment, is a thing which friend B. seems to say positively ('XL. Questions,' xiii. 2). We see even in v. 3 that he threatens to get angry with those who will not believe it. I have only one observation to make on the passage in question, in your letter of 1st December, which is, that all souls, even good ones, do not possess Sophia. See 'Forty Questions,' 21, 7. I found, moreover, after writing my letter, 30th October, some traces of my opinion as to pure air being regarded as a vehicle of the Sophia, in a note of Jane Lead's. I always presume, however, that the grand means for enjoying her is magical.

I am here quartered in a village, for the defence of our frontier, and to enforce our neutrality. I have more leisure here than in town, where, for a month past, I had not been

able to read a word of our friend B., and I consider myself very happy to be able to enjoy this retreat. I found some old acquaintances at Bâle, who, to my surprise, were very advanced in the theory and practice of communications. They told me of an event which has just occurred to a celebrated ecclesiastic of Zurich, whom I formerly knew; his name is Lavater. He has received an invitation to go to see some persons of the highest rank in a northern court; not the one you mentioned in one of your letters, whose Cabinet would not move a step without physical consultations (Berlin, *Tr.*); the one in question is further north (Copenhagen, *Tr.*). Lavater arrived there last summer; he met with men of education engaged in public business and living in the world, occupying high positions — men of acknowledged probity, who, in inviting him, could have no motive but one of goodness, for they even defrayed the expense of his journey. These men assure him that they have immediate communications with the active intelligent Cause; they assure him that one of his friends, dead some time ago, will, through his medium, enter their society. These men promise to enlighten him on subjects on which he had prayed for light for a long while — on the doctrine of the heavenly food, the great mystery, where it is said: "Take, eat, this is my body; drink, this is my blood; he that eateth not the flesh I have given for life, the bread which came from heaven, will not have life in him." In L.'s narrative, dated 26th Oct. 1793, which has been sent to me here, and I have before my eyes, he says on this subject: "He who understands these words understands the deepest mystery and most essential part of Christianity; he will be perfectly convinced of an union, real, positive, and intimate, "*mit der*

gekreuzigten Menschen person, J. C." These men tell him that, when they are assembled, and even some of them when alone, they receive, at once, answers to questions they ask; at least a *yes* or a *no*, which leaves no room for mistake; that often, even without preliminary inquiry, they receive communications and revelations by which several important matters have been cleared up. They tell him also, what is very remarkable, that whenever they are together they have a most intimate experience of the truth of the promise, "When two or three are met together in my name, there am I in the midst of them"; since, then, a cloud, white as snow, descends, and for about half-an-hour, rests upon them. They were convinced that these manifestations were signs and emanations of the active and intelligent Cause:

1. Because these communications were always had after prayer had been offered to that Cause, and the answers came immediately after the petitions.

2. Because these manifestations enjoined their love for that Cause.

3. Because the manifestation which they called *Lord, Spirit of the Lord, Image and Symbol of the Lord*, received their adoration, which no good *virtue* would have dared to do.

4. Because the answers were given at the same time, in many places, to different persons, and in the same manner.

5. Because it judged them with severity, and on their sincere repentance, it immediately blessed them, and that visibly.

6. Because whenever they asked it, Art thou the active intelligent Cause? they were answered, Yes! which no power, good, or bad, would have dared to say.

7. Because they were quite able to distinguish him from the good and evil intermediate beings which surrounded him.

These are significant signs and characters. The only thing which greatly embarrassed our L. was a singular doctrine which he finds established in this circle, that of the return of souls. All men now alive, said the members of this school of new Pythagoreans, have already lived under many forms and different names; the holiest of men being obliged to appear again in this world in the form of the most ordinary. I confess I am like our Zurich friend; this doctrine, on the part of a society of elect, who believe that they are living in real union and intimacy with the active intelligent Cause, embarrasses me also; for, notwithstanding all the good the author of the 'Manual de Hefolius' says of this doctrine, it does not seem to me in consonance with the mind of our friend Böhme. Has this Northern school misunderstood its oracle? or what is this anomaly? Farewell. &c.

LETTER XXXVIII. — (*From S. M.*)

Paris, 17th Nivose (6th Jan.), 1794.

I WAS not without fear for the fate of my last letter, and your answer has come very opportunely to relieve me. I knew of the Zurichers' journey to the court of D., but I did not know its object. This Zurichers and I know each other only by name; he, like you, Sir, honours me with his kindly

feelings. What he has learnt by his journey must have pleased him without surprising him, for he must have known of all these things long ago.

I cannot form a very decisive idea of this new branch of commerce which you bring to my acquaintance; only I think I can see a great similarity to that of Avignon, of which you have heard me speak. Though all the characters of this new branch do not seem to me to be defective, still I think it might become more central; our much-prized readings lead me to think so. The ruling doctrine of that circle will then be purged of its metempsychosis, a system which never fails being taught in the lower schools, and is, daily, by our somnambulists, but which agrees with none of the great principles of the divine spiritual theory, unless you call metempsychosis the possible and repeated return of God's great Elect, such as Elijah, Enoch, Moses, &c., who may, indeed, appear at different epochs, to bear witness to, and assist sensibly, the advancement of the great work, because good always flows in the channels it has once selected; but evil and pollution, on leaving this world, find new regions more vital than the earth, which purify or defile us still more, so that the terrestrial trials would no further suffice; which makes me more than ever regret this sort of metempsychosis, which seems to me nothing more than a reflux of the different sidereal faculties which the astral zone causes to pass over us, and which, thereby, shows us to ourselves under the different forms which they impress upon us, and yet no more belong to us than the names, titles, and decorations in a theatrical character belong to the person who represents it for the moment. A letter does not allow me to enlarge on this point. I am, however, well pleased with

what you tell me; I like to see honourable people turn towards the holy regions; their souls cannot fail to profit greatly by it. . . .

To leave no doubt as to our opinions in regard to air, I again repeat what I wrote to you in my letter of 6th September. But I add, that the mixed elements are the mantle which the Christ had to put on to come to us, whilst we have to break up and break through these elements to go to Him; and as long as we lean or rest in them, we are still behind.

The most perfectly dephlogisticated air, we agree, is still very gross compared with that which the Spirit dephlogisticates when he is pleased to fill it with his presence; we say, these physical considerations are beneath him, yet hold of him; and although the air of the chamber where the Apostles were was somewhat mephitic, considering their number and the heat of the season and the climate, that did not prevent the Holy Spirit from there accomplishing the most characteristic of his manifestations. I will say further, that, in the elementary order of the principles, fire seems to be superior to air, which, in fact, is only its son and minister; therefore, fire has taken the lead in the manifestations, good and bad, with which the earth has been filled; which is the cause that the idolatry of fire has reigned, and still reigns, amongst men, whilst we see no idolatry of air, though we do that of the winds, to avert their anger, rather than to implore their favour. Forgive me, Sir, if I dwell so much on these subjects; it is my dread of the mechanical which urges my pen, it is the profound feeling that we must *un-earth* ourselves completely, if we would attain to say to God, *Habitavit in nobis, Amen.*

I advance very slowly in the two books you have sent me, for want of assistance. I discover in Jane Lead a vivacity of the sublimest and sweetest love. Happy they who can attain her height, especially in what she says of the magism of faith! I am yet only half through the book.

I have only skimmed through Pordage; he seems to be more scientific than Jane Lead, and I think another hand must have made the translation. I confess that my well-beloved Böhme, in my eyes, is a prince to them both, as he is to all who walk in this way. But as they are all three very profound, I will marry them together, and I hope to have some of their progeny.

In my dearth of aid in German, . . . I have lately called on Madame Schweitzer, a niece of our Zuricher (Lavater), . . . who has promised to introduce me to a person who knows the two languages well. . . . Farewell, Sir, &c. I commend myself to your prayers.

LETTER XXXIX. — (*From K.*)

P. . . , near Bâle (26 Nivose), 15th Jan. 1794.
I HAVE received your interesting letter of 17th Nivose. Still in my quarters. To-morrow I am to be relieved, and I return to the turmoil of Bâle, where I shall lose much time.

I thank you for elucidating the new branch of intercourse going on in the *North*. The great difficulty remains as to the conclusions of our Zuricher: "Art thou the active, intelligent Cause? They were answered, Yes! *which no inter-*

mediate power, good or bad, would have dared to say."
Is this conclusion right or not? — that's the question. I have seen a letter of twenty pages written by the daughter of Lavater to one of her intimate friends, on the occasion of her journey to Copenhagen, where she accompanied her father. This daughter is an angel; but, as she does not believe in the metempsychosis, any more than you or I, she is greatly perplexed.

I am nearer to your views of the descending scale, Sophia, and the pure element, than perhaps you think. As for the air theory, we will speak of that when we meet. Meanwhile, do not fear the mechanical for me. . . . There are some initiates here who pretend that the dazzling white cloud which appeared in the phenomenon of the North is a characteristic and *inimitable* sign of the truth of the phenomenon. They pretend to have seen it themselves once, with the figures 4 and 8, the quaternion and double quaternion. These are not only figures, but *chiffres arabes* for me; and why should they be "*not to be imitated*"?

LETTER XL. — (*From S. M.*)

Paris (Pluiose), 26th Jan. 1794.

To satisfy you, Sir, as to your difficulty about the active intelligent Cause, here is the answer.

I believe that they who are called to the work directly from on high have no trouble in judging all that they get, and that without any other operation of their own, besides the development of their inward divine sense. They are an

universal cupel which purifies everything, and suffers no corrosion itself.

I believe that one who enters upon the work by an initiation, whether human or spiritual, may also arrive at the truth of what he gets; but he will require great labour for that; such is the fruit of theurgical labours and operations, when conducted by pure, enlightened, and potent masters. But, alas! how rare they are! As for me, I know not one; and I am very far from having any virtuality of this kind, for my work takes the inward direction altogether.

I believe that those who receive external gratuitous communications, like those at Copenhagen, may possibly not be deceived; but I have no means whereby to assure it. Those at Copenhagen do not seem to me to have sufficient proof to justify their confidence. 1st, I do not believe that they are elects of the first degree, mentioned above, for if they were, they would have had no uncertainty, and had no need to ask questions; 2nd, I notice that they are passive in their work — acted upon, not acting — therefore without the needful active virtuality to “bind the strong one, and clear out the house,” to make it fit for honest folk to live in; 3rd, The answer they receive, when they ask: Art thou *the active intelligent Cause*? proves nothing to me, for the enemy can imitate everything, even our prayers, as I have said in ‘L’Homme de Désir’; and it is to discern these terrible imitations that the use and practice of true theurgic operations lead, if, after all these doings, recourse is not at once rather had to the internal who teaches all things, and protects from danger; 4th, In short, I do not see in these elect of Copenhagen, the signs given in the Gospel as characteristic of true missionaries of the Spirit: “They will

heal the sick, cast out devils, and swallow poisons which will not hurt them.”

This, Sir, is all that my intelligence affords me for the elucidation of the point in question. I cannot judge, because I have not witnessed; and I can be only reporter, without wishing my opinion to be decisive. I trust Providence will open the eyes of these well-meaning people to the illusions which crowd the path they have taken in good faith; but it is impossible for me to affirm anything as to the nature of what occupies them, without examining and confronting them. Now, I am not in a position to do this, and, if I were, I doubt whether my extreme caution as to what is external, and my ever-increasing taste for what is internal, would not prevent my entertaining these subjects without being sent by another order than that of my own desire or curiosity. I ought to add, that, if the evil power can do anything and everything, the good intermediate power often speaks as the Supreme Power itself. This we saw on Sinai, where simple *Elohim* spoke to the people as themselves God, the jealous one, &c. — another reason why we should be careful as to what we conclude from the answer, “Yes.” If all these reflections are likely to help the interesting daughter of your *Zuricher* to set her mind at rest, you can communicate them to her, and, on the other hand, I shall be glad if you will let me know whatever you may learn on all sides. . . .

You do well not to take, as your initiates do, the dazzling cloud and the figures 4 and 8 as characteristic or inimitable proofs of the truth of the phenomenon. Those initiates may be such in their teachers' documents, but in the experience of the matter they are not. Farewell. &c.

LETTER XLI. — (*From S. M.*)

Paris (15 Pluviose), 3rd Feb. 1794.

I TAKE the pen merely to tell you what may assist your researches for J. Lead and Pordage, in which you are kindly interested for me. M. Forster, who circumnavigated the globe with Captain Cook, has just died here. . . . Before his death, he stated that he had the works of Lead and Pordage, which he had left at Mayence; that since the Prussians had taken that city, they had put seals on his library, and that a Prussian prince had taken away several works, both printed and MS. Now I am informed M. Forster's widow lives at Neufchâtel or at Zurich. . . . This, then, is the purport of my letter. . . . 'The Dark World' of Pordage, which I am now reading, impresses me in a way I cannot describe. If I had it in English, I think I would undertake to translate it into my own tongue. . . . Adieu, Sir; do not mind the expense.

LETTER XLII. — (*From K.*)

Bâle (29 Pluviose), 12th Feb. 1794.

I HAVE duly received your two letters. . . .

Your observations on the intercourse in the North appear to me perfectly correct; one amongst the rest ought, I think, to be printed in letters of gold: *The internal teaches everything and protects from danger*. The substance of this theory has been communicated to the young lady at Zurich. It was her friend's father, who is here, who showed me her

letters, in which there reign a frankness and purity of mind which have pleased me greatly. I am intimate with the two sisters, who, especially the elder, of about twenty, are friends of our young lady of Zurich (Lavater): they have been initiated themselves, and assisted at all the proceedings. Their mode of intercourse was by means of one of such pupils, who was consecrated at each *séance*, and who, after prayer was offered, entered alone into direct communication. The master of the lodge directed the questions, and the answers were communicated to the pupil, who was the third youngest sister.

I have succeeded in proving to them, and *convincing* them, that, notwithstanding the plausible appearance of these transactions, they were often of very doubtful, and sometimes very dangerous character. I have also made them see that the central road, the road of love, was infinitely preferable to these external fascinations. The father, notwithstanding his attachment to these subaltern initiations, has been gradually led round to my way of thinking, by his daughters. What completely gained me the confidence of these young ladies, who may yet open all their souls to the truth, was reading the xii. and xiii. chapters of 1 Cor., which the eldest of them opened accidentally. But with the other men, members of this society, and who are men of a certain age, nothing of consequence can be done. They are infected with the idea of the prerogative of having this direct intercourse with the powers. The first master they all had was Count Cagliostro, who was intimately connected with the father of the pupils. This father is the younger brother of M. Serazin, whose address you put on my letters. . . . I will not fail to inquire for the widow

Forster. . . . I hope to see another letter from Zurich before I leave, on Wednesday next. . . .

P.S. — The letter from Zurich has arrived: the father, *i.e.* S., received it, and his eldest daughter read it to us. It contains very detailed accounts of the intercourse in the North. I shall have a copy to send you shortly; it probably will be circumstantial enough to enable you to pass definitive judgment on the proceedings. Farewell. &c.

LETTER XLIII. — (*From S. M.*)

Paris, 27 Ventose.

. . . THE house I am in has become national property; and we must leave it immediately. I do not yet know where I shall go. I refer you to my next letter for information as to my new address. Accept my thanks for the books you have procured, and tell me how I can pay the amount.

From the details of your last letter I am more than ever confirmed in my opinion of the bad state of those affairs. Another time I will say more about these philosophical matters. . . . I have no time for more. &c. &c.

LETTER XLIV. — (*From K.*)

11th March.

*Announcing the discovery of more of Browne's and
Pordage's works.*

LETTER XLV. — (From S. M.)

Paris, 30 Germinal.

Announces his immediate departure for Amboise . . . in consequence of a decree against the privileged and proscribed class, amongst which it was his lot to be born. . . .

LETTER XLVI. — (From K.)

Bâle, 30th April, 1794.

I HAVE just received your letter, dated from Paris, 30 Germinal. . . . I am afraid a previous letter of yours must have been lost. . . . I expected your opinion about the writing I sent you, of Browne's, which, to me, seemed to be much akin to Böhme's system on the regeneration of man. I expected your opinion of the studies they are pursuing in the house at Bâle, which I told you of, and of the new direction I had given to these studies. I have since received through that channel further news of Miss Lavater: her father seems to be still enchanted with his journey, although in reality he still has some doubts. That school in the North (Copenhagen) carries its idea of the metempsychosis so far as to pretend that St. John is still living bodily amongst them. They have even announced that he will probably make a journey to Zurich, to visit our young lady's father. Judge from this, what they are about. I have received a quire full of details of the experiences at Copenhagen. They still glorify themselves in the belief that the light, which, after their questions, gives out the sign *yes* or *no*, is a whitish phosphoric colour, and not red, because

red, or the colour of fire, would be of a bad species. . . . Just as if it was not as easy to ape a whitish colour as a fiery colour!

Sometimes they see a star, by the side of the light which is their oracle: they know this star represents a *virtue*. Then they ask: "Dare it remain there?" According to the answer, *yes* or *no*, the scholars order, the star obeys.

They sometimes put questions on points of doctrine; for instance, they ask: "Is there a passage in Scripture which indisputably proves the metempsychosis? *Yes*, and *no*." Some understand this to mean that such passages may be found in the Old Testament, and they again ask: "Is there any in the New Testament? *Yes*. In the four Evangelists? *Yes*. In St. Matthew? *Yes*. In the 1st chap.? *No*. In the 2nd? *No*. In the 4th? *No*. In the 11th? *Yes*. . . . In the four first verses? *No*. In the four next? *No*. In the 14th? *Yes*."

I at once made the objection that this fashion of question and answer did not seem to me at all suitable to the dignity of the Being they supposed they were interrogating. Those who are permitted to ask questions receive, conjointly or separately, in different places, answers which entirely agree. The signs which accompany the principal light vary with the different questioners, but the exterior manifestation of the principal light never varies.

What mainly contributes to make their belief, as to the nature of this miraculous light, which they take for the Active Cause Himself, immovable, is that several predictions which appeared to them very improbable, have been accomplished, so they now consider it a temerity to entertain any doubt about it.

They also receive a sign of benediction, when their oracle is pleased with what they have done, or proposed doing. These details, added to the other particulars, will make it easy for you to judge the procès.

I have heard from Madame Forster, who is now at Zurich. She hopes to get the books left by her husband: when she does she will let me know.

M. D. . (Divonne), whom you introduced to me last year, has left Switzerland: while he was at Berne I told him of my admiration of the works of Böhme. He procured me a superb edition in English, in 4to. I have gone over one volume of it, which appears to me faithfully translated. Since he has left Berne he assures me he has entirely given up all external manifestations. I have learned, accidentally, that B.'s works were a favourite study of the great Newton, who made copious extracts from them: what is quite certain is, that I have found the theory of the attraction of celestial bodies clearly expressed in B. . . , I think, in his 'Signatura Rerum.' Now, you know, our friend lived a hundred years before Newton.

Unless connected with duty or my calling, I nauseate all readings which have no relation to the Holy Scriptures, or are not of the nature of friend B.'s. Since this has been so, theosophical works come to me almost without looking for. Amongst others, I have become acquainted with those of a French author, named De Marsay, printed without his name, in Berlebourg, 1738, 1739, and 1740, under the title of 'Témoignage d'un Enfant de la Vérité.' It is simple, frank, and very clear; it is easy to see that he writes after his own experience. I do not find any sign of his having known Böhme's works. Nevertheless, though ignorant of

the division of the three principles, in results, he is quite in conformity with him.

I have ten volumes of this author; and, for sample, I will add his 'Traité de la Magie Divine, Naturelle, et Charnelle,' to the German translations mentioned in my last letters: the parcel will reach Bâle on Sunday next, and go on by the diligence to Paris, and thence to Amboise. Be good enough to let me have your opinion of this work, and the other points of my letter, as soon as your occupations permit. . . . May our divine Master be daily more and more closely united with you, and preserve you, is the prayer of my soul.

LETTER XLVII. — (*From S. M.*)

Amboise, 24 Floreal (14th May).

YOUR letter of 30th has reached me here. . . . The parcel of books not yet arrived. . . . Your letter was read at the *Comité de Surveillance* at Paris, and sent to me under their seal. . . .

I must close. &c.

LETTER XLVIII. — (*From K.*)

Morat, 24th May, 1794.

I HAVE just received your letter 24 Floreal. . . .

I hope you will soon have news of the parcel of books. . . . It must be delayed by some oversight. . . . Please let me know when you receive it.

Since I was relieved from my post on the frontiers I am living in the country, in the midst of my family, my library, nature, and repose. J. J. Rousseau, who showed me some friendship when I was young, was not far wrong when he wrote to me: "Your home must suffice you, or nothing will." You will see this letter in his 'Œuvres Posthumes,' vol. vii. I see with pleasure in his 'Confessions' that he still remembered me many years after his departure from Switzerland. . . . I am struck with a passage, 'Three-fold Life,' x. 48 to 50, which shows not only so plainly the way to keep in peace through every event of life, but also the way to make the most decided progress in the higher sciences; lucidly confirming what you once wrote me on this subject. Farewell. &c.

LETTER XLIX. — (*From S. M.*)

Amboise, 3 Prairial (23rd May).

I HAVE at last, Sir, just received Marsay's book, printed 1739, Pordage's two volumes, and one volume of Browne. I have been able, hitherto, merely to glance at the first, yet I see how much his doctrine agrees with that of our beloved Böhme. I hope I shall be at least equally pleased with the others; but I shall not for some time be able to devote myself to them so assiduously as formerly, having been commissioned by my district to make a list of the books, manuscripts, and other monuments of the arts and sciences which the law has given to the nation in this territory, a work which is being done at once throughout

the republic; the result of which will be a national library for every district. This will take me somewhat from my own labours, but, as I am not in a position to serve the republic in any other way, I must, at least, devote to it what little means I have. I have, at all events, time enough to thank you, Sir, for this new philosophical present. My only fear is that you should have deprived yourself of Mar-say to send it to me. I beg you will not do this, except when you have duplicates. . . . I pray God to reward you for all the treasures you have procured for me. I will say nothing of the Northern School, of which your last speaks. I spoke to you of it myself in my last, and you and I ought to be *in step* on this branch of philosophical study. Their mistake about the metempsychosis has a foundation which renders it excusable; and J. Lead would plead for them; but men will ever make haste to go from a possibility to the fact, and the parties in question have not counted at what cost those favours are to be purchased. Do not question me on this subject; a letter would not suffice to answer you. I also have the English copy of Böhme, in 4to. It is incomplete; the 'Send Brief,' to my mind one of the choicest of his writings, is wanting, besides others.

Thank God, I begin to be tolerably familiar with our author's German; and I go on, when I have time, with my translation into French of the 'Threefold Life,' which I have undertaken as a provision for my old age, for my eye-sight is failing, and, if I were to lose it, I could find no one, in this place, able to read it to me in German.

I should not be surprised if the great Newton was a reader of Böhme; but I do not think he derived from thence his system of attraction, because his system is al-

together physical, and does not go deeper than the bark, whilst that of Böhme goes to the centre. Farewell, Sir; bear me in your prayers. I am all with you, heart and spirit, and God is our rallying point. Amen.

LETTER L. — (*From K.*)

Morat, 25 Prairial (14th June), 1794.

I SEE with much pleasure, Sir, by your letter of 3rd instant, which I have received with the seal unbroken, that my small parcel of books has reached you safely. I am very glad you like Marsay's work. . . . To tranquillise your scruples, I can tell you that I have fortunately got another copy of that treatise. . . .

If it is God's will, He can easily bring us together, that I may enjoy your friendship and instructions; meanwhile I submit to that will with confidence and resignation. Please tell me if you ever received a letter which I wrote to you from Bâle, in which I gave you an extract from Browne on the subject of eating the flesh and drinking the blood, &c. I told you also of my having given another direction to the studies of a school in Bâle, instituted by Cagliostro. You have never told me whether I do well to undertake this sort of rectification of lodges; certain it is that the most interesting persons of that house, as also our young *Zurichoise*, are at present altogether of my mind, although I have never seen this last. It is not long since I saw this young person's uncle; he is a man of great acquire-

ments; he is the first mason of Switzerland. He was at the congress of Wilhelmsbad, and is acquainted with all the ramifications of masonry. He lately saw a M. de Gleichen, who is travelling in Switzerland. As this De Gleichen may possibly come to see me at Morat, en passant, be good enough to tell me what you think of him, if you know anything of him, and the sooner you let me know, the better I shall be pleased.

Speaking of masonry, I have another question to ask you. Do you not know a lodge called the Lodge of the *Holy Ghost*? It has a sun instead of the phosphoric fire of the *Northern* lodge, and this sun performs the same functions as the phosphoric light of Copenhagen. If you know that lodge, please to tell me what country it is in.

I am delighted that you have undertaken the translation of 'The Threefold Life.' This treatise, and 'The Way to Christ,' which is already translated into French, may hereafter be very useful. Will you do me the favour to tell me what you think of the contents and the origin of two works of Emmanuel Swedenborg, one called 'Heaven and Hell,' 2 vols., 8vo., the other 'Angelic Wisdom and Divine Love,' &c., also 2 vols.? Your opinion in full, on these two works, I shall greatly value.

If I can find the passage on attraction in our friend B., I will point it out to you. It is in one of his treatises which speaks of physical things in their literal sense.

Je vous embrasse de cœur. Let me always be favoured with your love and your prayers, &c.

LETTER LI. — (*From S. M.*)

Amboise, 5 Messidor, 23rd June.

I WAS taking up my pen to write to you, Sir, when your letter of 14 June came into my room. It shall be my guide.

I received in due time your letter from Bâle, with the extract from Browne on the 'Body and Blood of our Saviour.' I was pleased with it, but not surprised, as I was acquainted with most of the effects he relates, either through the experience of others, or my own, under similar circumstances.

I knew you had given another direction to Bâle, but I did not know in what your work consisted, nor what the school was on which it operated. But you tell me they are now of your views, and satisfied, and I am glad of it.

The young lady's uncle must, indeed, have many acquaintances here, according to what you say. Perhaps that was the right way for him. But with such a heart as his, I am sorry he has not taken a higher position; he would have opened a road more profitable to the work, to others, and to himself. I know a good deal of the person who has seen him, and of whom you speak: he is a man of great spirit, especially spirit of the heart and of the world; he has knocked at every door, has heard of everything, read everything. With all that, I cannot yet tell you what he has gone into. I believe he is still too much in the historical of the thing to be of much use to you, and I know not whether he will ever go farther in this lower world. I will not take upon myself to judge of your strength, but I fear you will draw back from each other. In short, if it must be said, he is a man who is so much accustomed to

what is erroneous and false, that he seeks that only in the best of things; which made me once say he was a man who would give thirty truths for one lie. Perhaps he may have changed since then. I shall be glad.

As for the masonry of which you speak, I know nothing of it, and can give you no account of it. You know how simple my taste is, and how this taste for simple things is strengthened every day by my favourite reading. Thus, whatever has still to do with what I must call *la chapelle* recedes daily more and more from my thoughts, and will end without leaving a trace behind. I have never ceased to urge you to walk in the same direction. Our friend Böhme holds the same language throughout. So, while you are inquiring after these accessories, I still persuade myself that the foundation is for you, as it is for me, your exclusive object — I was going to say your *first*. That would not have been sufficient, for here, we must say, is the *one thing needful*.

You say that 'The Way to Christ' is translated into French; can you tell me where to find it? My translation of the 'Threefold Life' advances very slowly on account of my many other engagements; moreover, I have not undertaken it for publication, only for myself. As for Swedenborg's works, my opinion is in print in 'L'Homme de Désir,' No. 184. Your notions of the astral life ought to supply you with all I could add, for you and I, by this time, ought not to say the same things over again, and I should think it quite superfluous to further enlarge on the subject, the more so that, conscientiously, I should not have time for it.

I turn to your preceding letters. I have not yet read Browne's work, received from Bâle, except a few of his

letters here and there, wherein I have seen how much this man was favoured. I have been charmed with Marsay's work; I have read with the same pleasure Pordage's 'Mystical Theology,' as far as p. 106. . . . This is, so far, all I have been able to take advantage of in your handsome present. What treasures you here have in your hands, Sir! How I should pity you if, with such a mine all open before you, you still amused yourself losing your time in researches of a lower order, in idle or pernicious conversation with the wanderers in this world, who will pass their time only in the scrub! Does not this first part of Pordage place you in simple unity, even beyond *eternal nature*? Let us, then, walk, in this *eternal nature*, which is our element, and let us go into other regions only to rectify them, and with other men only to tell them of the treasures they have within themselves. I confess to you, Sir, that, with such splendours open to you, which you can enjoy at your ease, on account of your language and all the advantages of peace, it distresses me to see you sometimes consult me about lodges and other such trifles. I, who, in the difficult situation in which I am placed, need rather to be carried myself continually towards that native country towards which all my longings and my wants call me, but which, with all my collected faculties, I can hardly reach. Sometimes, seeing the absolute solitude in which I live on these subjects, I consider myself a spiritual Robinson Crusoe; and when I see you ask me questions under these circumstances, I fancy I see one of our old *fermiers généraux* going to consult the other Robinson about supplies! I must tell you what answer he would get: "Sir, you live in abundance, I in destitution; give me some of your riches."

There is another consideration also, why, at present, it is advisable not to say more than necessary on such matters. You may have seen by the public papers the spiritual extravagances which some insane imbeciles have lately made exposure of before our revolutionary justice. These imprudent doings of ignorance *spoil the trade*, and the most sedate of men must, in this matter, be prepared for anything: I feel this because everything will, no doubt, appear to be of the same colour to the eyes of those who are put up as judges in these things, and have not the knowledge necessary to distinguish.

But, at the same time that I am prepared for everything, I am far from complaining of anything; my circle of life has been so filled, and that so deliciously, that if it pleased Providence to close it this moment, in any way whatever, I should still have only to thank Him. Nevertheless, as we are accountable for our imprudences, let us commit as few as we can, and speak of these things briefly.

I congratulate you, Sir, with all my heart, on your living in the country, surrounded with your family, in peace. I also shall go to live in my fields, outside the town, when the engagement with which the government has charged me ceases. But I shall be without family, with a single maid-servant, and with an eye always on the lookout for whatever may happen at any moment. Well! I shall still be happy, for I ought to be so everywhere, since my kingdom is not of this world. . . . Adieu, &c.

LETTER LII. — (*From K.*)

Morat, 12th July, 1794.

Your interesting letter, 23rd June, has reached me, Sir, in perfect order. No doubt you would be surprised at the frivolity which reigned in my two last; but I beg you to consider that it happens occasionally that some persons of your acquaintance desire information from me, and I thought it right to satisfy them.

This is an allusion to my last letter. As for the Lodges, I care little to know what they are called, or what they are doing; but one of my acquaintances, who did not know that I was in correspondence with you, greatly wished for a solution to the question which I asked you. As to M. de Gleichen, I shall see him, at most, *en passant*, as he lives on the route of a journey I have to make. If he speaks to me of *Science*, I will read to him the 15th verse of No. 8, 'Homme de Désir'; if he should not relish this passage, I shall cease speaking to him, and try to keep the spirit which is contained in that motto for myself.

The same letter which conveyed to you the extract from Browne's 'Body and Blood' contained also the detail of the studies which they pursue in the house at Bâle, alluded to. It is a school of exactly the same kind as that which existed eight or ten years ago at Lyons, which we once spoke of in our letters; I greatly fear they have gone back to the like opinions, in my absence, and that, through the influence of the father of our young Zurichoise (Lavater), who is leavened with all the doctrines of the North, and systematically, of set purpose, avoids everything that would lead him to the centre of the light. I believe him

to be honest in his errors; but, unfortunately, he is an ecclesiastic, a class of men who find it hard to retrace their steps. On the other hand, his daughter's recent letters, which have been shown to me, increase more than ever my respect for this interesting person, whom I never saw, and probably never shall see.

I am very glad Marsay's book pleases you. It is true I am fortunate enough to possess treasures of science in the works you know of, and, in this sense, I am rich; but as to the appropriation of their contents, you may believe me, I am very poor. . . . In No. 184, 'L'Homme de Désir,' are the words: "*Prove* the principle by logic," &c. . . . I work, in leisure hours, these twenty years, at something in relation to this; it is not a work of logic only, but a new means to discover truth and detect error; . . . combating the sophists with their own weapons. . . . My object is to do for others what I should have wished had been done for me. . . . I shall not expect any thanks from the multitude, who will be more likely to stone me.

But, to return to 'L'Homme de Désir,' I candidly confess to you that I look upon this work as the most refreshing, and the richest in luminous thoughts, that has appeared in this age. A treasure is met with at every step in it. I am more able to relish it and feel its beauties now, than when it first fell into my hands, three or four years ago. Please tell me if the term *eaux bienfaisantes*, in No. 36, does not mean the *virtues*? . . .

LETTER LIII. — (*From S. M.*)

13 Thermidor, An II.

WHEN I wrote you last, Sir, I was very weary with all the privations I have to endure, and, in my ill-humour, I no doubt described too vividly what I might have told you more moderately. I now beg your pardon, and assure you that I have already reproached myself for the petulance I displayed, and my act of contrition is sincere. In fact, nothing can be more natural than the rencounters which circumstances bring about. You know the foundation on which all the building stands, so I ought to be tranquil on your account; and if I allow myself to speak to you sometimes on this head, I ought to do it warning you as a brother, not scolding you. . . . As for the Lodge you inquired about, I do not know it; I have no more faith in it than in the rest. The mode only is different; and that astral feature announces to what region it belongs. I see that your ecclesiastic will not be easy to manage. But why should you not see his daughter, who, you say, is so interesting? You are free as air; you are on your own ground, and your country in peace. If I were within reach of a person such as you describe this one to be, it would be hard for me not to form her acquaintance.

I thank you beforehand for whatever works of Böhme, and others, like him, you can procure for me in French; although I can say, like you, that I am rich in landed property of this kind, I am poor in crops. My native tongue yields me three times more than foreign languages do. I have just had a little proof of this. In the bibliographic labours with which I have been charged in my district,

‘The Life of Sœur Marguerite du Saint-Sacrement’ has fallen into my hands. She was born in France last century, and died a nun in a Carmelite convent. I could not help stopping at this work, in which, thanks to the light derived from our much-loved readings, I have found some things most delicious, to my heart, rather than to my spirit. This astonishing person passed through all sorts of most extraordinary states, the key to which we may all now obtain after what is known to us. She had magnificent openings in principles which are found scattered throughout the works we have in our hands. It is true she does not rise to the elevated regions in which Browne, Lead, and, above all, Pordage, seem to have had their dwellings habitually; but in the order of regeneration and virtues of love she transports me; and I am sensible that this ought to be the chief work of mankind. As for the other regions which our great authors open to us, it seems to me sometimes that we ought to leave those journeys for the time when we shall be divested of this mass of earth, which takes all our activity from us. Shall I quote a trait of her heroic devotion and holy patience? In the different states through which she passed it frequently happened that her physical organization was affected; her head especially was subject to frightful pains. She knew very well that all this was only a result of the adverse spiritual action, doing its utmost in a contrary direction to that of the divine hand which had chosen her for his bride; but the doctors judged after their own manner; and, after having exhausted all the remedies of the pharmacopœia, they decided upon applying a hot iron to the crown of her head. The lady superior of the convent consented, though reluctantly, and this was suffi-

cient for the good Saint Marguerite. She suffered the application of the hot iron three times without a complaint. This was not all. As this remedy failed of success, the doctors determined to trepan her; she submitted to this with the same resignation, and gave not even a sigh under the operations; she even told her companions that the pain was nothing in comparison with what she suffered for sinners in her union with Jesus Christ. As for the doctors, they found the inside of her head so perfectly healthy that, unable to attribute her sufferings to any known cause, they gave it up. I confess, Sir, that after Jesus Christ, who allowed Himself to be crucified, I know few sacrifices so courageous, and so greatly to be admired, as that of this sainted girl. I do not here scrutinise the scientific order. If this girl had enjoyed all her rights, she might have overthrown her doctors, as Jesus Christ overthrew the soldiers who went to seize him in the garden; but she exhibits the very complement of gentleness and virtue, which, to my mind, is as much as if she had manifested power. If I had read all this, and several other passages, in a tongue not my own, I should not have been so much struck with it.

The 14th v. of No. 28 in 'L'Homme de Désir' is, no doubt, a beginning; but with all you have read on the origin of things, you may very well perceive that there is one still anterior, and that is the one I alluded to as unknown to Swedenborg. The 4th verse, No. 36, means the virtues, no doubt; but something more also, since it is from these *eaux bienfaisantes* only that our virtues can be watered and receive their increase. My dear brother, only look at what our sublime authors tell us of the living water and the oil, and dance with joy that such grandeurs are in

the world. Thank you for your compliment on 'L'Homme de Désir'; I know that your Zuricher (Lavater) passed the same judgment on it in one of his last numbers, in the year 1790 or 1791. I acknowledge also that there are germs scattered in this work the properties of which I knew not when I sowed them, and which open to me daily, thanks to the aid of Providence and our authors. Glory to God in all, and to Him only, everywhere. If I have had the happiness to take part in anything for the advancement of His kingdom, I ought to thank Him, and prostrate myself in the dust.

Your project of a work on practical logic seems to me very praiseworthy. I hope Providence will keep you to complete it, and that your good intentions may have their reward, not in the thanks of men, but in pay of a higher order. I might tell you also of an undertaking of my own, which will end probably only with my life; and which I work at, like yourself, very slowly, because my work of regeneration, I believe, ought to come before all things; but it must be for another letter.

. . . . Adieu, Sir; remember me always in your prayers. I believe with you that the hand which has watched over me so manifestly will continue to do so. But His will be done. . . . Let us only be ready to leave at any time. Amen.

LETTER LIV. — (*From K.*)

I AM quite abashed, Sir, at your fancying that I had any cause of complaint against you, as you express yourself in your letter of 13th Thermidor; you may be quite sure that

none of your letters have diminished my attachment to you.

Circumstances do not permit my going to Zurich; I must be content to address my humble prayers to the Divine Providence that the good grain may germinate and spring up in the heart of the person in whom we are interested; and, notwithstanding the obstacles which this seed has met with, alluded to in your last letter, I have heard enough to prove, thanks be to the Lord, that my feeble desires have not been altogether unfruitful. I see, in a small way, and imperfectly, no doubt, the possibility of acting more perfectly on the mind and heart of others, without any external signs, and without distance being an obstacle; this experimental knowledge, weak though it be, does not fail to encourage my hope, and we cannot sufficiently thank our sublime Master who accommodates himself to our weakness. I can understand the pleasure which the life of the sister of the Holy Sacrament must have given you. You therein saw the true riches; for the ideas we get from Pordage and Jane Lead, do not, by any means, all concern the one thing needful; they are a spiritual luxury which I have quite renounced. Life is so short, and the things which are indispensable require so much time and contest, that we must not lose our strength and leisure on less essential objects. I always come back to our friend B. He is, beyond dispute, amongst Lead, Pordage, and Browne, the prince par excellence.

Since my last, I have met with some particulars about Jane Lead, in a contemporaneous author, who is worthy of credit, full of the true light, and a great admirer of our friend B., since he superintended the edition of 1682. She was, according to his account, a pious woman, but limited

within a narrow sphere. He considers that her manifestations were only an astral production; that they were not born in the fires of anxiousness; that this kind communicates no strength to the inner man; that no solid foundation can be drawn from her writings; that there are even some errors in them, as, for instance, the restoration of the rebellious spirits, which is an opinion of ancient origin. This author rejects, in general, all manifestations which precede our regeneration and entire putting on of Jesus Christ; he pretends that the evil principle, perceiving that his reign is short, tries to retain souls in the outward astral world, to prevent their penetrating more deeply, and that he can still keep up his game in the *Tinctura Solis*. My author, like your Carmelite sister, has some sublime ideas of the sufferings to which he has himself been subject for sinners; he also experienced physical pains, produced by an adverse spiritual action, working him to the utmost, in opposition to the divine leading; he generally overcame his illness, headaches, toothaches, &c., by the *magiam fidei*, which, in this sense, was quite a new idea to me. It was employing, locally, what he called the *tincture of soul-fire*; he applied this remedy to others as well as to himself. I suppose, to succeed, he used moments when he was *in sensible communication with the pure element and that which animates it*, and that, by his imagination, he poured this substance on the *part*.

Your Carmelite sister is of a sublimity rare amongst mortals. As the French language has more effect with you than others, I will try to get you a volume of our friend Böhme in French. Since my last, I have received a work which you probably know, that of Marie d'Agreda. I have not yet commenced it. I shall be very happy if M. d'Agreda

gives me the same satisfaction that you had from your Carmelite nun. I thank you for your explanations of those passages in 'L'Homme de Désir.' I, like you, am resolved to suspend my philosophical work till I have made more way in what is still more needful.

Dear brother, I hope you will contribute thereto with your prayers. Matt. xviii. 19.

LETTER LV. — (*From S. M.*)

25 Fructidor.

I THINK with you, as to the supremacy of friend Böhme over all his brethren. I find, in all, grandeurs of the highest order; but he only, seems to me, to be really born in the thing. The others look, sometimes, as if they were greater than their *affair*; with him, the affair always looks greater than he. He is an Israelite indeed. I have not yet finished Pordage. As for Jane Lead, I had a translation of the article wherein she speaks of the future universal regeneration. Although the idea was pleasant to my heart, I was cautious, because it seems to me that, as long as the world lasts, the seals will not be taken off these depths. I like your author, the editor of B. of 1682; he seems to be guided by good and wise principles. Marie d'Agreda is also known with us; she has her merit, without detracting from that of the one I mentioned. . . . Please to help me in the following passages of my translation, &c. . . . Forgive me, Sir, if I importune you with these bagatelles; but you are my only resource in this desert. I get on slowly with my translation,

as you see. The truth is, that for me, it is a mechanical labour, from which I derive absolutely nothing, while I am engaged in it, and the profit I expect from it will only come when I read it. It is almost like copying. If I had not thus to prepare the materials of my spiritual sustenance, I could proceed more rapidly with other undertakings, which I would willingly push forward as well. But it is in the present state of things, that all must suffer; and, without entertaining ideas darker than other people, I presume this state of constraint will go on increasing, I should be sorry to be obliged to say, to what degree. I think I see the Gospel now preached with the power and authority of the Spirit, since men would not listen to it when it was preached to them in gentleness, and the priests did it only in hypocrisy.

Now, if the Spirit preaches, he does it in truth, and will, doubtless, bring man to that evangelical term in which we are absolutely nothing, and God is all. But the passage of our ignorance, defilement, and impurity, to this term, cannot be easy. I try to be prepared for everything. This is what we should do, even when men leave us in peace; how much more then when they add their own movements to those which agitate the universe, naturally, ever since man's crime! Our kingdom is not of this world; this is what we ought to say to ourselves, continually, exclusively of everything else, without exception; and yet, we never say it, except with our lips.

Now, the truth, which proclaimed this word, cannot allow it to remain a dead letter, and, accordingly, breaks for us the fetters which chain us to this delusive appearance, that we may be restored to liberty, and the sentiment of our true life. Our present revolution, which I look upon in

this aspect, appears to me one of the most expressive sermons ever preached to the world. Let us pray that men may profit by it. I do not pray, not to be of the number of those who therein have to serve as beacons of justice; I pray never to forget the Gospel, as the Spirit would have us conceive it, in our hearts; and wherever I may be, I shall be happy, as I shall be then with the Spirit of Truth.

. . . Adieu, Sir: let us seek God with all our heart, soul, and spirit. That is our kingdom.

LETTER LVI. — (*From K.*)

30th Sept. 1794.

. . . I AM very glad, Sir, you are engaged in the translation of the 'Threefold Life.' Perhaps, hereafter, others may profit by it. I have sent you a volume containing the translation of Böhme's 'Way to Christ,' with six little tracts of Jane Lead, in German, which you have not got. . . . I think I can, with confidence, recommend to you Adelung's German Dictionary; it is of the same kind as the French 'Académie,' but far superior. . . .

I think, with you, Sir, on the great subjects you mention in your letter. It is, no doubt, the ignorance and hypocrisy of the priests, which is one of the principal causes of the evils which have afflicted Europe for several centuries, down to the present day. But, let us commit ourselves to Providence, with a boundless trust, and all will turn out well.

I am delighted, Sir, that you are pleased with the little I wrote you about the editor of the 1682 edition of Böhme.

I consider myself most fortunate in making his acquaintance. This man is the more interesting, in that he put the whole theory of Böhme into practice; his life is a demonstration *à posteriori* of all our friend's principles. He attained thereto by a reiterated reading of the works of our theosopher, and by a perseverance and practice of forty-five years. The manifestations which were real, as well as those which were not, were known to him, and that by his own experience. Towards the end of his life, he lived on a footing of perfect intimacy with Sophia: I have nowhere else seen such an example of the lovingkindness and caresses with which she honours those who seek her with total union, the consummation in unity which is granted only after many trials, and for which nothing but an enduring trust, self-renunciation, and the cross, can make straight the way. He lived retired, and in celibacy, which he thought was necessary for the exercise of the sublime functions to which he had dedicated himself. The persecutions of the priests deprived him of his property and his country. He passed his life in the greatest poverty, without wanting a single thing; he had no property whatever, yet, notwithstanding, always had wherewith to help his brethren. We have six volumes of his epistles, and a friend of his has given us his life. Though a layman and a Lutheran, this rare man exercised the priesthood in its largest and highest sense; he made himself anathema for his brethren, to deliver them. He died in 1710, at Amsterdam, where he passed his life in doing good, especially by his prayers, and the use of the magnificent gifts he received, which were not of this world. His kingdom was so far from being of this world that he refused several alliances with *millionaires*; more still, he refused to solve the great physical

problem, which a trustworthy person came to offer him, with the proof attached, and that, out of esteem for his virtues, and in consideration of the good use he might make of it. As the second principle was his habitual dwelling, he saw what passed in all regions. By the experience of the beings it concerned, he had a confirmation of the truths contained in the end of the 22nd and throughout the 23rd and 24th of the 'XL. Questions' of our friend B. After a sustained labour of seven years, he succeeded in drawing one of his benefactors out of the deplorable and suffering condition into which he had plunged himself by suicide. In short, he was a man, of such as are few, who bring down a blessing on all the land.

Adieu, Sir. I subscribe with all my heart to the conclusion of your letter, and that in all its fulness. Let us pray that God may bring us to that term.

LETTER LVII. — (*From S. M.*)

Amboise, 21 Vendémiaire.

. . . I AM impatient to thank you for what you tell me of the editor of 1682. I acknowledge that your account of him touches me to the quick; and if you can add a supplement, be assured beforehand of all my gratitude. Let me at least know his name, if you can. No doubt he was a German, and able to draw at his ease from that well of life which you and I have in our hands; for my admiration (of Böhme) increases daily, and I feel that a prodigy like this, carefully weighed and meditated, is all that is wanted to put oneself

into the mould naturally. This his editor proves it, who, at the same time, had the merit of adding to his reading his personal labour and virtues. I am enraptured that such men have been found on earth. These are generals of the highest order, towards whom armies rally in defeat. I confess, Sir, that one of my liveliest joys is, that I should have been, even remotely, an organ for giving you the knowledge of these treasures, which you can ransack with so much profit and delight. You will never have as much satisfaction of this kind as I wish for you, and the more you have the greater will be mine also. Let us unite then in this spirit of divine love. The more our riches increase, the closer our partnership will be.

I think entirely with you, Sir, that all will end well in the great affairs which now engage the nations; I thought it from the commencement of our revolution, and I am ready, individually, for any sacrifice. I feel, even, that I could sacrifice my own self, with real pleasure, for the public good; but I have been so overwhelmed with kindness, that I cannot help thinking that I shall still be so, and that some day I shall be allowed to join my partner, that we may work to make our fortunes together. You have so taken to the good road, that I can easily calculate the profits to be made with you. Moreover, I am not so far advanced as our editor on the matter of solitude. I believe, as he does, that worldly society is hurtful; but I believe that *spiritual society is useful*, and I often feel the want of it, especially now that I am absolutely alone in the country. But let us give thanks for all things to the Wisest and Surest.

I have read with much pleasure what J. J. Rousseau said of you in the supplement of his 'Confessions,' which

has been lent to me. You were very young, then, Sir, when you attracted the notice of a man like him; you are now gathering the fruits of which he saw the germs in you then. Adieu, &c.

LETTER LVIII. — (*From K.*)

Morat, 25th Oct. 1794.

. . . . I AM delighted that you are pleased with the little I have told you of the editor of our friend B. His name was John George Gichtel, born at Ratisbon in 1638, of pious, rich, and respectable parents. You have rightly compared him to a general, for he lived and died with his arms in his hand; he not only fought himself, and fought for his friends, but he often mounted the breach for whole nations. His eagerness for instruction was sustained by many favourable opportunities, so that he became, in his time, a distinguished savant. He drew upon himself the hatred of the priests by a writing on the bad state of the clergy in his country; and, as he would not recall this writing, they found means to banish him ignominiously from Ratisbon, after first stripping him of everything. He took refuge in Holland, in the greatest poverty. The priests followed him even in his exile. He was imprisoned, and prosecuted criminally; but his faith and patience overcame everything. He withdrew to Amsterdam, where he made acquaintance with several families in which worth and piety were respected.

It is remarkable that he had knowledge of Sophia, and enjoyed several manifestations of a sublime order, before the

writings of our friend B. were known to him. It was the cross which he had carried for his divine Master, and the inviolable attachment which he had vowed to Him from his childhood, which availed him for these favours. Some time after his arrival at Amsterdam, Böhme's writings fell into his hands; they were then exceedingly scarce. The 'Three Principles,' and the 'Seven Forms of Nature,' arrested him a long time, and it was only after being greatly exercised, and many combats, that he fathomed them. Gichtel, although very learned, lost all taste for reading, except the Holy Scriptures, and the works of our friend B. It was by constant practice of his precepts, and after many repetitions, that he came to understand them in their depth. He valued them as much as the Old and New Testament, and thanked Providence, from the bottom of his soul, for having placed these writings in his hands; he never tired of reading, above all, the 47th of our friend's Letters.

Gichtel called prayer the spiritual meat, and reading the drink of the soul.

The nights seemed too long for him, so that he gave very few hours to sleep. He lived nearly always retired, but rarely in solitude; he was acquainted with an estimable family, who, poor as he was, proposed to him a very rich match; but our champion refused; the parents, nevertheless, continued to esteem him and load him with favours.

His residence at Amsterdam was replete with a crowd of events in the sublime theosophic order, which I had rather tell you by word of mouth than by letter.

He formed acquaintance with a widow, a worthy woman, though enormously rich. After she had come to know him well, she frankly expressed to him her desire to be united

to him indissolubly. He esteemed her, and felt even a sort of inclination towards her; but he gave no answer; he withdrew, and remained at home without going out for four weeks, laying the matter before God.

One day, as he was walking in his room, he saw at noon, a hand come down from heaven which joined his hand with that of the widow. He heard, at the same time, a strong clear voice, which said, "You must have her." Any one else, in his place, would have taken this manifestation as a divine direction, but he soon saw it was only the widow's spirit, which, in the fervency of her prayers, had penetrated the outward heaven and reached the astral spirit. From that moment he gave himself altogether to Sophia, who would have no divided heart; he saw that he was called to the priesthood of the highest order. Without any seeking of his own, he received letters from several lords of Germany, even sovereigns consulting him; women of all classes sought his acquaintance and his hand: it is remarkable that the prayers he offered for them only added oil to their fires, till Sophia advised him to leave off praying for them.

When Louis XIV. came to the gates of Amsterdam, in 1672, our general made use of his own arms, and drove the foreign troops away. He found, afterwards, in the public papers, by name, the very regiments and squadrons which he had seen, face to face, when he pursued them out of the territory of the Republic. Sophia, his dear divine Sophia, whom he loved so well, and had never seen, came on Christmas-day, 1673, and made him her first visit: he, in the third principle, saw this shining heavenly virgin. On this occasion she accepted him for her husband, and the marriage was consummated in ineffable delight. She, in

distinct words, promised him conjugal fidelity; that she would never leave him, neither in his crosses nor in his poverty, nor in sickness, nor in death, but that she would always dwell with him in the luminous ground within. She assured him she would abundantly recompense him the sacrifices he had made in having given up for her an alliance with any of the rich women who had wanted to have him. She gave him to hope for a spiritual progeniture; and, for dower, she brought essential, substantial faith, hope, and charity into his heart. The wedding festivities lasted to the beginning of 1674. He then took a more commodious lodging, a good-sized house, at Amsterdam, though he had not a farthing capital of his own, nor undertook anything to make money, nor ever asked a groat from anybody, either for himself or others; yet, as several of his friends went to visit him, he had to entertain them. Sophia had also a central language, without words, without vibration of air, which was like no human language; nevertheless, he understood it as well as his mother tongue; this is what assured him that he was seduced by no external astral, and he trusted it with all his heart.

Thus his vocation was derived from the sublimest source, and he would not have exchanged the poverty of Jesus Christ, which formed part of the dower of Sophia, for all the treasures of the world. All the most hidden mysteries were disclosed to him; his spouse revealed one wonder to him after another, as well in the inward light world, as in outward nature; and he lived more in heaven than on earth. He followed the directions of Sophia in everything, and had no will of his own; from that time he gave himself a sacrifice to be accursed for his brethren, even without knowing them;

and all that he asked in his prayers, often even only in thought, was granted. Sophia gave him to understand that, if he desired to enjoy her favours without interruption, he must abstain from every earthly enjoyment and desire; and he did so scrupulously. At the beginning of his union with Sophia, he thought he might rest there, and wanted only to enjoy; she showed him that that could not be, and that he must fight for his brethren and sisters; that he ought, as long as he remained under the earthly covering, to employ the time for the deliverance of those who have not yet obtained their inheritance and inward repose. Then his desire to have companions in this spiritual warfare increased. He did not, however, seek new acquaintances; all his means concentrated in one — that was prayer. Several people came afterwards to ask for his advice and assistance; amongst them was a learned doctor, named Raadt, who was, both temporally and spiritually, in a most deplorable condition. Our champion directed him to prayer, and promised to add his own. From that time Raadt's heart was opened to heavenly grace; and as he complained bitterly of an urgent debt of 2400 francs, which took away his rest, Gichtel, although he had nothing himself, procured him, miraculously, this amount. As Raadt perceived that his married state was an obstacle to his advancement, he took upon himself, with his wife's consent, spiritual circumcision. Sophia received Raadt, and all those who came to see her spouse with good intentions, very well; that is, as I understand it, she allowed some rays of her image to fall on the earthy qualities of their souls, which our friend Böhme calls *Tinctura Solis*. ('Three Principles,' 13, 9.) This reception made a noise amongst Raadt's acquaintances; they all

praised the sweet condescension of Sophia, and all would adopt spiritual circumcision; so that, in a short time, our Gichtel had about thirty adherents who all promised wonders. On this occasion Gichtel observed, in a remarkable degree, how the astral spirit is desirous of the nuptial couch of Sophia; these simple folk, notwithstanding all that our champion could say to them, believed that they had only to kiss and take!

It was during this time that Gichtel conceived the idea of publishing a new edition of the works of our friend B., more correct than the previous ones. He made use of some of his new friends as collaborators. The rather large amount of funds which this undertaking required, was first procured, from without the Society of Thirty, from a rich magistrate, who generously contributed it to the good work.

As long as the Thirty, who lived in different towns, remained united in spirit, they obtained in their prayers, all they wanted. If one did not succeed alone, he wrote to the others; and nothing on earth resisted their combined efforts. You may imagine what effect this society had upon the prince of darkness: at the pace things were going, his kingdom would be in danger. What particularly made him foam with rage, was the undertaking of the new edition of Böhme. He walked round about the Thirty like a roaring lion, to see whom he could devour. He succeeded too well. But the details of this event, and the means the enemy employed to circumvent these people, would be beyond the limits of a letter. Raadt, amongst others, the most advanced of them, after passing happily through his work of preparation, failed in the fire of purification: his vacillating mind wanted gravity, meekness, love, and perseverance, to stand through

the trial. And then he became Gichtel's enemy. The others, who wanted only the sweets, left him; some even went so far as to say he was a magician. The end of all these people was tragical and frightful. But notwithstanding all these obstacles, and in spite of every effort of the throne of darkness, the edition of 1682 was finished and corrected by Gichtel, on the author's own manuscripts; and the gates of hell could not repress a syllable of it. Our Gichtel desired that Böhme should, some day, be translated into French. This was a sort of testament of his, and I should not be at a loss to name the executor.

The defection of the Society of the Thirty occasioned many crosses and persecutions to Gichtel. But Sophia had prepared far off for him a solid and faithful friend and collaborator, who stood by him till his death; this was a young merchant of Frankfort, who had received a depôt of two hundred copies of the new edition for distribution. This young man's name was Ueberfeld; he was already acquainted with Böhme's writings, and when the two hundred copies came into his house, it was like the ark of the covenant coming into the house of Abinadab. God opened His temple in the heart of Ueberfeld, and, in due time, he received the Bride Sophia, for he was raised to the sublimest degrees. It is to him we owe the six volumes of Gichtel's letters, which I possess in German, and look upon as a treasure. He came to see Gichtel in 1683, and found a St. Paul. He determined to remain with him. On his arrival, Sophia manifested herself to the two friends together, in the third principle, in the most glorious manner, and renewed her alliance with them, which lasted till 1685.

Ueberfeld, from whom I have these particulars, says, in

his preface to G.'s letters, that the mouth cannot express the endearing and permanent delights which this manifestation afforded them. In 1690, they had a manifestation of the Repairer, with every indicative sign. They were confirmed in the advanced state in which they then were. They afterwards passed through many crosses, but overcame them all by their faith and patience.

They combated also for those who should follow after them in the footsteps of truth. . . . They had a presentiment of the revolution of empires in the time to come. They prayed instantly that God would be pleased to raise up many spiritual combatants, able to bear the burden of the poor and feeble in their faith in Jesus Christ. The translator of Jane Lead's works was one of the Thirty. He began by translating the words literally to his brethren. Ueberfeld, being once present at these translations, felt, at once, that J. Lead went beyond all experience; he comprehended, from that time, that it was all astral only; he was the more convinced of this because Sophia would never accept the sayings of Lead, and when Gichtel begged her to give some explanation, she entirely changed her system, although she said she received her first opinions through a manifestation. The two brothers saw then that her views were only pious opinions, and let them drop. The translator, seeing that they would not join in the opinion he entertained of J. Lead, told them that, if they would make common cause with her, they would get a pension from Baron K., as he himself did, to the amount of 800fr. You will imagine this was not the way to succeed with Gichtel; so the two brothers answered him with the words of St. Peter, Acts viii. 20. From that time, the translator of Jane Lead became their sworn enemy. He

even carried away the innocent Lead with him, in his aversion to our two champions, and the historian of Gichtel says she was obliged to undergo the fiery trial before her death, because her spirit had attained only to *Tinctura Solis*.

A little before Gichtel's death, in 1710, Sophia showed herself to the two brothers as she had done when they first met in 1683, and summoned her faithful friend to join her. In 1716 Ueberfeld again had the same manifestation, which was afterwards repeated every year.

The Life of Gichtel was written by one of their faithful disciples; and it was by a remarkable circumstance that these writings have come into my hands, which proves how magnificently Providence repays the smallest services of years before. But without a knowledge of Böhme, I should never have paid attention to the letters of G., and it is to you, Sir, I owe the knowledge of B. I pray our Divine Master may reward you in this world and the next.

LETTER LIX. — (*From S. M.*)

6 Brumaire, An III.

THE parcel is safely arrived, Sir, and it is at such times I say from my heart, *quid retribuam Domino pro omnibus quæ retribuit mihi*, and fresh favours still arrive. . . . Adieu, Sir; accept my sincere thanks, . . . &c. Consider this as only an *aviso*.

LETTER LX. — (*From S. M.*)

29 Brumaire, An III.

MANY thanks, Sir, for your kind letter of 25th October. Your grammatical solutions are most useful to me. . . . I am at the end of the 2nd chapter of my translation, and I find here that our good man sleeps a little, with his interminable repetitions and declamations against the clergy. I observe here, however, one thing which does him no harm: that is, that when the thing has hold of him, he is always grand, always wonderful, and when it leaves him to himself he babbles a little, but he makes no mistakes, for all that, and exposes only the truth; which cannot be said of others, who, when left to themselves, give us error as well as truth, and sometimes human passions also.

I have, as yet, only skimmed your volume of Jane Lead. My occupations prevent my doing all I would wish; for, independently of my translation, which takes much of my time, I have done a little writing on the present epoch, at the request of some friends. It will shortly be printed; it is between 70 and 80 pages. I intend to send you a copy. . . . It will be anonymous, and I request you to be silent on the subject. I open myself little in it, as you may readily suppose; but you will, better than any one else, see in it what I withhold; and you will see clearly what my way of thinking is, on the grand scene which is now passing in the world, and at my own door.

Please write soon, if you wish me to receive your answer here; as it is very likely I shall soon leave for Paris, to spend the winter there. . . . All the districts of the Republic are ordered to send citizens of confidence to the Normal School,

at Paris, to learn the system of teaching which is to be made general, and then return to their district to make teachers. I have been honoured by their choice for this mission. This may counteract me in some respects: it will bow down my spirit to the rudimentary teaching of children; it will also throw me somewhat into the outward word — I, who would willingly never hear another word but the inward. But it also offers a less unpleasant aspect, *i.e.* the reflection that everything is connected in our great revolution, and it is enough for me to see the hand of Providence therein. There is nothing little, then, for me; and were I only a grain of sand in the vast building which God is preparing for the nations, I should not resist when I am called, for I am only passive in it; and I have had the sweet happiness to see the president of our district shed tears of joy when I told him I accepted; for they feared I should not, when they elected me. That alone makes the burden lighter. But my chief motive for accepting, is the thought that, with God's help, I may hope, by my presence and my prayers, to arrest some of the obstacles which the enemy of all good will not fail to sow in this grand career which is going to be opened, on which the happiness of generations may depend. I confess this idea consoles me, and, though I should divert but a single drop of the poison which the enemy will try to pour upon the very root of this tree that is to cover all my country with its shadow, I should think it guilty in me to draw back; and I hold myself even honoured by the employment. Such an employment is a new thing in the history of peoples, seeing the character, interior and exterior, which constitutes my whole being, and in which I shall probably not find many comrades in the school I am going to. Strengthen me

on your side, my dear brother, with your prayers. I believe you will thereby be doing a good work.

I have been enraptured with the further details you have sent me of General Gichtel. Everything bears the stamp of truth. If I were near you, I could give you a story of a marriage in which the same way was followed with me, though under different forms, ending in the same result. I have also numerous proofs of the divine protection over me, especially during our revolution, of which I was not without indications beforehand. But, in all this, everything has been done for me, as they do for children; whereas friend Gichtel could attack the enemy in front, in which I should not acquit myself as he did. In short, for me, it is peace, and I always find it everywhere where I am. On the famous 10th August, when I was shut up in Paris, and crossing the streets all the day, during the greatest tumults, I had such signal proofs of what I tell you, that I was humbled to the dust; the more that I took absolutely no part in what was doing, and I am not so constituted as to have what may be called physical courage.

I have great doubts about the person you refer to, as executor of Gichtel's will. If I were twenty years younger, and within reach of all the assistance I should need, I would assuredly do all in the world to respond to your wish; but as things are, I can, at most, allow myself to do it but in part. And, if I do not finish my translation of the "Threefold Life" before I leave, even this may be delayed by the new engagements I am entering upon. The will of Providence before all things. You, my brother, enjoy your leisure; why should not you put your hand to the work from time to time? You know French much better than I do German; and if your

translation should require some correction, mine would surely require more. We might help each other, and work together for the profit of all. Think of what I propose. We shall soon have three of our friend's works in French — 'The Way to Christ,' 'The Signature of all Things,' and 'The Threefold Life.' If, on your part, you will undertake to translate some of these works, I will do the same, when I have finished 'The Threefold Life'; and, gradually, we might find ourselves in a position to present to my nation this well of life, all complete — a thing which it would probably be impossible for me to undertake and perform by myself, especially with the weakness of my eyes, which is increasing every day.

Adieu, Sir; you will let me know what you think, and I shall be delighted if my proposal should not prove disagreeable to you, but decide you to undertake the work.

LETTER LXI. — (*From K.*)

Morat, 29th Nov. 1794.

I RECEIVED your letter of 5th Brumaire yesterday evening, and that of 6th in due course. I seize a moment I have at my disposal to answer them, being in the midst of the confusion of my departure for Berne. . . . I shall be delighted to receive your work on the present times. . . . I am also glad you have accepted the call of your district. You will surely have opportunities for doing good in that line. My poor prayers shall go with you. The part of your letter which speaks of our General Gichtel has pleased me greatly.

So you have known his bride personally? The letters of this rare man have afforded me the liveliest enjoyment. There are many things that I did not insert in my letter of 25th October — amongst others, that he and his brother Ueberfeld gained great successes in the War of Succession at the beginning of this century. Louis XIV. was far from imagining that his numerous armies at Hochsted, Ramillies, Oudenarde, and Malplaquet were beaten by generals who did not go out of their chambers.

As to your brotherly proposal of the translation scheme, I accept it with all my heart, so far as I can contribute to it, trusting in the help of Providence and yours. What I shall be able to do will not be much, for there are times when I am deluged with business, and I have much more to attend to than my feeble powers could manage, and if I did not trust in Providence I should lose courage. To begin: as soon as I arrive at my native town, different committees will absorb me, together with the Grand Council meetings, all at the same time. One of my principles is that we should attend to our calling, even when the duties it imposes should appear very minute. But, for all that, at some seasons of the year, public business is not so engrossing. Then, count upon me; I shall consider my time admirably employed in doing my best to help you in your praiseworthy object.

Keep me ever in your prayers. . . .

LETTER LXII. — (*From S. M.*)

Paris (15 Nivose), 4th Jan. 1795.

HERE I am, Sir, arrived at my destination, but not yet at my work, for our studious undertakings begin only in a fortnight. It is not even yet known what turn they may take, for the matured project has already departed from the simple aim of its institution which attracted me. Thus I cannot at all answer for its results, I must wait. Meanwhile I am freezing here for want of firewood, whilst, in my little country home, I wanted nothing; but we must not think of these things. Let us make ourselves spirits, and we shall want nothing, for there is no spirit without speech, and no word without power; a reflection which came to me, this morning, in my *oratoire*, and I send it you quite fresh.

I believe, in fact, that I have known General Gichtel's bride, of whom you speak in your letter of 29th Nov.; but not so particularly as he did. This is what happened to me, at the marriage I hinted at in my last. I prayed rather perseveringly for this object, and it was said to me intellectually, but very clearly: "Since the Word was made flesh, no flesh ought to dispose of itself without His permission." I was deeply penetrated with these words, and although they did not amount to a formal prohibition, I refused all matrimonial projects after that.

Your occupations will delay your projects of translation; it will be the case with me also. Moreover, I repeat, this sort of work is absolutely the opposite of what I require, and I never apply myself to it without a struggle. I am now reading over my French translation of the "Threefold Life"; it is quite a new country to me, compared with the German,

even compared with what I experienced in translating it. I there find a passage, sufficient, by itself alone, to nourish the spirit of the whole world; such is chap. i. No. 15.

The little work I named to you will be delayed, owing to my removal. When it is ready, I will send you the copy I promised. . . . I always read with pleasure what you tell me about Gichtel; but, be very reserved in your letters.

LETTER LXIII. — (*From K.*)

Berne, 27th Jan. 1795.

I SHOULD not have delayed answering your interesting letter of 15th Nivose, had I had, on my arrival at this capital, a single moment to myself. Three days a week we have meetings of the Grand Council; I assist, besides, at our Committees of Public Safety, which we call *Stands-Commission*; likewise at the *direction* of our mint, that of our salt-works in the Aigle; at the *direction* of the post-office, and that of our mines in general, and in a committee of finance. These different departments often require preparatory labours which can be effected only in perfect quiet and retirement. Add to this, that our coinage often requires my presence at the mint itself. Besides all this, I am president of our *Société Économique et Physique*, which meets every week at my house; so that, with my private affairs, little time is left at my disposal.

I thank you for that beautiful thought: "There is no spirit without speech (*parole*), and no word without power." Any further explanations on the power of speech, I shall greatly value, and details of the way you apply it in your own case

will be especially welcome. In reference to the remarkable passage, No. 15, chap. i. of the "Threefold Life," I understand simply that Sophia is its basis; if we can get her, and unite ourselves to her, we have done everything. She is the focus, the abode, the temple, the pure element in which all that we can imagine most sublime, resides in all its fulness.

Since my last, I have enriched my stock with the 26th vol. of 'Lettres Edifiantes' and a new extract of the works of our friend B. printed in 1700. I have received a note from our friend Divonne. He is tutor to some young folk; his travels have taken him to London; he requests me to bring him to your remembrance, as does also Baron Silverhielm, a Swede, who loves you well, and who is with him.

You will remember that I spoke to you, last winter, of an interesting young lady of Zurich. As she had a good earth, I sent the seed through her friend in Bâle. Her father, who pretends to be a gardener himself, has no faith in this seed; but, to my great satisfaction, I received, on the 8th inst., a letter from Bâle, from young S. . . . This is what she writes:

"Share my joy. Who can share it so well as you, who sowed it, and to which God has given the increase and accomplishment? Well then! know that N. . . . is now assured, of herself, of the goodness of the inward way, and that she enjoys its reality. I will not attempt to describe the pleasure this gives me; I could not do it by word of mouth, still less by writing.

"She immediately told me of her happiness, in the warmest terms; and if I could have doubted before, it was now impossible. This dear friend still continues to enjoy; her happiness ceases only at intervals. We write to each other

very often, and now, more than ever, having so much to say to each other."

You see by this, how true it is that Providence can work by the weakest instruments in the execution of His designs, since, without my having ever seen this young lady, it has turned out so well; and the father's sophistications, and all the wonders of the Northern School, could not prevent the grain from germinating, and even bearing flowers.

The following is an extract from my answer to Miss S. . . . "I beg you will tell your friend the lively satisfaction I feel at her happiness; but tell her, from me, that she must still watch over her soul, for some time yet, till she is far away from the confines of the land of Edom; because the enemy, when any one escapes from his dominion, doubles his efforts, and his cunning, to bring him back. The caution of our friend will frighten him; and if she keep her place till the tempter goes away, her life will then be in safety."

Je vous embrasse de tout mon cœur. Do not forget me in your prayers. Let me know how you succeed in forming your normal schools. . . . *Timor Domini est initium Sapientiae.*

LETTER LXIV. — (*From S. M.*)

Paris, 5 Ventose (25th Feb.).

I CANNOT imagine, Sir, how you can suffice for all those employments you name to me. I will, however, distract your attention from them for a moment, to congratulate you, with all my heart, on the success of your Zurichoise. She is very happy in having advanced so far, while so young! What

a career is opened to her! I consider the advice you give her is wise, and I hope, with God's help, that this dear plant may bring forth good fruits only. It is everything, as you say, to pass the boundary.

I am very glad to hear of the Swede, Silverhielm, and his companion; if you write to them, say all that is kind from me. . . .

As for our normal schools, all is hitherto *Spiritus mundi*, and nothing else, and I well know who is hidden under this cloak. I shall do all that opportunity allows to carry out the only object I had in accepting. But these opportunities are scarce, and circumstances unfavourable; it is much if I can speak, for five or six minutes, once in a month, and that, before some two thousand people, whose ears ought first to be made over again. But I leave to Providence the care of disposing of the seed, and its cultivation; I shall simply do what I can, and that will be nothing, if He see fit to have it so. I, thus, no longer expect from all this, what my wishes led me to hope for. Something, however, may still come of it, little though it be, and I must not refuse to give myself to it. There are some Strasbourgers amongst my comrades, whose assistance I make useful for the explanation of some words of B. which I do not understand. . . . Oh! let us advance inwardly: I feel more and more, every day, that it is the only country fit to live in. . . . Adieu.

LETTER LXV. — (*From K.*)

Berne, 3rd March, 1795.

Your letter, Sir, of 5 Ventose, afforded me, not relaxation only, but, as all your letters do, a real pleasure. The news I received from our young Zurichoise indeed gave me a sweet satisfaction, seeing the manifest and rapid progress she had made. It was Gichtel who first encouraged me, and gave me hopes of acting at a distance. But, when Providence wills a thing, it is easy to succeed.

I am waiting for an answer from our mutual friend (*Divonne — Tr.*), to write to him; I will not then fail to send your message to the Swede Silverhielm. D. . . writes that nothing is so rare, in the country where he is, as to meet with men of weight and measure, with whom to converse. Swedenborg has the most partisans. His disciples are numerous; they have a public service, a rite and worship of their own. D. . . had once the curiosity to attend their worship. Our friend B. is, in general, rather too deep, and, at the same time, too simple, for them. There have, however, been some men in that country, who could appreciate him; amongst others, one called Law. Our friend D. . . is highly satisfied with his works; he considers them to be the milk of Böhme, expressed, and made potable for everybody. It was this same Law who composed most of the figures at the end of the 4to. edit. of Böhme in your possession.

What you tell me about your normal schools is a beginning, and I well understand what is concealed under the cloak. . . .

You will remember the extract from Joachim Greulich, which you once pointed out to me, in Arnold's 'Ecclesiastical

History.' I have since found, in a far older author, a passage worth quite as much as that of Joachim G. It is in the works of an elect whom you mentioned in one of your letters which I received at B. . . . This man, whose endowments of mind and heart were of the rarest, was first minister at the court of a king of old, whose name I have forgotten. His merit, as was to be expected, created envy, and, through an intrigue at court, he fell into disgrace. But his virtues brought him back again. This lord not only saw the present, clearly; but, what many ministers cannot do, he also foresaw the future. He has left interesting memoirs, which you will probably find amongst the old books in your national library. His work is divided into chapters, and it is the 23rd and following paragraphs of chapter vii. which I beg you to compare with the passage of Arnold; and tell me what you think of it.

You are surprised how I find time to attend the Grand Council Meetings and Committees; but the habit of working, and familiarity with one's employment, give facilities: I have assisted at our Grand Council for twenty years; I have been fifteen in the superintendence of the mint, and eighteen in that of the salt-works at l'Aigle; then, some of the committees are not so loaded with work; the post-office, for instance, being given on contract, the government is saved matters of detail, and has only to hear and judge complaints against the contractors, if there are any. As for the Economical Society, which meets weekly at my house, it serves me for relaxation, and is not without doing some good to the country. What gives me most to do is the mint *direction*, because most of the work, and the calculations, fall upon me. It is clear that, at length, my health would not stand a life

like this; but, in the month of May, I go to my country house, five leagues from the capital, and remain there till St. Andrew's Day; it is then I take rest, and enjoy the country air, as well as town comforts, for my house is just outside the little town of Morat. During this interval, I go to Berne only for important matters, and to give directions where needful.

But in the turmoil in which I now live, and have lived all winter, I have never let a day pass without reading a passage from our friend Böhme, or some of Gichtel's letters. I have even made extracts from both, alphabetically, so that I am insensibly collecting a rather thick vol. in 4to., which may be called a sort of theosophical dictionary; for, to enjoy reading our friend B. and General G., we must make ourselves familiar with their language, and especially their synonymes: they have veiled their terminology, perhaps to keep off the profane. And who knows whether the work I have undertaken, only for myself, may not be of some use to others!

I am more and more pleased with the acquaintance I have formed with our general. There are some particulars about him which I have not yet told you; amongst others, that Sophia came herself, after her spouse's death, to order and superintend the arrangement of his posthumous letters: she renovated several passages which were very indistinct in the drafts which Gichtel had given to his friend Ueberfeld; and as this latter worked, Sophia directed in person. She came for this purpose, at different times, to see Ueberfeld. On one occasion she remained six weeks. It was a continual feast, during which she communicated to the editor, and some friends of the deceased, such openings of the holy

order as far surpass all that the world has ever conceived. In 1722 a third edition of his posthumous letters, all written in German, was already published. You cannot think what pleasure they gave me; with their tone so simple and so familiar a style, they form an excellent commentary on the writings of our friend B. Besides the essential truths, they contain some things of which I have found no trace in B., as, for instance, the effect of a spiritual tincture, which Gichtel esteemed, in medicine, as a degree higher than the great physical problem. He says this tincture produces the same effect on the part disordered as passing the hand over it. This remedy appears to me to be our modern magnetism, under a different name, and very superior in quality to that of Mesmer. But I have found no trace of somnambulism in it. If this conjecture is right, our magnetism has been known for more than a century: I have some suspicion even that Jane Lead found means to magnetize herself, and thereby enjoyed those astral manifestations which our general thought so little of. He says somewhere in his letters that "Jane Lead's works can be suitable only for women who follow the same road." All this, however, does not mean that the higher magnetism, which emanates from the will alone, may not belong to something great.

What makes me think somnambulism may have some connection with astral manifestations is the following fact: some years ago a doctor of my acquaintance, Mr. Langhaus, told me that he employed magnetism in his treatment of a lady whom I also knew, of about forty years of age, who had been long troubled with a tumour, and that under this treatment she became somnambulant. As I, at once, saw that there could be no charlatany on the patient's part, I

expressed a desire to see her in this state. He promised to satisfy me; and, as he magnetized her at regular hours, he told me when I might go to his house. She had this singularity, that, every time she fell into the magnetic sleep, she thought she was at the foot of a mountain, and it was only her magnetizer's efforts that enabled her to climb this mountain. And, when she reached the top, she had the manifestation of some Virtue of whom she asked questions relating to anybody's sickness. She there received the answers. When she asked questions of mere curiosity, the object of which had no relation to the treatment of a patient, she obtained no answer. I did not fail to be at the rendez-vous. The patient arrived shortly after me, accompanied by a Madame de Créqui, a French lady, who suffered from some chronic attack, and was being magnetized. As there were still some members of the doctor's family in the room, which was a large one, and the day began to decline, I observed that the somnambulist did not notice me, and therefore that she had not seen me. The doctor began to magnetize her; and, after some minutes she fell, as usual, into a deep sleep. As soon as she was asleep I came near her, and requested the doctor to put me in *rapport* with her. He did so. I took his place, and began to magnetize her. I at once saw that my magnetic fluid distressed her, probably because it was stronger than that of her usual magnetizer, who was older than I. However, she gradually became tranquil. I asked her how she felt, and where she was. She told me she was a little better, and that she was at the foot of a mountain; that she was trying to get up it, but met with obstacles. I continued to magnetize her, and at the end of some time she said she hoped to get to the top: at length she

reached it; and immediately she saw her "Virtue" at her side, whom she described very well to me. I begged her to ask him what must be done to relieve a person in whom I was interested, and who occurred to my mind at the moment. The answer was that a decoction should be used, made from the root of an herb, the name of which I cannot now recollect, but which I can find again at Morat, if it interest you. As she gave the technical name, I saw, at once, that this answer was beyond her reach: on going home again, I turned over an old botanico-medicinal work by Zwinguer, which is in repute with us; and I found my herb perfectly well described, with the properties indicated by the somnambulist. I administered the medicine, which gave relief, but did not cure. Here we have a somnambulist, who, with the help of her magnetizer, obtained a manifestation. May not Jane Lead have fallen of herself into a similar state?

But, above all, it is in treating of the great and sublime truths of our regeneration that Gichtel is most powerful and luminous. He dwells particularly on the principle that all works must be tried by fire, either now or hereafter, and that it is infinitely better this should be done in this world, rather than in the next. He calls this trial of fire, in this world, the eighth form. See hereupon our friend B.'s figure in his 'Threefold Life': he discovers, in plain terms, that this eighth form is our natural soul on fire: *Unsere eigne natuerliche feuer Seele*, and that through it the light emanates and is manifested. He lays particular stress on the necessity that our spirits must clothe themselves, during this life, with a new spiritual body, which alone will be able to stand the trial by fire, through which we are obliged to

pass after leaving our earthly covering. Without this clothing of the holy humanity, and glorious body, our souls remain quite naked, and deprived of their most necessary defence.

This is a very long letter, written at different times. . . .
Adieu, my worthy and respected friend. . . .

P. S. — I have just found in our friend B. a theory of vegetation. What, indeed, may we not find there? I formerly busied myself much with this subject. See Abbé Rozier, 1774. . . . But in spite of every effort I never could arrive at a tolerable idea of what vegetation is. Now, I see that our souls will perfectly explain this mystery. More than this, this solution of Böhme's extends, by analogy, even to the inward vegetation. V. 'Clavis,' No. 110 et seq. . . .

LETTER LXVI. — (*From S. M.*)

Paris (29 Ventose), 19th March, 1795.

SINCE you are sufficient for so many things, my dear brother in God, I will extend this letter somewhat more than the last. . . .

I observe what our friend Divonne writes you on the subject of Swedenborg's doctrine. I witnessed it also in the same place, all but the public worship, which I did not see; and my judgment was, that this way would not take them very far. At that time, however, I knew only my first school. Since I have known Böhme I most certainly have not altered

my opinion. The Law you speak of I always thought was the translator of Böhme; but I see he was only the author of the figures.

I have thrown a stone into the forehead of one of the Goliaths of our normal school, in full assembly; and the laugh was not on his side, Professor as he is. It was a duty I fulfilled to defend the reign of truth: I expect no other reward for it but that of my conscience. But I see that our normal schools will not be supported as I hoped. Every human invention must first be visited and then destroyed.

I have not the slightest recollection of the man you wish me to compare with Joachim Greulich, who, you say, was minister to some king of old, so I cannot make the comparison. . . .

The tincture spoken of by Gichtel appears to me to be a corollary to what Böhme says in his 'Threefold Life,' chap. iv. No. 18. There is but one law; when this is known in its root, it may be traced through all its branches, taking into account the diminutions it must undergo in its course. This is what makes all the charm of the spiritual and divine sciences; for, with the thread they put into our hands, it is impossible to go wrong, however complicated the labyrinth may be. The tincture which Gichtel speaks of is assuredly above the great physical problem; but it is below the great divine theorem, since its action is in time. I thank you for the new details you give me of the posthumous history of our general, and his friend Ueberfeld, who had the happiness to be executor of his will. I congratulate you on your being able to read in the wonders they have left us; but I learn daily to read in the wonders which are common to myself and all men; and I have been sufficiently convinced

by the succours I have received, that I should be very guilty if I did not enter boldly into the race. Second me, my dear brother, with your prayers, seeing I cannot be strengthened by your presence and example. Do not ask God to grant me new favours; ask Him only that I may have grace to make a profitable use of all He has been pleased to do for me hitherto.

I am delighted with what Gichtel says, that every work must be tried by fire, either now or hereafter. He therein gives me the formula of the trials I have sometimes passed through, and which seem lately to be returning upon me with increased force. I therein learn to make a great distinction between the different fires used in this process. When we suffer for our own false or infected deeds, the fire is corrosive and burning, yet it must be less so than the fire which is their source; as I said (rather from sentiment than from knowledge), in 'L'Homme de Désir,' that repentance was sweeter than sin. When we suffer for other men, the fire is still closer to the oil and the light; so that, although it rends our souls, and inundates us with tears, we do not pass through these trials without deriving sweet consolations from them, and most nourishing food.

I will confess to you, my dear brother in God, and respected friend in the truth, that this is the kind of service in which, after much experience, I hope to be employed in the army. I can tell you that the priests make me undergo in this matter some very rough campaigns; but we are at the end of the page, and I cannot complain. All the science and prodigies of intelligence which are so lavished upon us in our readings, or in my personal favours, are not to be compared with this; and I pray God to make this

pivot a centre for me from which every ray of my spiritual life may emanate, and to it return. My words shall be: "I see our warriors ambitious of the honour of going to have their arms and legs mutilated for their human masters, and that to participate in such fantastic rewards and glory as they can give: why should not I aspire to the honour of serving in thy army, and devote every member of my soul to the chances of battle, that I may participate in the life which is with thee, the First and the Prince of the warriors of the Spirit?" This sweet thought made me pass an excellent night. In short, I know no better state than to be employed, like the Father of Mercy, in the deliverance of captives.

But, to return to our fires: I believe, according to the picture I have just sketched, that they follow in inverse order to that of the tinctures, because these help to build, and the fires must demolish. You will understand, I speak only of the true tinctures; for the others follow the same order as the fires; and the last term of this progression downwards is when the tincture and the fire are entirely separated, which is the state of the devil; whereas, in the pure and sublime order, they are always in harmony and most intimate union; which our beloved B. so wonderfully teaches us in several parts of his writings, in the immortal alliance between fire and light.

B.'s law of vegetation, in 110 'De Clavi,' which you point out, is also one of the most magnificent that the human mind can contemplate. These are the evident signs of his divine intelligence and his glorious election. Such passages as this are enough to carry a man not only to the end of the world, but to the end of all worlds. Amen.

I have not the Abbé Rozier's letters to show me what you formerly thought on the subject of vegetation; but I can tell you about this Abbé Rozier, that he was killed in the last siege of Lyons. One night he offered himself in sacrifice to God, resigning himself to live on the earth if needful, but asking to be taken away if he might not be profitable for something, and he went to bed. During the night, when he was asleep, a bomb fell upon his bed, and cut him in two.

As to all the magnetic and somnambulic details you give me, I say little about them, because these things are so frequent and common amongst us, that I doubt, whether, in any part of the world, they have been seen so singular or in greater variety; and as the astral has so much to do with it, I should not be surprised if a spark had fallen into our revolution, which may account for the complication and rapidity of its movements.

. . . . I congratulate you on your retreat into the country for relaxation during this beautiful season. I know not whether I shall be allowed to do the same. Everything will depend on the turn our schools may take, which I look upon as lost time for all who have been called to them, and as loss of money for the state. But I overlook all that in my persuasion that it is all part of the destruction of Babylon. . . . Adieu, Sir, and my dear brother . . . *Ora pro nobis*. When you fall in with such beautiful passages as that on vegetation, do me the favour to point them out to me.

LETTER LXVII. — (From K.)

Berne, 12th April, 1795.

I HAVE delayed a long time, my most respected brother, an answer to your interesting letter of 29th Ventose, because my ordinary occupations have been further increased by the renovation of our government, which takes place every ten years, when all who have died are replaced *en masse*.

Our friend Böhme knew the writings of the minister I mentioned to you very well. See his 'Erstes Register,' where he is quoted by name, at the foot of the 8th page, and tell me if the passage I referred to in my last, in the Memoirs, does not apply to the manifestation of Joachim Greulich.

The stone flung into Goliath's forehead has given me much pleasure; no performances of this kind are allowed to fall to the ground; they become seed sown in the hearts of the witnesses, and are always well pleasing to Him who prompted them.

Many thanks for details on the tinctures and different fires; I will try to profit by them. . . . I have mentioned a friend of mine at Munich, who is quite a phenomenon in these times. He is a courtier; to a noble soul he adds rare acquirements, which have surprised me for their extent. He commands his mother-tongue in a remarkable manner. But, more than all this, he walks in the narrow way of the inner life. All he has done and suffered for the good cause has attached me to him. You will judge of his whereabouts by a letter he has just written to me, a copy of which I send you. If it contains any passages that strike you, please let me know. I should be greatly pleased if Providence made use of me to bring you together. He deserves it. I have

told him that I enjoyed the benefit of your correspondence and friendship; and, in a previous letter, he had told me that, after much labour and suffering, he had reached the term, and been gratified with a very remarkable manifestation. It appears to me to be worthy of all our attention. I asked him how he attained to it; the enclosed letter is the answer. I shall be impatient to know what you think of it. . . .

P. S. Peace between France and Prussia has been signed at Bâle, the 5th instant, at 5 P.M., by Citizen Barthélémy and Count Hardenberg.

(Translation).

“DEAR FRIEND,

“Munich, 19th March, 1795.

“I rejoice heartily that you stand in connection with the author of the ‘Tableau Naturel,’ because I greatly respect this man (whose writings I have read certainly about fifty times) as a truly wise man, as an agent of the *Cause active et intelligente*. It is only through the love of this very *Cause active* that I attained to that very manifestation of which I wrote to you; for He alone possesses the key to all secrets. During some months past I have received several instructions from Above; and, since the 13th of March, these have become daily more remarkable. I possess no words in our language to explain how this happens; for the secrets of the world of spirits cannot be conceived by the understanding unless they be seen also. Man thinks commonly by a comparison of ideas; but in the world of spirits there are new ideas and languages, new objects, new labours; but

inasmuch as all is founded on the purest reason, you may convince another by means of facts, for here all is full of power and truth. All that I can do is to impart to you the instruction which I myself have received.

“. . . . I feel a higher presence. I am permitted to ask, and I receive answers and visions. The following are the steps by which, through the Lord's grace, I have advanced: —

“I learnt to know —

1. The Unity.
2. The three powers therein.
3. The outspoken Word.
4. The name of God in four letters.
5. The three-fold power in the four-fold,
or $3 + 4 = 7$.
6. The active and intelligent Cause.
7. The holy name of this Cause.
8. How to pronounce this name.
9. The two tables of the law.
10. The law in full.

And thus I proceeded further and further. With you, my friend, who have thought upon these things, and are walking in the ways of the Lord, I may speak of these matters; the world, however, would laugh at them.

“O, my friend, God is so near to us, and we look for Him out of us when He is and will be *in us*; it is only in our hearts that we become His property, and when we receive Him, He gives us power to become His children.

“I could send some explanations which I know would be interesting to you; but before I do this, let me know how

much you yourself have experienced. One act of candour demands another. We are approaching a remarkable period, and if you are to me quite open, so will I be to you.

(Signed) "VON ECKARTSHAUSEN."

A Prayer by the above.

Eternal Light! which shineth in the darkness, but which the darkness hath not comprehended! Who came to his own, and was not received by his own! To Thee, most Holy Light, I open my heart for a temple! Cleanse my heart and make it a temple for Thyself: from this day be my own will denied, and may Thy will become my holy rule; this Thy will be done on earth as in heaven; Light of Spirits, be my lamp; through Thee, Holy Word, may the Deity speak in me! Take me again into Thyself, who have lived separated from Thee. By Thy spirit quicken the dead letter in me, and, according to Thy promise, give to me power to become a child of God, *born to Thee*. Let Thy word become flesh in me, and dwell in me, that I may see Thy glory, the glory as of the only begotten Son, full of grace and truth. Amen.

LETTER LXVIII. — (*From S. M.*)

Paris, 9 Floreal.

I DO not, like you, my dear brother, see any connection between that passage of your minister Daniel and Joachim Greulich, unless it be in the death of the two personages there mentioned; for the subject, knot, dénouement, and

results of these two tragedies are entirely different, to say nothing of their secondary parts. But this would be too long to write about in a letter.

Our normal schools are at their last gasp; they will be buried on the 30th instant. . . . When my time is more my own, I will look for the 'Memoirs of Abbé Rozier,' where your experience is alluded to.

You have given me a real pleasure in sending me the account and letter from Munich. . . . I have formed the best opinion of the author. Would to heaven I might join you and him in your country, that we might travel together along the fruitful and pleasant road we are on! But I always restrain my desires, as you know, lest I should put them in place of the will of Providence. Besides, financial matters, in our present position, fare ill with little *rentiers* like me, and I might really have to sell all my property to be able to live one year or two in a foreign country. If Providence decrees me this consolation, He will make smooth the way.

A countryman of yours, who knows your family well, and who also knows a good deal of your Munich friend, has been lately introduced to me by a mutual acquaintance. He spoke well of the writer of the Munich letter, although he is not in a position to judge him in his present degree, having known him formerly at a much lower point. I spoke to him of the letter very briefly; I did not show it to him, nor say where the writer lived, for fear of indiscretion. This countryman of yours had lived in the *grand monde*, and somewhat imbibed its futilities; but I do not find him as much spoiled as others, who are gangrened with the deadly philosophical systems now ruling in that world. He

wishes well, and seeks it; he has read, and still reads, my works; but I have treated him as I did you, by sending him at once to our friend B., whose name he did not even know, and who, I fancy, is rather strong meat for him; but it is God who sows, and waters, and gives the increase as it pleases Him. . . . He requests your assistance to procure our friend's books. . . . You will, no doubt, expect me to name him — it is Baron de Krambourg. He has lost a beloved wife, and he lives in France because he has lost his fortune in assignats . . . which he cannot turn into money. He esteems you as he ought from the character I have given him of you. . . .

Adieu, my dear brother. I commend myself to your prayers. &c.

LETTER LXIX. — (*From K.*)

Morat, 11th May, 1795.

I YESTERDAY, my dear brother, received your letter of 9th Floreal, as I was passing through Berne, on my return from a journey which I had made for the public service. . . . So you have seen M. de Krambourg! I wish, from the bottom of my soul, that his reformation may be sincere, and, above all, lasting, and that his resolutions may not prove like the caprices of a *blasé*, who, after being sated with the wine which the world afforded, now turns to the strong drinks of the marvellous. He never was able to appreciate my Munich friend, notwithstanding the stay he made in this country, and I am obliged to you for the reserve you used in regard to the letter. All he wrote me was trusted as to

the bosom of a friend, and what I wrote to you was written for you, and you only.

M. de Krambourg had — I know not whether he still have — intimate relations with people who are our perfect antipodes. Those people know that I am always in their way, and that I should not be afraid to acknowledge, in case of need, that I am our Master's disciple. M. de Krambourg might very easily, and that without any other intention than to publish a romance, inform them of all he had discovered of our intimacy; you may judge what a *bonne-bouche* this would be for these gentry: it would be an excellent foundation on which to raise a building of calumny, enthusiasm, fanaticism, ridicule, &c. &c. You know what most men are made of, &c. &c.

. . . . In these times we cannot be too careful. . . . I will suppose M. de K. to mean well at present; who can answer for him in the future? He must, at least, pass a noviciate, before he is to be trusted with the names of your friends. Although M. de K., for the time being, is not my compatriot, because, by an act of egregious folly, he has lost his rights of citizenship, and he cannot return to his country till he gets his pardon, which I would not advise him to ask for at present, that would not in any wise check my readiness to get our friend's works for him, if I were sure I should thereby be doing him any good; but, besides their scarcity, seeing that those who possess them will not give them up, . . . there is another reason which makes M. de K.'s request altogether useless to him, and that is that he would be a thousand miles away from comprehending them; he would not even understand a common serious work written in German in any concise or reflective style.

If his intentions are honest, let him read the New Testament and 'L'Homme de Désir'; he will have enough to do to put in practice the contents of these books. Think of our friend sometimes, also of our General Gichtel and his thirty disciples. Doctor Raadt, for his versatility, was perhaps something like M. de Krambourg. If he wants to meddle with our ideas as an amusement, he is lost. To know whether he is in earnest, examine whether he really desires his conversion, and his conversion only; and whether he holds himself, his ways, and his faults in abhorrence. Meanwhile, it seems to me the best thing in regard to him will be never to speak to him of the work, and as little as possible of me and my friend. . . . Wait till he turns Christian before you open yourself to him.

Adieu, my dear and respected brother; do not cease to pray for me, especially at present, for the help and support of our Divine Master.

LETTER LXX. — (*From S. M.*)

Paris, 3 Prairial.

I WAS anxious about your silence, my dear brother; I began to fear my letter was lost. As for our Munich friend, you may be tranquil about my attachment to him; . . . what you say of him is stamped with too good a die, to doubt that it will be lasting, even though we should never meet in this lower world. I intend, as soon as my little writing is in print, to send him a copy, through you. So you will receive two. They will go through the channel of the

Swedish embassy. . . . I hope you will not have long to wait.

As for M. de K., I see him very rarely, owing to the distance of our respective residences, and the difference of our social connections. . . . I am very glad that I did not allow him to see a single word of the letter in question, which, I swear to you, has been, and shall be, entirely and exclusively *entre nous*.

For all that, I sincerely blame myself for not having been still more discreet, and for not having withheld your name and that of your friend, which there was no occasion for him to know; and my heart suffers for the pain my thoughtlessness may have occasioned you, for which I condemn myself, and ask your pardon. . . . You know what I think of the marvellous, and my repugnance to it; . . . my conversation with K. did not embrace it for an instant. . . . Thus nothing will be easier than to deal with him exactly as you recommend. . . . I will tell him what you say of the Gospel and 'L'Homme de Désir' as coming from myself. . . . To any questions about yourself or family, I will say that you have not told me a word. . . . Thus, my dear brother, I hope your friendship for me will dispel all the clouds which my haste may have raised up in your mind. This lesson will serve me for the rest of my days, and I thank you with all my heart for the wholesome truths you have told me on this score.

I shall soon leave for my own country; not without regret, for, there, I have no friendships of the kind I want, and here I have several. I listen to everything, I see all that come, trying the spirits, according to the precept. There are some who had described to me beforehand, almost to

the very letter, the shaking we have just experienced, in which I have again seen how fortunate and powerful the star is that presides over our revolution. There are others who describe things to me of a higher order, the confirmation of which also frequently appears. They are all animated with the most lively faith, and entire trust in the virtues and spirit of our Divine Repairer, which makes their intercourse sweet and wholesome.

But I promise my friends to return, as soon as I finish some business at home, and when the crops have made provisions a little less dear; and I hope to have the means of living here a little more pleasantly than I have done the last five months, and be less taken from my work. I will tell you of this in due time; I speak of this to nobody yet, any more than of what I have confided to you above; I like to trust such subjects only with those who are *above*; now men, for the most part, are *below*.

Adieu, my dear brother: love me and pray for me still.

LETTER LXXI. — (*From K.*)

Morat, — June 1795.

I AM afraid, my dear brother, I caused you pain by my last letter; be assured that this occurrence has not in the least diminished my attachment to you. I happen to know of a certain state of things which makes it really urgent to maintain a strict reserve on the subject of our thoughts.

Unbelief has actually formed a well-organized club; it is a great tree which overshadows a considerable portion of

Germany, bearing very bad fruit, and pushing its roots even into Switzerland. The enemies of the Christian religion have their affiliations, their lookers-out, and a well-established correspondence; they have a provincial for each department, who directs the subaltern agents; they control the principal German newspapers; these newspapers are the favourite reading of the clergy who do not like to study; in them they puff the writings which support their views, and abuse all besides; if a writer ventures to rise against this despotism, he can hardly find a publisher who will take charge of his manuscript. This is what they can do in the literary way; but they have much more in their power than this.

If there is a place vacant in the public-instruction department, or if a grandee wants a tutor for his children, they have three or four candidates all ready whom they get presented through different channels; by which means, they are almost always sure to succeed. In this way is constituted the University of Göttingen, the most celebrated and best attended in Germany, and where we send our young men to study. They intrigue likewise to place their affiliates in the bureaux of ministers in the German Courts; they have them even in the Councils of Princes.

Another grand means which they employ is that of Basil, . . . Calumny. This is all the easier for them, that most of the Protestant ecclesiastics are, unhappily, their most zealous agents; and as this class has a thousand ways of mixing everywhere, they can, at pleasure, circulate reports which are sure to hit their mark, before one knows anything about it, or is able to defend oneself. This monstrous coalition has cost its chief, an old man of letters at

Berlin, and at the same time one of the most celebrated publishers of Germany, thirty years' labour. He has edited the first Journal of the country ever since 1765; his name is Frederick Nicolai. This 'Bibliothèque Germanique' has, by its agents, taken hold also of the spirit of the 'Literary Gazette' of Yéna, which is very well got up and circulates wherever the German language is known. Besides this, Nicolai influences the 'Berlin Journal,' and the 'Museum,' two works of repute. Political organization and affiliated societies were established, when these journals had sufficiently disseminated their venom. Nothing can equal the constancy with which these people have followed their plan. They have moved slowly, but surely; and, at the present hour, their progress has been so enormous, and their influence become so frightful, that no effort can now avail against them; Providence alone can deliver us from this plague.

At first, the march of the Nicolaïtes was very circumspect; they associated the best heads of Germany in their 'Bibliothèque Universelle'; their scientific articles were admirable, and the reviews of theological works occupied a considerable portion of every volume. These reviews were composed with so much wisdom, that our professors in Switzerland recommended them, in their public discourses, to our young churchmen. But they let in the poison, a little at a time, and very carefully. This poison was cleverly supported. At last, they threw off the mask, and, in two of their affiliated journals, these wretches dared to compare our divine Master to the famous Tartar impostor, the Dalaï Lama. These horrors circulated among us, without a single person in all Switzerland giving the least sign of displeasure.

Then, in 1790, I took the pen, and, in a political newspaper, to which was added a sheet of Miscellanies, I revived the public indignation against these illuminati, *Aufklärer*, or enlighteners, as they called themselves. I dwelt on the atrocity and profound stupidity of that blasphemy.

The disorders of the Church, in the states of the King of Prussia, in the matter of irreligion, had become so great, that the present king was obliged to break up the Consistory of Berlin, and commit the choice of candidates for the ministry to one of his favourites, M. de Wöllner, and two safe men, Messrs. Hillmer and Woltersdorf. In 1788, the king had published an edict which had restrained the clergy from preaching any other religion but the one which was tolerated; but this edict was trampled in the mud by all the affiliated journals, and ridiculed on the stage, in a play written on purpose. One of the authors of this play, Doctor Bahrt, was arrested, and while he awaited his trial, Mr. Wöllner, who had been the most abused in his satire, sent him money for the support of his family. The king was satisfied with his being imprisoned for some time in Magdebourg. He is now dead. He was a prolific writer, and one of the most furious advocates of the doctrines of the Nicolaïtes. As I had then, a little more leisure than I have now, I followed the steps of these gentry, particularly in their progress in my own country. About this time, I entered into correspondence with our Munich friend, whose acquirements, and especially his love for religion, gave me the sweetest satisfaction. He knew physics well; and, by his new experiments, suited to his Prince's taste, he gained his goodwill. I told him of my observations of the grand league formed against the Christian religion; he be-

came interested, and made observations on his side. He discovered so much, that he took up arms also. He composed a memorial to awaken the governments. I recommended him a secret interview with the Elector. He obtained one, was approved, and his memorial was sent to Vienna, with the support of the court. I renewed acquaintance with Chancellor Zimmermann, at Hanover, an old lion, one of the best writers of Germany. He entered into all my ideas, and drew up a memorial which he got presented by one of his friends to the Emperor. This friend was a professor at Vienna, whom the Emperor often received. Leopold approved our watchfulness, made a handsome present to Zimmermann, and wished to take active measures in concert with the court of Berlin, when he died suddenly, and who knows how? The enlighteners gave a cry of joy on the occasion of his death, and candidly confessed, in their affiliated journals, that they had had a narrow escape. Nicolai and his 'Bibliothèque Germanique' were driven from Berlin; but he carries it on at the present hour, in another province of Germany. Since then, matters have gone continually from bad to worse. However, I have found honest people, in different places, combined against these brigands; at Bâle, where the clergy are still intact, there is the centre of union of a society which extends to different countries, and publishes a work, carefully edited, for the maintenance of Christianity; and, six weeks ago, I received a letter from a professor in the University of Hesse, informing me that a numerous society of learned men of all classes, had been formed there, to resist the enlighteners; at present these gentry do less harm by their writings than by their affiliations, their intrigues, and

monopoly of places; so that the greater part of our clergy, in Switzerland, are gangrened, even to the marrow in their bones. I do, on my side, all I can, to clog the march of these people. Sometimes, I succeed; but sometimes, my efforts are powerless, because they are very dexterous, and their number is called Legion.

I beg you will, on returning to Paris, speak to your new friends on this painful state of affairs; consult with them, and let me know the result.

It is a great satisfaction to me to hear that you have found some true worshippers of our divine Master. I respect them from the bottom of my heart. . . . Adieu, my dear and respected brother: never doubt my unalterable attachment to you, and do not forget me in your prayers.

What do you say to Nos. 5 and 8 in the 'Gradual March,' *Stuffengang*, of our Munich friend, in the letter I sent you? Do not you think they are coins of the best possible die? Who would have expected such acquirements in an elective Councillor, in the court of the Elector Palatine, and a secretary of Archives?

LETTER LXXII. — (*From S. M.*)

30 Prairial.

I THANK you, my dear brother, for the information you give me of the society in question. This system has been trying to spread itself a long time, and, for the last sixty years, our philosophers have planted it far and wide in France. I am convinced that our normal schools, without belonging to this society, had the same aim. Thus, as I said, and still

repeat, I regard it as a work of Providence, that those schools have been abolished.

I have not the least doubt that the society you speak of will likewise end; do not believe that our French revolution is an indifferent thing upon the earth; I look upon it as the revolution of human nature, as you will see in my pamphlet; it is a miniature of the last judgment, with all its features, except that things succeed one another in it, whilst, at the last, everything will be done instantaneously. France has been visited the first, and that very severely, because she has been very guilty. Those countries which are no better than she, will not be spared, when the time of their visitation arrives. I believe, now, more than ever, that Babel will be pursued and overthrown progressively throughout the globe; which will not prevent her again throwing out new shoots, which will be uprooted at the last judgment; for, at the present epoch, it will not be visited to its centre, because, fortunately for us, its centre is still hidden; and wo to those who will be present when this centre pours out its infection!

As to the course which should be taken in regard to the infernal doctrines which are spreading in Germany, I believe the one you take is the best; writing, and good conduct, are the sole remedies we can apply against this poison. When it is further developed, no doubt Providence will raise up equivalents to counterbalance it. A thought strikes me in reference to this, — I will tell you; it is, when you have read my little pamphlet, to beg you will collect yourself inwardly, and consult yourself, and see whether you think it might be likely to forward in any way the good you wish to do to your Germanic countries. If so, I would

be bold enough to ask you to translate it into your tongue, and publish it. The work would be easy to you; and a few leisure days would be all that was required. The cost would be a trifle in your country; in mine, this bagatelle, which, in other times, would have cost me five or six *louis*, has cost me nearly a thousand *écus*. And, although I do not expect to get my money back, seeing that these subjects are very uninviting to the levity of my countrymen; and although I must expect to be hooted rather than applauded, still, as I felt in my conscience that those thoughts ought to see the day, I did not hesitate; and I rejoice at it with all my heart, feeling sure that He for whom I did it will one day give me a better reward than men can give. You will tell me what you think of the idea I have submitted to you; whatever you decide will be right.

As for Mr. de K., if it is in reference to that Germanic Society that he has given you any umbrage, I should think it was without foundation. I do not think he has any connection of this sort; he seems too unfit for the pen for such a task. He is simply in the class of the frivolous and ignorant; a little bothered with the philosophers' systems; having, however, within these few months, acquired (not through me) a belief on some important points. If I see him on my return to Paris, as he expressed a wish I should, I will try to encourage him in the path of faith, and that of his generation; and you may be assured that I shall never compromise you or your friend, and still less the Work.

Your friend's Nos. 5 and 8 struck me as they did you, especially as this $3\frac{m}{7}4$ agrees wonderfully with my numbers, according to my first school.

The number 8 is its active development, in that it really

made him find the lost word again. The spirit of God blows where it will. I am not surprised that this light should have germinated in a prince's court, — Isaiah was of a royal race, — any more than I am surprised that these high doctrines should be found in a shoemaker like our friend B., or a shepherd like the Prophet Amos. I am quite convinced that this simple shepherd was one of the most advanced in the knowledge of the Word. God regards not men's persons; it is only our friends that are of His kingdom. All the caricatures and harlequinades which we stuff into this lower world, are strangers in the eyes of Providence; they are, as it were, a kingdom apart, phantoms on which His vision cannot rest. Read Nos. 13 and 14 of that 47th letter of Böhme, which was so dear to General Gichtel, and you will see in what life consists, and where the fountain of Juventus really is — the knowledge of the name of God and the Word which transmits it. These letters I am reading at present.

I am staying for some time in the country with my few remaining relations. With the repose and wholesome food I here enjoy, I repair my physical health, which had suffered considerably during my sojourn in Paris. I still more repair my spiritual health by reading our friend and the Sacred Scriptures, and prayer.

As for my writing-desk, I allow it to rest awhile; I am so afraid of moving without my guide, and so much would I wish never to separate myself from my source and ground, in thought, word, or act. In short, I would have no will of my own, and I feel how far I still am from this. Nevertheless, that is my aim. Let us help each other to this end as much as we can; that will be a true fraternity.

The friends in Paris, to whom you wish me to speak of your German affair, on my return, are not in a position to help otherwise than with their prayers; they are simple people, and unlearned; and the favours they enjoy are far from having altogether my confidence. The astral seems to have much to do with it; and the subjects which occupy them are of only secondary importance. The high sciences and beauties of spiritual logic are unknown to them; but they have some virtues; they come to see me; I refuse nobody, and I try all, according to my poor ability.

Adieu, my dear brother; your previous letter nowise gave me pain; a brother never can give pain, my own weakness only and unsteadiness could do it; as for you, you always give me only pleasure. I commend myself to your prayers. Let me know when you receive my pamphlet. . . .

Address your letters always to Amboise, although this is posted in Tours, which is the nearest town to the country where I am; and insert in the address, *Place de la République* — to save delay.

LETTER LXXIII. — (*From K.*)

Morat, 1st July, 1795.

MY DEAR AND RESPECTED BROTHER,

I have just received your interesting letter of 30th Prairial. Our friend B. believes, like you, that Babel will be pursued and destroyed; and, what is very remarkable, he foretold that his writings would remain, and that the time would come when the *pearl* would be looked for in them.

At this present hour, I know several booksellers at Berne, who assure me that they are often eagerly inquired for; yet it is nearly two centuries since they were written. . . . As for Mons. de Krambourg, whose true name is Frisching, and whose family are of patrician and consular rank among us, you will do a good work if you kindle the good spark which seems to show itself in his soul. He was led astray, in his youth, by his handsome person and his fortune, which, if well managed, would far more than have sufficed for all his reasonable requirements. It was the women — especially his mother, who idolised him — who spoiled him. He passed his youth partly in France, where he devoted all his faculties to become *homme à bonnes fortunes*, and make himself agreeable. Thus the women contracted his mind; for I believe he might have been made better than he is. His first tutor was a respectable man, who believed in religion: he may, perhaps, have left some seed sown, which, now that he must be disgusted with the world, may begin to germinate. His unhappy proclivities caused him to commit such an act of rashness as exceeded all bounds; but it would be of no use to trouble you with it now. I am persuaded, not only that he carries on no correspondence on the Germanic Society's affairs, but that he is altogether ignorant of its existence. What I thought of was a correspondence on matters of business which he formerly had with a clergyman *chez nous*, who is what they call *homme d'esprit*, but a bad fellow for all that, and to whom he might have imparted our intercourse, by way of news, to fill up a corner of a letter.

. . . . As for our friend, I am rather anxious about him, and that on an occasion which gave me a fresh proof of his goodness. Out of friendship for me, or, to speak more

correctly, from a desire to contribute to the glory of the active intelligent Cause, he resolved to have an interview of two or three days with me; he wished to communicate verbally to me the knowledge of the lost word. We appointed a rendezvous in a town on the frontier. He was recovering from a serious illness; and on the way, between Munich and Switzerland, he was taken ill again, so that they were obliged to carry him home without my having the pleasure of seeing him. He wrote to me of his illness, hoping soon to recover, and with the intention to carry out his project of an interview as soon as possible; he sent me, at the same time, a work of his which had just issued from the press. His letter was of the 6th June, since when I have not had a syllable from him; so that I am not without fear on account of his real state of health. His book is the most astonishing production that has appeared in Germany since the writings of our friend B. He has executed, with far superior means, the very project which I had conceived, from some scattered hints in Leibnitz and Wolf, at the age of nineteen, when I was still in the army. I shall always remember, with pleasure, the time I passed in the fort of Saint-Pierre, half a league from Maestricht, where I was on detachment, with the writings of a countryman of yours, from Touraine, in which I found, in his 'Traité de la Méthode,' that his spirit felt the same wants as my own. At the age of twenty-four, I met Daniel Bernouilli, at Bâle, who encouraged me; and a year afterwards Lambert published his 'Novum Organum,' which further confirmed me as to the great deficiencies or void which thinkers in different countries found in the road leading to the truth. Since that time I have employed my leisure hours in that work, as I believe I have told you in

one of my letters. But here is our friend, who, with an assiduity without example, has penetrated, in much less time, all the scaffoldings, which, by dozens, our philosophers and human corruption have built, one on the top of the other, to hide the truth from us. He makes use also of a new instrument, or at least one little known: this instrument, which was not one of mine, is *numbers*. After establishing his principles, he uses his instrument openly for the solution of many problems of very different kinds. It is all dressed up in the costume of modern philosophy, the better to confound the pretended teachers of the age, of whom one, Kant, of Königsberg, has, since the last ten years, produced a kind of metaphysical revolution, which has made a prodigious commotion in Germany.

I quite believe that it was 'Le Tableau Naturel' which put him on the way; besides that, he found in Marsilius Ficinus, 'De Secretis Numericis,' and many others still more ancient, tracks which encouraged him. I will quote only four passages: —

"Paucissimi vivunt in terris qui profunda numerorum intelligunt arcana." — *Plato*.

"Mirantur profunda, nescientes quibus principiis nos in operatione mirandorum utamur. Derident nos; nos autem hæc de nobis judicantes propter eorum ignorantiam non miramur." — *Mars. Fic.*, 'De Secret. Num.'

"Numeri ratio contemnenda nequaquam est, quæ in multis sacrarum scripturarum locis quam magis sit æstimanda elucet diligenter intuentibus; nec frustra in laudibus Dei dictum est: Omnia, mensura, pondere et numero fecit." — *August.*, 'Civ. Dei II.'

"Numerorum imperitia, multa facit non intelligi trans-

latè et mysticè posita in scriptura.” — *Id.*, in ‘Doctr. Christ.’ I. 2.

On my way to the frontier I had a rencounter which I must relate to you *en passant*. I met at an inn, a Frenchman, formerly established at Lyons, called Gabriel Magneval. As he found that I was connected with one of his intimate friends at Bâle, who was present, he was very open. We spoke of Lyons in 1784 and 1785. He was one of the first directors and contributors to that sort of temple which cost them 130,000 francs. I did not conceal from him my doubts as to the soundness of their doings; doubts founded principally on the immorality and want of Christian faith in their master. He readily agreed to the worthlessness, and especially to the unbridled pride, of their teacher; but he argued that the truth might, like the gifts of the Roman Church, pass through the channel of an impure priesthood, without losing its value; that they themselves were of good faith, and full of respect for our divine Repairer. I found by his conversation that their master, notwithstanding his low morality, worked by the word, (*paroles*,) and that he even transmitted to his disciples the knowledge how to work in the same way, in his absence. I observed that they had probably produced forms in effigy only, and not real things. He then asked me how I thought I could distinguish real manifestations from such as were only counterfeit? I told him I thought the best guide in this was to have a perfect inward disposition. Our conversation was interrupted; but the remarkable fact remains, that an impostor like Cagliostro was in possession of the word. Do you know this citizen Magneval personally, and what do you think of him?

You are now reading our friend B.’s ‘Letters’; so am I.

I was reading them when I received your letter. I find our author shows forth in them all the beauty of his soul. I have read in the xlvi. Letter the Nos. 13 and 14 which you recommended. The basis of these Nos. seems to me to consist in the precept not to will anything without the will of God. I believe also that the secret inclination which draws us to him is the drawing of the Father, in confirmation of what Jesus Christ said: "No man can come unto me except the Father draw him." But there is a wide distance between this attraction and the knowledge of the Word, or the sacred name. Our author seems to give a particular virtue to the pronunciation of this name, just as if the vibration of the air, caused by the voice pronouncing the four great letters of the holy name J. H. V. H., carried with it a virtue or sensible force, which, added to the virtue and force which are not sensible, would produce effects that would fulfil all our desires! I confess this is an impenetrable mystery to me; and, according to what my friend at Munich says, there must be a particular way to pronounce this name: this is a new profundity in which my ideas are lost. According to the doctrine of No. 13, one would be led to believe that the Divine will makes use of the human voice as an organ for conducting the light through the fire.

If you have permission to open your thought to me on this subject in clear and plain terms, I shall be obliged to you; if not, tell me, with the same frankness, that you cannot.

Adieu, my dear and respected brother. I hope your sojourn in the country and the diet you speak of will confirm your health. I am eagerly looking for your books. Do not forget me in your prayers. I have told our Munich friend the kind things you commissioned me to say to him.

LETTER LXXIV. — (*From S. M.*)

27th Messidor.

I AM not surprised, my dear brother, to hear that our friend's works are sought for, as he foretold; but I doubt whether much fruit will be gathered from them, seeing that, notwithstanding their simplicity, they are so profound that few will read them, or, if they do, they will take them in a sense injurious to their dignity. I doubt whether I should myself have enjoyed them as I have, if I had not been prepared for it by twenty-five years of wonders, both in deeds and intellectually.

I have finished the 'Letters.' . . . Now that I have gone rapidly through all our cherished works, I am taking them again at their foundations, and studying them. Within these few days I have read the 13th, 14th, and 15th chapters of the 'Three Principles'; that is to say, I have studied them. My astonishment becomes boundless when I see that such wonders are in the world. The mind of man runs eagerly after the key to any of the small truths of his narrow atmosphere, this limited physical universe; whilst, in the grounds and developments which our friend opens to us, may be found the keys of every universe, and the principle of every key. When will it then please Providence that I may find people to whom I may communicate these treasures! His will be done! This study, in which I have engaged, will somewhat interfere with my plans of translation; for I find much more profit in it for myself than in the other. My egotism, moreover, is excused by circumstances, seeing that, even if I had translated all the work, it would now require at least a hundred thousand *écus* to get it printed, and I should

have no such means. I shall therefore probably confine myself, till further orders, to translating the most important subjects for myself; and even this would be only in case I am condemned by the state of things to live as I do, far from assistance in matters of foreign languages; for my eyesight is going at a great pace, as I think I once told you; and if, in time, it were to leave me altogether, as it may happen, and I should find myself amongst French people only, I should at least be able to have something of our friend read to me in my own language, without which it would be all lost for me. You see what calculations I am obliged to make. Be thankful, therefore, to Providence that you are in a free country, in a quiet position, and surrounded with men of desire. I know, by the want of these advantages, how precious they are. . . . I should be very sorry if your friend's accident had any evil result. When you get any news of him, please let me hear, for I am more interested in him than I can tell you. If you can procure me his work, you may be sure I shall be impatient to read it; as for mine, I am surprised it has not reached you. I will write to Paris a third time about it.

His work, you say, makes use of an instrument not used in a similar undertaking of your own youth; that is, *numbers*. And you believe it was 'Le Tableau Naturel' which put him on this route. This is what I have formerly thought, and what now, more than ever, I think on the subject of numbers: — They have given me, and still occasionally give me, a sort of intelligence; but I never thought that they gave more than the mere ticket of the package, and not commonly the substance of the matter itself. I felt this from my first entrance into my first school. Friend Böhme

came to justify this presentiment, by giving me, in nature, the very substance of all the operations, divine, spiritual, natural, and temporal, of all the testaments of the Spirit of God; of all spiritual churches, ancient and modern; of the history of man, in all his degrees, primitive, present, and future; of the mighty adversary, who, through the astral, has made himself master of the world, &c. And, in this respect, I say he has given me more than numbers would ever have given, although both branches will go perfectly well together, and are, as it were, inseparable. I yesterday remarked, with much pleasure be it said, *en passant*, that he dwelt, as it seemed to me, on a point of doctrine admitted in my first school, on the possibility of the devil's resipiscence on the formation of the world and the emanation of man. It is in the xv. chap. of the 'Three Principles,' No. 7: "*In hope that they would,*" &c. Add to this No. 12 of the same chap., in which man is put in the place of this devil, where he was only to bear the same spirit of the *Fiat* which established him in it, and you will see how much alike these two doctrines are. I will not extend my reflections which this study has given rise to; paper would not suffice.

I know the citizen Magneval only by name; nor do I know anything of his career in the path he has taken. As to the power of the word passing by impure organs, the fact cannot be denied, even if we had no other example than the prophet Balaam, for I do not reckon the pretended transmission of the Church of Rome, which, in my opinion, transmits nothing as a church, although some of its members may sometimes transmit, whether by their own virtue, or by the faith of the hearers, or by a particular will of goodness. But this power does not make the instrument more

respectable. It is only a casual power in his hands, which becomes still more so in that of others to which he may transmit it. Thus it is not the less absolutely necessary to look only to the true fountain, when we know it; and this brings me to your question about the pronunciation of the great name. My precept is not to meditate much on this subject, because, as I am persuaded this fountain must draw all its value from itself, we cannot touch its waters with our cold human speculations, without disturbing their limpidity. I do not think this of you, in the present instance; and I will, as a brother, tell you, in common language, all that occurs to me on the subject.

I see that, from the beginning, the Word has always communicated itself directly, without medium. It spoke directly to Adam, to his children, and their children, to Noah, Abraham, and Moses, to the prophets, &c., till the time of Jesus Christ. It made use of the Great Name, and so willing was it to transmit it directly, that, according to the Levitical law, the high priest shut himself up alone, in the Holy of Holies, to speak it; and, according to some authorities, he wore little bells on the border of his robe, to conceal its pronunciation from the ears of those who were in the outer courts. I believe the transmission of it which took place in the sacerdotal ordinations, when the high priest pronounced it to the candidates, must have been rather to revive in them this spring, which sin had benumbed in all men, than to teach them its material pronunciation. This vivifying method was sheltered from all error and profanation; and it was only as the high priests departed from it, that the mechanical method gradually took its place. And I firmly believe that in this first method

of ordinations, the Great Name may have been whispered over the candidates, and that only in the subsequent ordination it would be transmitted by distinct speech. Remember, in reference to this, certain vaults of steel and shuffling of feet, in the masonic ceremonies. When the Christ came, He made the pronounciation of this word still more central and interior, since the Great Name expressed by those four letters was the quaternary explosion, or the crucial sign of all life; whereas Jesus Christ, by exalting the Hebrew ω , or the letter S, united the holy ternary itself to the great quaternary name of which three is the principle. Now, if, in the ancient ordinations, the quaternion had to have its own source in us, with much greater reason should the name of Christ take from Himself alone its whole efficacy and light. He told us to shut ourselves in our chambers when we pray; whilst, under the ancient law, it was absolutely required to go to the temple of Jerusalem, to worship; and, here I will refer you to our friend's little treatises on Repentance, Prayer, and True Resignation, in his 'Way to Christ'; you will there see, at every step, if every human method has not vanished, and whether it is possible that anything can be truly transmitted to us, if the Spirit do not create itself in us, as it creates itself eternally in the principle of universal nature, where the image from which we took our origin is in permanence, and which served for the framework of the *Incarnation*. No doubt, a great virtue is attached to this true pronounciation, whether central or oral, of that Great Name, and that of Jesus Christ, which is as its flower. The vibration of our elementary air is a very secondary thing in the process by which these names make sensible what was not so before. Their virtue is to do

to-day, and at all times, what they did at the beginning, in creating all things; and, as they made all things before the air existed, no doubt they are still higher than the air when they perform the same functions now; and it is no more impossible for this divine word to make itself audible, even to one who is deaf and in a place the most deprived of air, than it is difficult for spiritual light to make itself visible to our physical eyes, even though we be blind, and shut up in the darkest dungeon. When men force words out of their true place, and, ignorantly, imprudently, or impiously give them over to the external regions, or to the disposal of men of the world, the words still, no doubt, preserve their virtue, but they also withdraw a good deal of their virtue within themselves, for they cannot accommodate themselves to human combinations; thus these valuable treasures have suffered only loss, in passing through the hands of men; to say nothing of their place being continually taken by negative or dangerous ingredients, which, producing also their effects, have ended by filling with idols the whole world, because it is the temple of the true God, who is the centre of the word.

Here, my dear brother, you have, in short, what your question has availed with me. I feel myself so drawn towards the inward cultivation of the word, that if a man were presently to offer me the true pronunciation of the two great names on which both the Testaments are founded, I believe I should refuse the offer, so persuaded I am that it can never be made really my own, except so far as it may take birth in me naturally, and shoot, as it were, out of its own stalk, or its own root, which is also my soul's root. This would not prevent my feeling that I was in the

very best company in the world, with a man who had attained to this high degree of favour himself, and I should profit, with a gladness beyond expression, by the blessed influence which such an atmosphere would be sure to exhale. And God knows how much I would give to be near your friend at Munich. But I should confine myself to humbly uniting myself to his spirit, and carefully feeding on all the unction which must escape from his whole being; and I should aim exclusively at putting no obstacle to the fertilizing shower, that it might ferment properly in my own earth, and make it capable of producing fruit in its turn, and becoming a living soil like his; a thing, I repeat, we can never obtain but by direct communication, and without the mediation of man. I know that the Apostles transmitted the spirit by their ordinations, and even by their preaching only, as did St. Peter; but I do not learn from the history of the time, that any of their *candidates* pushed the wonders of this transmission very far. I cannot say the same of the direct transmission made from Jesus Christ to His Apostles, and especially of that made directly to St. Paul on the way to Damascus, although he was afterwards put under the operation of another man, who, as the Spirit's organ, had to cleanse him from his foreign substances before he could be in a state to fulfil the election which had just been planted in him.

All these evidences confirm me more and more in my opinion. I submit it to you; but I think I shall be doing something good for your health, and therefore good for your happiness, if I succeed in making you adopt it. I will add another little testimony in favour of this principle.

Take Exodus iii. 14, 15, &c.; you will there see how the

Great Name was given to Moses, directly, and afterwards, by him, to all the people, and even to the King of the Egyptians, namely: to Moses, as a power; to the Israelites, for instruction; to Pharaoh, as a judgment. Then see Exodus again, vi. 3, &c.; you will find that God appeared unto Abraham, filled him to overflowing with promises, and made a covenant with him, without giving him His great name, although it was by this great name alone that his election was made in secret. Look again at the solitariness of the high priest in the Holy of Holies, under the Levitical law. Then see St. Matthew iii. 17, when the voice was heard from on high over our Saviour, at His baptism, and where the officiator, by His ceremony, merely opened the ground of attraction which was enclosed in the Man-God; and you will see with what variety, and at the same time, with what wisdom, this Great Name modulates itself in its operations, and consequently, how foolish we should be not to give ourselves blindly to its control. The greatest loss we experience from this misconduct, is that every formula is detrimental to faith, whilst faith, on the contrary, would wish to take the place of all formulas. This kind of faith is the ultimate end of all law; and, consequently, the only thing which our divine Master laboured to preach and inculcate in the heart of man, because He well knew that, by inculcating this virtue, He inculcated all others.

I stop, my dear brother, for I have promised myself not to allow my pen to carry me away, and I feel that, at this moment, it would draw me beyond what my spiritual age authorises. I will conclude with some facts personal to one who is not far from me, and which, I expect, will, to you, be like the coffee after the little feast I am sending

you; for you are still rather fond of the sensible, and I do not blame you for it, provided you keep this feeling within bounds. Know then that the person I speak of has known the *Crown*, sensibly, these eighteen years; and not only does he not yet possess it, but it is only within these few years that he even comprehends it in its true substantial relations, although he understood it numerically, from the first acquaintance. Know further, that for nearly twenty-five years, he has been acquainted with the voice of anger and the voice of love; and that it is only within these few months he has been able to distinguish between them, either by the sound, the impression, or the side: and he is still far from having all the light on this head, that he hopes to get daily more and more.

This little narrative, added to all that precedes, will help you to form a wise and solid idea of the gradations, and of the hand which alone ought to direct them: *vigila et ora*. This is all we have to contribute to the contract; the contractor takes charge of the rest.

It is long since you have said anything of your Zurich ladies. You know how much interest I take in them, and I think, in all conscience, I may ask for a long letter in return for the folio I now send you. Do not therefore be afraid of multiplying or enlarging your matter: all that comes from you, and all that bears upon these subjects, is always prized by me.

Adieu, my dear brother: I commend myself to your prayers. I say nothing about Baron de K., except that, minus his history, which I could not know, I had formed about the same idea of his morality that you give me of it. I shall follow your advice when I see him, and have nothing

to say to him, when I return to Paris. . . . Au reste, that return is anything but settled; and everything here is so uncertain, and my pecuniary means so much in arrear from the state of things, that we Frenchmen are hardly allowed to live otherwise than from hand to mouth. To calculate humanly only, I should look very gloomily upon our public affairs at present; but I always keep my confidence *in petto* that this revolution is led by Providence, and thus cannot fail of reaching its term. Nevertheless, this does not make it the more comfortable for those it meets in its course.

LETTER LXXV. — (*From K.*)

Morat, 29th July, 1795.

MANY thanks, my dear and respected brother, for your admirable letter of 29th Messidor. The pains you have taken to write me in such detail call for all my gratitude.

How true what you say of the depths of our friend B.'s writings! but, happily, they have this in common with our sacred Scriptures, that even the simple, with a little attention, find passages in them which will serve to nourish and strengthen them. But to penetrate into these writings altogether, extraordinary assistance is needed, with much time, and a very pure spirit. Gichtel, though so enlightened, worked many years before he reached the bottom.

I am very far indeed from having arrived at this degree. I must, however, give thanks to Providence that many parts which, a year or two ago, were unintelligible enigmas, now appear to me not only plain, but even luminous, and able to throw light upon what surrounds them.

. . . . Nobody wishes for a happy issue to the great drama which is now acted in your country more than myself. . . . Providence will take care of His own. . . .

. . . . As for our young lady of Zurich, I never receive any news of her directly; it is her friend Miss S., born and living in Bâle, who occasionally gives me some. Miss Lavater is married; I believe, so far, she is moulded in excellent principles. Miss S. has lately also entered the right way, to my great satisfaction. She has sent me a piece of news which has given me pleasure, and which serves to confirm what we already supposed *à priori* concerning the Northern School. This is what she writes me: "A lady of Copenhagen (Countess Rowenslow), a disciple of the Northern School, like Lavater, has written to the latter, that, disgusted with the contradictions met with in that school, she had left it, and that she esteemed herself very happy in having sought and found a more simple way." I hope this communication will, in a measure, open L.'s eyes; it has confirmed our two young friends in the good way.

Let us now turn to our friend at Munich, who so justly interests you. I have heard from him. His health is a little better, although he still writes letters far too short for me. He looks upon numbers and makes use of them as steps by which to climb higher. They appear to me, in his hands, to be an intermediate instrument to communicate with the *virtues*. He quotes them in his book for the solution of all kinds of problems; I believe even, that, by them he receives articulate answers which he translates into our vulgar tongue. He does not the less, it seems, from time to time, enjoy some more direct favours; he sees, without any inter-

medium, into the pneumatic world, which corresponds to the second principle of friend B. This he calls, in one of his letters, the "raised curtain." Then the language and ideas have no longer any resemblance to our common ideas and language. I will send you his book with pleasure; but, first, I warn you that it is in two thick volumes 8vo., written purposely in the style and with the expressions of our modern philosophy, that is, with *Kant's* nomenclature, which is to be found in no dictionary, and which costs even Germans a year's labour to understand. This terminology is posterior to all our dictionaries; and in my projected work, which I mentioned to you, I intended first to publish a volume of definitions and explanations of the language now used by the thinkers of Germany. You see the reading of our friend's work would occupy a great deal of your precious time, and at the end of this arduous undertaking you would have learned nothing which you did not know before. Nevertheless, if you desire to have it, I will send it. As for myself, I do not anticipate being able to finish it this year.

You said in your preceding letter, speaking of the $\frac{3-4}{7}$, that these figures agreed very well with the numbers you had learned in your first school. No doubt each of these numbers, 3, 4, 7, represents an idea; but you know that the same number has several different significations, and I beg you will tell me what meaning my Munich friend here attaches to each in particular, and what is the advantage of their combination in this way? *Au reste*, without in any wise wishing to depreciate numbers — for it is not for me to judge of a thing which I do not know — I hope to reach the end of my race without them. It seems to me that the principal advantage my friend derives from them

is, that, after attaching certain ideas to each number, he adds them together arithmetically, and the result he again simplifies by an addition: for instance, when he has obtained say 2.7.2 by an addition, he reduces this number by a new addition to 11, and this 11 again to 2, and this 2 indicates the answer he looked for, namely, the primitive idea conveyed in No. 2.

We now come to the part of your excellent letter which treats of the pronunciation of the Great Name. "Nothing can be truly conveyed to us by any human means, if the Spirit, the Word (Logos), and the Father are not born in us." This is a fundamental truth to which I give all my consent; it is the basis of friend B.'s doctrine. My only surprise, the astonishment in which my mind was lost, as I told you in my last, turned solely on the importance which friend B. himself seemed to attach to the material pronunciation of the great name; for, what I wrote you on 1st July, viz., that, in this pronunciation, the sensible joined the insensible, to act in concert, is indicated and literally expressed in Böhme's third Theosophic question; where it is also said that every word that is pronounced becomes substantial, acts as substance, and ceases to be a mere expression of thought. See 'Mysterium Magnum,' ch. xxii. This doctrine alone can explain the power of the pronunciation of the Great Name: *when the thought which dictated it proceeds from the second principle*. On the other hand, thoughts which become substantial by pronunciation, proceeding from the other two principles, denote their origin by distinctive marks of their own.

Our friend B. also shows the immense power of words pronounced by our mouth in v. 23 to 25 of his 'Fifth Theo-

sophic Question,' compared with St. Paul's Epistle to Romans x. 8. Add to this a determined will, to which all things are possible, if we use it in the order of nature ('Myst. Mag.' xi. 9). If we bring these data together, all difficulty in explaining this mystery is removed. Here it is according to friend B.'s doctrine:

"When the sacred fire of divine love unites with the fire of man's natural movement, manifested by the action of his voice and speech, in which his will finds vent, and becomes, as it were, substantial, then he attains the true pronunciation." The sixth form indicates the pronunciation, and the seventh produces the work which is its result. Although my friend at Munich has never told me that he had read the works of our favourite author, I am, nevertheless, persuaded his doctrine is the same; and our rendezvous on the frontier was not intended for the communication of mere material acts. That meeting was prevented, much to my regret; but our friend B. has just made up for it by the passage I have quoted, and which I have hit upon while I am writing. I hope my principles, founded on these bases, will not differ from your views, which you were kind enough to communicate to me; if so, I shall be well pleased. One word more as to my caring for what is sensible, *à propos* of which you quote a fact for which I have to thank you. I know nothing of the relations of numbers, as you are aware; and the French language, as well as the other few I am acquainted with, have this difficulty in common, that they sometimes confound the genus with the species. We can avoid it only by determining the species we would talk of. There is one kind of the sensible for which I have no predilection at all, whilst there is another which I look

upon as the fountain of living water. For example, the material sensible has no attraction for me except when it serves as a means; as soon as it is looked upon as an end, I think it injurious. People, for instance, who eat only for the pleasure of good living, would never be pleasant company for me: I use ananas only in my comparisons, not on my table; and the only coffee I drink is what my friends send me in their letters; for that from the Levant would inflame my blood, and I have given it up these thirty years. The material enjoyments which serve me for relaxation are the pleasures of sight, sometimes of hearing; the varied scenes of my country, and the sight of vegetative nature, supply the former, and the very imperfect attempts of my daughter on the piano, provide the others.

There is also a spiritual sensible which so many people are now running after. This I confess has no more charm for me than the first, and, to speak plainly, much less. But, let us understand each other. By this kind of sensible I mean that spiritualism which offers such piquant attractions to our age, the *subaltern marvellous*, the external physical manifestation of powers, whether produced with or without mediums. I have known adepts of both sorts: I might have entered that path several years before Providence procured me your acquaintance, and that of our friend Böhme; but, the possessor of these arcana who offered to introduce me into that region, who was not only my countryman, but also member of our government, was so unsteady in his conduct, and irregular in his habits, that I even avoided all conversation which led in that direction. The thing itself seemed to me to come from a very doubtful source, and you will easily imagine that our friend's writings

have further increased my repugnance to it. But there is a third sensible, which I will call the central sensible, which is the charm of my life, and often procures me the most delicious enjoyments; it is in the centre of the three principles: it is not Sophia; but if the soul continues faithful, this tincture becomes Sophia's abode: perhaps this power may be the same that you call the CROWN. . . . But enough of this: I stop, and beg you ever to favour me with your prayers and your friendship.

LETTER LXXVI. — (*From S. M.*)

2 Fructidor, An III.

LIKE yourself, my dear brother, I feel how much study and perseverance are needed to understand our friend B. However, he tells us himself the point to which we ought to tend, to be able to do without books. Nevertheless, even if we had attained to this high degree, I should still be for General Gichtel's recipe, that prayer was meat for the soul, and reading its drink, and, assuredly, the best beverage we could take, is the treasure our friend B. has given to the world. . . . Thank you for details about the Northern School, and your friend's works. After what you say of the bulk of these last, and their contents, I think it would be useless for me to attempt to read them. As for his numbers, which he correctly looks upon as a scale, I believe that, if he works them only by addition, he deprives them of their chief virtue, which is to be found in their multiplication. I cannot enlarge upon his method, which is unknown to me. My own, which I never make use of except when

required, teaches me that every number expresses a law, either divine, or spiritual, whether good or bad, or elementary, &c., as you may see in the allegory of the book of ten leaves in one of my published works; that what distinguishes the same numbers in these different classes is the roots from which they are derived; that these roots are known only by multiplication, because they perform the part of factors, whilst addition, as it merely gives a product, leaves us in uncertainty to what class this product ought to belong: for example, in the divine order, 3 is the holy ternary, 4 is the act of its explosion, and 7 the universal product and infinite immunity of the wonders of this explosion. In this class, these numbers will not give themselves to any operation of man; and, if I should come to one of them as a result of my manipulations, I should not, for all that, be describing these divine numbers, because their roots spring out of their own centres, and ought to come forth as blossoms, instead of being put together by way of addition. In the spiritual order, especially in Man, these numbers are already removed from the divine sphere: we may work them, and they will always give us the representation of the same wonders; but only as images, like the *Akarim* of the Hebrews, that is, coming after. I here speak only of man's rights; for his essence being the continual work of the Divinity, I dare not attempt to calculate it, which is what made me say that we had some affinity with God in number. But as to our rights, number 3 belongs to us only by number 12, united, or added; number 4 is known to us only by its own explosion or multiplication, which gives us 16; and number 7, which is the union or addition of this 16, describes our temporal (3) and spiritual (4) supremacy,

or the immensity of our destiny as Man, without therefore deserving the reproach of making ourselves equal with God, since, notwithstanding our superb likeness to Him, we also differ from Him immeasurably; a difference which we could not alter if we were to represent ourselves altogether like Him, by numbers which we thought were primitives, when they are only results. This little sample may give you an idea of the vast career of numbers, whose properties, virtues, and differences extend and multiply themselves as much as the classes to which they can be applied. But, you are right in saying that you can arrive successfully at your journey's end, without this knowledge: I only try to show you, according to the proverb, *That all is not gold that glitters.*

I have read over all the passages you refer to on the subject of pronunciation. I approve them all with all my heart; and none of them refute what I wrote you on the subject. I find one, indeed, in my favour, viz., 'Myst. Mag.,' ii. 9, where it is said that the *Fiat* is always in creation. If this is true of the temporal *fiat*, with much more reason will it be of the spiritual *fiat*; and the more permanent its activity, the more I am led to expect my own activity directly from it. Although what comes to me through a man may be substantial, since the chief of names must have the privilege of belonging to all that proceeds from us in truth, still, I do not think I ought to expect as much fruit from it, as if that Name itself broke the seal. (V. Quest. 25.) In short, Nature is what I like — Nature in all kinds: this is what I continually recommend to everybody. Besides, I am not sure that it might not be doing injury to that great Name to reduce it to an uniform pronounciation. Perhaps

it varies according to the gifts it would deploy in us, which is another reason in favour of my idea. But this is only a conjecture, on which I have nothing decisive. All that a man has to do, is, to nourish in himself, and to animate in others, the *Starke Begierde*, the strong desire, which is the secret of magic. 'Myst. Mag.,' ii. 9, is the key that will open every door. Thus you see Böhme, you, and myself, have only one idea, according to the beautiful passage you send me: "*If the sacred fire of divine love,*" &c.

As for the different kinds of the sensible, I readily accept your descriptions. The sensible, in the fact I mentioned, is of two kinds, which always go in concert. The inward sensible, or love, and the visible sensible, but still interior, does not belong to the third principle. The reason why the person in question cannot distrust this visible, yet not mixed elementary sensible, is: 1st, that it came to him naturally, and without human research; 2ndly, that it has become the regulator, and, as it were, the thermometer of the first inward sensible, so that the rectitude or the visible inclination of the one is always exactly in accordance with the good or bad state of the other. I consider the second as a ramification of the former; and if man's hand had been in it, I should not have had so much confidence in it. The same with the voice of love and anger; it also came naturally; it also is an exact regulator for the mind and understanding, as the other is for the heart. It is sensible also, without being a production of the elements, and often serves to confirm the person's opinion, or rather his tact, on thoughts which occur to him, or words which he utters; it is so brief and simple that it never much tires him; the side the voice takes, the species of its sound, and the modes of being

of the person, are three things which always correspond with each other. I will say no more about this voice; but I shall perhaps please you in saying that the figure of the CROWN in question is found, minus its ornaments, in p. 184 of 'Myst. Mag.'; for the triangle is its ground. Judge of that person's delight, after eighteen years of enjoyment, thus to find it in friend Böhme, with such interesting developments. And, if God still continue to look upon him with an eye of mercy, he may one day hope for great consolations. Amen.

. . . . I congratulate you on having under your roof, an image of yourself, who can recreate your ears with her harmony. If fortune ever permit us to meet, I may perhaps be audacious enough to offer to accompany her on my violin; for I practised it in my youth, and although I do not retain much of it, I still occasionally take it up; and nothing would more encourage me to do so than to contribute to your recreation.

. . . . Adieu, my dear brother. . . . Have you reflected about the eighth planet, discovered by Herschel? I should be glad to know your mode of reconciling this discovery with the 5ry. [Qy. 7ry? — *Tr.*] planetary system adopted by all savants, and by our friend B. himself.

LETTER LXXVII. — (*From K.*)

Morat, 9th September, 1795.

YOUR letter of 2 Fructidor, so full of detail, has given me a real pleasure. I unite with you, my dear brother, and General Gichtel, in regarding reading as the soul's drink. The reading of books dictated by the good spirit, is a means, in

the hands of Providence, for our advancement: let us profit by it. Our friend was in a different position, although the sun did not always shine for him; for, at times, he was unable to understand his own works. See Letter xii. 11.

I thank you for the details you have taken the pains to communicate to me on the subject of numbers. You confirm me in my view: Gichtel never knew a word about numbers; and our friend B. acquired all his knowledge before he had heard speak of numbers. See Letter xii. 6.

As for my Munich friend, I may some day say a few words about his leading ideas; but I voluntarily confess to you that I feel no decided taste for the study of numbers. Let us suppose for a moment, in the way he looks upon it, that the knowledge of the primitive signs having led him to forms, to mediums, one of these mediums brought him a manifestation, — so be it; but has not the enemy also a *medium*? And this medium, is it not the spirit of the world? And does not this last readily unite with the medium of the operator? &c. &c. These are conjectures; tell me if I am mistaken.

Besides the fact that these proceedings commonly give more than is asked for, and more than people know what to do with, I know some people who proceed altogether elementarily, letting a ray of the sun fall on ten glasses mysteriously arranged; when, as they pretend, they obtain, through the refraction of this ray, the manifestation of immutable virtues and truths. Did you ever hear of this way? Fifteen years ago such a thing would have excited all my curiosity; at present, I know not how, it excites only my indifference.

All these things appear to be distant from the right way;

far from trying to operate outwardly, we ought to cease working, even inwardly; we must say to ourselves, that, to succeed, good must be done in us, not by ourselves, but by Him who dwells in us; that to be well governed, we must not be ruled by ourselves, and our own wills, but by His will alone who dwells in us; that the truths it is necessary for us to know, to work out our salvation, are not discovered and thought by ourselves, but by Him who perfects and regulates our thoughts; that even our prayers, however zealous they may be, have no power, no efficacy, and act only in the source they spring from, if we do not desire, if we do not ask to obtain according to the will and power of the Almighty, and not according to our own will.

How, and to what degree, the prayers of self, though fervent, are answered, is witnessed in two striking examples, which some people might take, at first sight, for miraculous facts, although they really come from a very inferior degree of the marvellous. The first example is in what I briefly quoted to you in the life of Gichtel — the widow's fervent prayer; a prayer which ascended to the source it came from, and produced the manifestation which was to decide him to marry the widow. But he soon saw that it all proceeded from no great elevation, and was not drawn away by it.

The second example is a well-known fact amongst the educated in England, and is to be found in an excellent work of Leland's against deism. It happened to Lord Herbert of Cherbury, a celebrated adversary of the Christian religion. He relates it himself. Lord Herbert was in doubt whether he ought to publish his favourite work, 'De Veritate.' One summer's day, alone in his chamber, not a cloud in the sky, not a breath of wind in the air, his window

facing the south, all nature was in a perfect calm. Herbert took his book 'De Veritate' in his hand, fell on his knees, and prayed to God that, if the publication of his treatise would serve for His glory, he would give him a sign of approval, without which he would not publish it. He had hardly finished speaking these words when he heard some distinct sweet sounds, which were like no earth-born sounds, and which came from Heaven, from a spot which he could point out exactly. Herbert arose; he thought his prayer was heard, and attests before God, in his work, the truth of the fact. Leland does not deny it, but did not know how to explain it, and believed it to be the work of the heated imagination of an author in love with the excellence of his work. But I think, if Gichtel had known of it, he would have explained it differently.

The grand point in our work of regeneration, is, it appears to me, with God's help, to subdue all that does not come from Himself. But we must beware of destroying any of His work, and our gradually enlightened reason is also His work.

I now come to the part of your letter in which you kindly impart to me your reflections on pronunciation. I subscribe with all my heart and soul to the passage wherein you say: "I should not expect so much fruit from it as I should if that Name *itself* broke the seal which still covers it." This corresponds exactly with my axiom. For a thing to be well done, in this line, God must be the doer of it Himself. The creature ought not to forget that he is only an instrument, for, as soon as he tries to become a doer, the work at once shows it!

What you tell me about the visible sensible is very

different from what I spoke to you of in my last letter under the name of subaltern marvellous. "It came naturally, unsought by man, and it always accompanies the interior sensible." Tell me all you can, I beg you, of that person and his state. Did the visible sensible accompany the inward sensible at first, and through the early years of his development? Tell me also, if you please, how that person attained that Crown. The commencement, doubtless, was in self-abnegation; this 'nothing,' was it not led into a view of the pleasures of the inner life — from which there is only one step to the wish to enjoy them? this wish would have produced desires, and the desires forms; all this deserves not only the attention of those who think on these matters, but particularly of the person who enjoys this favour. The 'Starke Begierde' you speak of, will, no doubt, have had most to do in the formation of this treasure. I wish him, from the bottom of my heart, all the consolation which he must naturally expect from our Benefactor.

It would be a sweet pleasure to me to be permitted, some day, to see you here, and my daughter would be very happy to accompany you on her piano.

. . . . The discovery of Uranus, by Herschel, did not cause me any great sensation. Suppose the discovery be confirmed, that is, that Uranus belongs to our system and not to another, which may, perhaps, still require some time to affirm positively, then we have one planet more. Böhme, not having made observations himself, took the number generally accepted. This number does not seem to me important enough to deserve a revelation from above, any more than the system of Ptolemy or that of Tycho. The sacred Scriptures speak after what strikes the senses empir-

ically, not scientifically; for though the latter might be the true way, nobody in those days would have understood it. Adieu, &c. . . .

P. S. — There is a subject on which I should be very glad to have your opinion. Do you think that, with our friend B.'s principles, we may — I do not say conjecture, but prove, that souls, after their separation from the body, have intercourse with each other, and that those of one kind continue the friendships they had in this world? It is a generally received opinion that we shall see our friends again in another world. But, so far, I have found probabilities only, and no proof, either in the sacred Scriptures or the writings of our respected friend, such as to put this question at rest. I allude, of course, to the period which precedes the last judgment, commencing at our death. As this opinion has so wide a bearing, I hope you will reflect seriously upon it.

LETTER LXXVIII. — (*From S. M.*)

Amboise, 26 Fructidor, III.

. . . . I HAVE returned to my native place, to be present at the primary *assemblées*. In spite of all I could say or do, I have been made one of the electors, which I do not like; but, whatever disagreeables the thing may have, it has not, at any rate, that of its being my own choosing, and this consoles me. Besides, being an elector is different from being a deputy, and I shall be engaged only for eight or ten days. Since my return, I could not refrain from visiting the

library at which I worked last year, and give a nod of recognition to Sister Margaret of the 'Holy Sacrament.'

Truly that woman was a prodigy of virtue, as our friend B. was a prodigy of light. I yield willingly to our good nun all the mummeries of her profession, when I see the pearl and the true gold at the bottom of the crucible. She also was a general of an army, like friend Gichtel, and drove back the hostile armies which had entered Burgundy and threatened the town of Beaume, where her convent was situated. Besides, numerous communications of the highest order, whose rays which penetrate through her work — which is only an abridgment — are all in conformity with our great principles. I believe this woman is, in the executive order, as sublime as our friend is in the didactic.

Adieu, my dearest brother: let us pray, and still pray. If you knew how far we are, we savants, from where our good Margaret was in prayer! I blush with shame. I looked for this work through all the booksellers in Paris, and could not find it.

LETTER LXXIX. — (*From K.*)

Veully, 10th Oct. 1795.

I HOPE, my dear respected brother, you received my letter of 9 September, in which I acknowledged yours of 2 Fructidor, adding some questions on which I am expecting your elucidations, with the impatience with which I always look for your letters. . . . I still hear occasionally from my friend at Munich, and he is so satisfied with his numbers, that I must, in spite of myself, acquire the leading points

of this order, that I may be able to speak his language. If you have a few moments at liberty, be kind enough to tell me what he really means by $\frac{3m4}{7}$. He loves numbers because he seems to owe much to them. What is quite certain, is, that our Munich friend is an extraordinary man, whatever way Providence may have led him. If I were not so overloaded with business, I would try to make an abstract of his doctrine of numbers, to send to you; it is infinitely more complicated than what I sent you. He lately assured me that he never learned anything from anybody on subjects of pneumatology.

What you said in your previous letter about the *Crown*, has made an impression on me, and given rise to the desire to know how the person in question attained the possession of that treasure. Was it by a strong and persevering will to acquire this advantage, or by the relinquishment of all direct will, that he obtained it?

. . . . Many thanks for what you say of our admirable sister Margaret. I shall be well pleased to know more of her.

I am here on the border of the lake, getting in my vintage; it is opposite to Morat; I am alone with my receiver and one servant. The 'Life of Antoinette Bourignon' has accidentally fallen into my hands. It is accompanied with one of her treatises; and notwithstanding the bad translation by somebody who did not know German, I have found, contrary to what I had heard in disparagement of this maid, *that all was very good*. I will try to procure her works in French. She was a great admirer of our friend B. Our General Gichtel saw her at Amsterdam; but he could not get on with her. I have discovered the little point which separated them, which was only a misunderstanding. Our

general thought this maid's vocation ought to be like his; and herein, I think, he was mistaken. You see I have read her with impartiality, since the general's authority has not made me alter my judgment about her.

Adieu, my respected brother; remember me in your prayers; join your vows to mine, that Providence may soon bring all men of desire into port, and enable them to obtain what alone can give them life.

Unless you eat the flesh of the Son of man, and drink his blood, you have no life in you.

LETTER LXXX. — (*From S. M.*)

Tours, 28 Vend., An IV. (18 Oct.)

I WAS waiting for your second letter, Sir, to answer the previous one.

. . . . The principles you lay down in your letter of 9 September are nearly all acknowledged and agreed to between us. So I will say no more about the mechanical means which you justly despise, nor about the deceitful experiences of people, such as the adventure of Lord Herbert. What is once agreed upon between us should stand. Your taste for scrutinizing wants to get to the origin of the CROWN; I think we should do it wrong, if we seek anywhere but in itself. It is one of those cases in which science would be injurious to truth; and we may be sure that the more simple a science is the grander it is. I admit, if you like, that genealogy of 'nothing,' representation, willing, and forms; all this to me is only accessory, perhaps

only the envelopes with which the thing veils its operation; the truth, the deep truth, is that this Crown is sown in every man; and as all grain bears its fruit, it is not surprising that this should do the same in its season; and the form of this fruit derives simply from the nature of its root, without the handiwork of our desires having any part therein, unless it be to disfigure it. See the answer to the first of the 'Forty Questions.'

The Crown is designated just as it is, from the beginning, in several other parts of our dear Böhme. Here you have the eternal root of our eternal plant, with which we are to be nourished throughout eternity. Amen.

I do not think that our friend Böhme was undecided about our planetary system. He states the number so often, that he leaves no doubt on the subject; and if you will remember his seven *Eigenschaften* of the eternal nature, you will agree with me. For my part, I can get out of the difficulty only by admitting, with him, but seven operative principles; but not, on that account, limiting the operating organs. This is only an idea I throw out; perhaps it may elucidate itself some day.

As for your question about the intercourse of souls before the last judgment, you will no doubt remember what our friend says of those which show themselves for some time after their bodily death, as long as the sidereal substance with which they are impregnated, is not dissipated. I do not know in what part he expounds this principle; I have not brought all his works with me; on so short a journey I could not have made use of them; but I think you will find something to satisfy you on this head in the 'Three Principles.' Moreover, it is here question only of

friends in the Spirit of this world; and this is not what imports us, since, on the contrary, it is a misfortune for such acquaintances to be continued beyond the tomb; it is no less true, that, with still more cause, the others will be continued likewise. See what our friend says of the society of saints in paradise; see what the Scriptures say thereon, when they tell us at the death of each patriarch that he was gathered to his people; see, even in the xv. chap. second *Maccabees* (yielding it what degree of faith you can), the dream of Judas Maccabeus, in which the high priest Onias and the prophet Jeremiah, both dead, nevertheless show themselves united in a holy zeal for the Jewish people, &c. I give you, Sir, all the testimonial proofs I can collect on the subject. As for the ground of the matter, it cannot be doubted, if we reflect on its principles; and if these have not been maturely meditated, the proofs of testimony will not have much weight. I come to your second letter.

I sent you in my last but one a little summary of my idea on $\frac{3-4}{7}$. Our friend B. said all this when he showed us the eternal Ternary bursting into Four, and acting with it in the universality of the septenary manifestation, which, thus, is nothing else but itself, and the living play of the eternal covenant, by which eternal liberty is found at once within and without. I can say nothing of our Munich friend's ideas, in relation to this immense ground, since I do not know what they are. If, with all your occupations, you could still put on paper, even though at intervals, a few extracts of his principles on this subject, I should profit by it, and would give you my opinion. I am not surprised that these things came to his knowledge naturally: this was the case with friend B. . . .

You come again to the origin of the CROWN; it was not a strong will that obtained it; for, assuredly, the person in question did not so much as know there was that CROWN. I will not say, either, that it was altogether resignation, without any distinct will; for, all his life long, that person has had a profound desire to come out of the abyss, and has ever put God before all things. But I refer you to the first page of my letter, and repeat that it is a natural fructification. In this person, the inner sensible was long before the visible sensible. But it has grown since; it grows for him daily; and, before he dies, he hopes for a still larger development. God's will be done. *Amen.*

Our electoral duties are over, to general satisfaction. I shall return home immediately, but not without prospects of other little journeys. Write to me, however, to the same address, till further advice.

I thought I might put Marguerite on the same line, at least, as General Gichtel. He repulsed the enemy; she announced the defeat of hers, particularly that of the Austrian army, commanded by General Galas, in 1636. He slept little; she slept not at all. As for the Bourignon you mention, I agree with you, all is excellent; and I also would try to get her, if it were not so difficult to get anything. But at present it is impossible. . . . I congratulate you on your being able to walk, at your leisure, and in peace, on the tranquil borders of your lakes. As for us, for these six years we have been walking on the borders of fire, with the continual fear of falling in. But I have been sufficiently taught that God is everywhere, hardly ever to lose sight of it, in our never-ending storms; and I like to think we shall

see them crowned with sweet consolations. Let us always say, nevertheless: His will be done. *Amen.*

Adieu, my dear brother: second me in my work with your prayers.

LETTER LXXXI. — (*From K.*)

Morat, 7th Nov. 1795.

NOTHING more true, my dear and respected brother, than that the CROWN is sown in all men, and, in due season, bears its fruit. No doubt the hand of our desires, which aims at direct possession of this fruit, contributes nothing to its attainment. Nevertheless, without our strong will, all our energy, and all our perseverance, we shall never attain it. This, at first sight, looks paradoxical, but it is not.

. . . . Many thanks for your brief explanation of the hieroglyph $\frac{3-4}{7}$. I now see that it means, in plain language, that God, in and with man, produces all true manifestations. This is a principle none ever doubted. My Munich friend becomes more interesting daily, especially since he answers me in good and beautiful German; and does not shroud himself in enigmas. In his last letter, he says, amongst other things, "that the name which is above every name, is different from the *Tetragrammaton*, and from the J.H.V.H." Speaking of these great names he greatly extols a passage in your 'Tableau Naturel,' vol. ii. p. 98, 99, and 143, which I have not at present before me. As for me, in my narrow sphere, I believe the name mentioned in Exodus vi. 3, and that hinted at by my friend, are the same; and that we find this sublime name at full length in the

Sacred Writings, as St. Peter pronounced it Acts iii. 6, and iv. 10, 11, 12.

In a few days I hope to make the acquaintance of your interesting Sister Margaret. You cannot think, how these riches have lately accumulated in my library. I have quite recently made the discovery of the writings of a man of the same power as our general. It is very satisfactory and useful to confront these different witnesses, who, each in his way, throws light upon some new angle of the great doctrine.

. . . . Mons. de Wit at last bethought himself of sending me the parcel he had for me, and I have, with the liveliest satisfaction, just read your work which you call a pamphlet: it is the most profound work which has ever been written on the French revolution; one page of this book contains more important truths than perhaps six thousand volumes which have fatigued the press on this subject. You have solved the greatest difficulties in the theory of social order; and you have done it wisely, so as not to wound too deeply.

In regard to the great principles of religion, I approve your using the Holy Book, not as fundamental proofs; it was far better to bring them forward as necessary confirmations.

The political part of your work contains great and luminous truths. For the present state of France, it contains special consolations and admirable remedies. But, after mature reflection, I could not at all advise you, at the present moment, to have it translated into German. The world, no doubt, is a great hospital, in which every nation occupies a room; but although every division may be infected with

the same type of disease, the individual patients are different, and the diseases show themselves with different degrees of malignity; so that the remedy which might do wonders in one wing of the building, might produce a contrary effect in another. . . . I will send a copy by the earliest opportunity, to my friend at Munich.

Adieu, my dear brother. Let us pray for each other. As for me, it is a duty which has become dear to my soul.

LETTER LXXXII. — (*From S. M.*)

Amboise, 7 Frimaire, An IV.

No, my dear brother, there is no paradox in your first proposition. Without our desires, we can obtain nothing; but our desires ought to bear directly on our union with God, and the fulfilling of His will. When, afterwards, He thinks fit to make use of us, or to grant us some favour, He is not troubled about the means. Thus, it is of those means, it behoves us to be careful.

. . . . The hieroglyph $\frac{3-4}{7}$ is the text of that proposition which you say none of us ever doubted; and I think it is sweet to read the texts of these high truths which have lost so much by being shut up in our vulgar tongues, and the regions of ordinary ideas.

From what you say, I am much interested in your friend at Munich. What he says of the Divine Names means perhaps more than you think. The name spoken of in the Acts, I have not the least doubt, is above the Tetragrammaton; but I am also persuaded that there is one we wait

for which is above that. That of Acts is only the way of deliverance. We still want that of rejoicing; it is the one promised in the Apocalypse; it is that Name which no man knoweth save him who receiveth it. Let us walk very respectfully, my dear brother, in this high way: our reason, our knowledge all vanish here, before the Great Light.

I confess to you that I feel the greatest desire to see this Munich friend, as well as yourself. Perhaps France is now approaching the term of her terrible trials, and perhaps Providence may furnish me with the needful means; as for myself, since the utter ruin of our assignats, a property large enough for a little individual like me, gives me barely enough for candles and shoes. But if that fine morning were to break upon me one day, my first steps would be towards your cantons for the conversation of well-informed people would be more profitable to me than my solitary reading. Tell me, I pray, does your friend speak French? I know so little German, especially that needed for conversation, that I consider I know none.

I congratulate you on your daily acquisitions. Sister Margaret will certainly interest you for her virtues, if not for her science.

As for my political work, it has nowhere yet received so much honour as from you; it has hardly been looked at in my country. My country is no riper than others, for the reception of deep thoughts; and I published mine only because a friend urged me to write; but I well knew, that, in putting it forward, the corner-stone would be rejected. I do not the less believe I have done a good work which the Master will accept, and this is all I want. I approve your reserve as to its translation into German; I believe,

with you, it is not the right time; and this would make it more dangerous with you than with us, for here, since our revolution, we may say anything, the only trouble being that we shall not be read, if we are not liked. . . . If you find any one on your way whom it might suit, make use of the order I sent you on my bookseller. I thought of our Zuricher (Lavater — *Tr.*) this morning, but I do not know whether it would be to his taste.

I have been thinking also of the strange hand you use in writing to me; for several of your letters, for instance, the first, are in a different hand from the later ones. Have you the measure of that person's understanding so to employ him? and do you see no impropriety in allowing him to participate in the wonders which occupy ourselves? I leave it to your wisdom to determine.

. . . . Adieu, dear brother: may God fill you more and more with His blessings.

LETTER LXXXIII. — (*From K.*)

Berne, 13th Dec. 1795.

I SHOULD have replied at once, my dear respected brother, to your letter of 4th Frimaire, had I not been prevented. I am back again in our capital, and business pours upon me. Our friend B., in his 'Three Principles,' xxvii. 20, speaks of the impossibility of intercourse between heterogeneous souls, one of which, after separation from earth, is in the bosom of the Eternal, and the other, supposed to be vicious, and still crawling upon the earth, is *vice versâ*.

But, the intercourse inquired about in one of my letters was that which might be possible between two homogeneous, tender, loving souls, one of which has passed to a better world, without the one which remains having diminished its attachment to her, and with whom time has not had its usual effect, but, on the contrary, seems to have drawn the ties closer. Friend B. leans strongly towards the affirmative as to communications of the latter kind. General principles also seem to support this view, for, if we enter into what he calls the second principle, then the veil which hides from us the sight of the inhabitants of this principle is drawn aside, and allows a free intercourse. Now, my doubts did not turn on this part of the question, but on the possibility of communication between a soul in its earthly covering, not yet arrived at a sufficient degree of development to see the veil drawn, and a soul which is disengaged from its earthly covering, and consequently is in a different region. I see no chance of success for the dweller here below, but in sleep. This question interests my heart; but I try to subdue all will on this subject, as on all others, so as to give up all to the Master of all. If I were not to make another step forward in our course, for the rest of my life, I should still think I had gained everything, if I attained to submit to Him my will, my desires, and my dislikes, in all that happens to me. But I am still only a little apprentice in this school. All smiles outwardly, whilst I experience poignant griefs at home; besides which, your revolution has given me a terrible blow, from which I shall never recover.

My Munich friend is still an enigma for me; certain it is that he is a man of immense reading: he has read the scarcest and most precious works on numbers, and on the

use of the Great Name; he thinks highly of Sanckoniaton. But I do not find in him that precision, distinctness, and justness of mind to which I am accustomed in your letters, and I can hardly persuade myself that he is so far advanced as he thinks he is. It is not for me to judge; but it is not impossible that, for want of inward purifying, he may yet be backward in practice. Perhaps, also, he is in too great a hurry to write and get into print; for he is of wonderful fertility in this way; he is not satisfied with writing on this subject only, he writes in twenty tones, all different from each other. His facility is unequalled, and he has thereby become one of the most prolific writers of Germany. He seems to have a good opinion of the Northern School, which he is acquainted with. He told me that he had great esteem for our friend B. But I cannot find that he has studied him — rather the contrary. He asks questions to which he obtains answers, which he considers as coming from a high source. I repeat, he is an enigma to me. In this uncertainty I suspend my judgment, and draw into my shell. I become daily less curious about knowledge; I am eager only for that which will teach me to deny myself, to strip myself — the rest will come when our great Benefactor thinks proper. I need not tell you that I desire as much as you do that Providence might bring us together. The end of your country's trials cannot be far off; meanwhile, I can understand that you cannot leave it at present. . . .

I have shown your work to one of my friends, a magistrate, who will be able to appreciate it. The Zuricher would not understand it. I have not yet seen your 'Sister Marguerite,' but I have the work of a great witness, who appeared in Germany soon after our friend B. He has all the charac-

ters of authenticity, and his work contains many interesting things. His name was Engelbrecht.

Be at ease about the strange handwriting; remember the Vaucanson duck, which certainly did not know what it was eating; besides, your letters are seen by no one; so you may write as plainly as you like.

Adieu, my respected brother. I often long for your presence. . . .

LETTER LXXXIV. — (*From S. M.*)

Amboise, 8 Nivose, An IV.

. . . . I THINK you will find all you want, about intercourse, in the 26th of the 'Forty Questions.' There is much to glean there. Add to this what I told you of the relations of the living; add again this remark, that while we look for them in the sensible principles in which they no longer are, they seek us in the spiritual and divine principle in which we are not yet. Finally, add to all this what Jesus Christ said: "Who are my brothers, my mother," &c.? "It is they who do the will of my Father," &c. And we shall here learn where to seek for those we love.

Your Munich friend, you say, is still an enigma to you. Possibly there is a mixture of qualities in him; therefore, there must be good. Before I can give you an opinion, I wait for the summary I asked for. I also asked you whether he spoke French, and you have not told me.

You speak of domestic grief, and of a terrible blow you have received from our revolution. My dear brother, if you think my soul deserving of your confidence, open yourself to me; you may thereby, perhaps, find relief.

Engelbrecht's name is not unknown to me; but I do not know his works.

I have, a fortnight since, commenced the translation of our friend B.'s 'Three Principles.' This sort of work is quite a task for me; but the state of my eyesight, and the uncertainty of the future, are my inducements. And, moreover, this is one of his most important works, in which my country-men may some day see light, if I should not have the courage to undertake the whole of our beloved author's productions. I find him, frequently, rather wordy; but let us not find fault with his defects; let us thank Providence that he was permitted to speak to us at all.

Adieu, my dearest brother. The post is just starting. . . .

LETTER LXXXV. — (*From K.*)

Berne, 28th January, 1796.

. . . . THE 26th of the 'Forty Questions' contains, no doubt, excellent things on the subject of communications. No. 16, especially, is very consolatory, because it establishes the possibility of souls which are disengaged from their earthly covering being able to see, participate in, and enjoy the sentiments addressed to them by inhabitants of this lower world. My wish, if it were lawful for me to have one, and which I am quite willing to give up, aimed at no development nor scientific revelation; an assurance of the happy state of that soul was all my desire.

As for the enigmatical part of my Munich friend's character, it does not in the least degree regard either the quali-

ties of his heart or his attachment to religion. I have proofs of this which satisfy me as much as I am satisfied that the three angles of a triangle are equal to two right angles. My hesitation concerns only the nature, kind, and degree of his theosophic knowledge.

Since his work on numbers, which he himself acknowledges is not clear enough to be generally useful, he has published another treatise, of which I have yet read only some fragments, but which please me much better, because they are plainer and enter more into detail. He even purposes to recast his book on numbers: he has given me his plan, that I may judge whether it will then be intelligible. I admire his indefatigability, and I think, in this way, it might be made more useful. . . . I will send you his last work, which I know only in fragments, but which will enable us to judge of the ensemble of his principal ideas; its style is clear and distinct. His new edition, on numbers, shall follow afterwards. In his last letter he says he knows Böhme only in an abridgment. There are several such abridgments, some better than others. He seems to be disgusted with his court. They have been manœuvring to vex him: he is member of a council of censors, and, for all that, they have succeeded in prohibiting his books. He now gets them printed at Leipsic, and it is not impossible he may seek retirement in Switzerland some day. I suppose he speaks French, because he has been so long at court, but I do not know positively.

To give you a sample of Engelbrecht, I annex a short extract from a work which he made most of. If you find in it any passages which strike you, let me know. And, that you may know Antoinette Bourignon's principles, I add

them also, in her own words. You will see how this extraordinary maiden, who was so unlearned as never even to have read the Scriptures, as was the case with Catholics in her days, fills up the voids which Engelbrecht left in his doctrine. Compare her principles with Böhme's.

It is by comparing the writings of the elect of different times, that we can get an opening on many essential points which all may have passed over in silence, because they believed them to be well known, or which they may have touched upon very lightly, insufficiently to be of any practical use to the reader.

You will judge at once, from the extracts from Antoinette, of her whole doctrine. I am surprised I was not struck with her writings when they first fell into my hands, fifteen years ago.

I am delighted to see you engaged in the translation of the 'Three Principles.' . . .

You ask me, as a friend, for some details on a passage in my last letter, in which I mentioned some reverses I had suffered. I hope some day to tell you verbally all about the first part of that passage. As for the influence of the revolution, it would be necessary to go into particulars, to enable you to understand it, and the wound is not yet sufficiently healed to bear this; but, in time, I promise to tell you all, if you think it would interest you. . . . I wait, and always hope for the time when your country returns to its repose, which would give me the sweet satisfaction of seeing you in mine.

Adieu, my respected friend: let us ever pray for one another. I have sent your last work, on the French Revolution, to our friend at Munich.

LETTER LXXXVI. — (*From S. M.*)

8 Ventose, An IV.

. . . . WHEN will the time come, my dear brother, for us to meet? and will it ever come? My years increase, and I am a bad traveller, the more so because I am constitutionally weaker than most men. I say nothing of the attacks my fortune has received from the revolution, which have just been aggravated by the death of a nephew of mine, whose mother will now be left on my hands, for her life or mine. If peace returned, and the roads were open, I should have enough for everything; . . . but, I am sorry to see, the horizon clears very slowly, and the spirit of the world will not allow the belligerent powers to be reconciled till it has bled them to the last. I do not the less believe in the issue of our revolution, which springs from grounds unknown to those who have taken part in this great drama, as I have shown in my pamphlet.

Do not send me the works of your friend at Munich, till further advice; I am too much occupied at present, to apply myself to them. . . .

The whole title of 'The Three Principles' is too long; especially because what it contains is repeated a hundred times in the work; but I make it a point to omit nothing in my translation. *Durch uns* is even in its place, and I think I can account for it; though the public may not.

. . . . I have perfectly understood the passage of Engelbrecht, which you have sent me. Its doctrine is pure. It does not, at first sight, seem very deep, especially for such as desire something sensible, with fixed exterior marks for guides, to dispense with all trouble for them, beyond that

of consulting a formula, which has no coherence with their being. But here, it is the opening of our being itself which must serve us for formula; and when we are happy enough to open it sufficiently, we there find formulas and guides far safer than anything that is more sensible, because they are the thing in us, and show it by the act itself, whilst the others merely show it, and then leave all still to be done.

I have also been well pleased with the extract from Bourignon; only I should have wished she had substituted the word *natural* for that of *material*, which she applies to things after regeneration; it would have been less repulsive to a tender understanding, and more true. But I can excuse her in this, because I know it was only a fault of expression, and she rectifies it herself, in saying that it will all be done, not by the hand of man, but by the power of God. Besides, flesh and blood cannot possess the kingdom of God. I should much like to have the work of this interesting maiden, who was uneducated and unlearned. I sought, last winter, in Paris; in vain. . . .

I have not told you that, in my native district, I find, occasionally, opportunities for following my trade of religious philosopher. There are some little chickens which come, from time to time, for their crumb, which I do not think I ought to refuse, according to my means. These are fresh souls, in comparison with the gangrened ones in the great world, and the great cities; and, in this respect, I find a double advantage, that of having less to pull down, and more to hope for at the harvest.

. . . . Adieu, my dear brother in God. Let us ever unite in Him, in heart and mind, and peace will be with us. Amen.

LETTER LXXXVII. — (From K.)

Berne, 5th April, 1796.

I AM very sorry, my dear brother, that I have been obliged to put off, from one post to another, the pleasure of writing to you; but, besides my ordinary occupations, which you know of, I have been put upon another committee, which, as it is for a special object, will not, I hope, be permanent. I expect soon to return to Morat, to enjoy the country air and my studies.

. . . . I am very glad you liked the extract from Engelbrecht; and the distinction you make between his doctrine and that derived from the use of numbers (without disparagement to their value) appears to me very correct. But, finally, the grand questions always resolve themselves into which is the shortest way, or rather what are the means for pursuing that way, which leads to the *opening* or *development* of our being.

I am impatient to shake off all ties which connect me with temporal affairs, that I may apply myself to the one thing needful. I have lately acquired new territories of this kind; and all I have to do is to cultivate them, and make them profitable. I hope, with all due submission and resignation, that the time will come when I shall be rich not only in *land*, but also in *income*.

Antoinette is certainly an interesting person. In reading her writings, you will be surprised at her profound knowledge of man, her firmness, and elevation of character; she pursued her way with a rare precision and inflexibility. She thought highly of friend B., also of Engelbrecht, of whom, no doubt, she must have heard her friends speak,

for I cannot find any sign of her reading anything. Her friends had a real veneration for her, but she was, all her life, above all carnal or earthly attachments, and the moment she read, in the souls of those who came near her, any movement of that sort, she broke with them irrevocably. The celebrated Poiret ended his days in Holland, solely to be within reach of her, that he might see and hear her. You will be more likely to find her works at Lyons than at Paris. . . .

I agree with you that the passage in question is a fault of expression only, . . . instead of *material*, she meant to say *corporeal*; which would be in conformity with the idea I have formed, that there are heavenly bodies and earthly bodies, spiritual bodies and material. 1 Cor. xv. 40, 44.

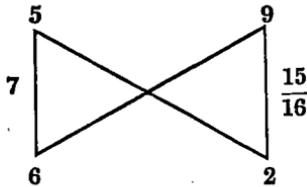
. . . . P. S. I annex a little sample of Eckartshausen's numbers, which came at the foot of his last letter. He told me that if, according to the doctrine of numbers, I added to the ciphers of the present year the number 9, the symbol of sensuality, I should obtain the following: —

15	..	..	6
18	..	..	9
16	..	..	7
10	..	..	1
59			23
11	14	— 18	5
2	5	9	

I understand how, in this calculation, he gets the No. 5, but I do not see from whence he derives the two figures 11 and 18 on each side of the 14.

He adds the following words: "5 is a fearfully cross-number; it is even the number of moral corruption and of

the universal ferment of minds, a number of *rigoris divini judicis* (the severity of God's judgment). He who seeks for himself rest and peace, amid storms, let him oppose to 59 the number 62."



Why he opposes 62 to 59, I know not. . . .

LETTER LXXXVIII. — (*From S. M.*)

I CONGRATULATE you, dear brother, on your shortly going to be by yourself in your country house. I should also congratulate you if you could free yourself altogether from this world's concerns, to employ yourself only with your great affair, which is your aim and desire. And how much I should congratulate myself if I might partake your leisure, if it were but for a moment. But the king of this world, with his sceptre of iron, does nothing but smite his subjects, or rather, those who will not be his subjects; and we are continually obliged to take refuge in another kingdom which is not his, to find peace and freedom, even in the midst of all our privations. Our temporal powers, who are nothing but lay-figures of his, seem to be far from coming to an understanding. I suppose they do not think it compatible with their glory to rest from their brigandage till they have been bled to death's door; and peace seems to me out of the question, unless our late successes in Italy

induce them to reflect. God's will be done; His goodness has so much favoured me, that I must not complain, whatever price He may make me pay.

I have written to Lyons for the works in question; but whatever our provision may be of this kind, you and I know that the solution of the problem which concerns us, is in the *opening* and *development* of our being. *Amen.*

I at once pass to the numbers of your Munich friend, and I believe I have found the solution of your difficulties.

He says, if, according to the doctrine of numbers, you add 9 to 1796, you will have, &c. I find that this addition of 9 is unnecessary:

1st. He does not add it himself, he merely places 1796 in a column, without adding 9 to it, nor to the addition which he makes of this column; 2ndly, if even he did add it, it would not alter the final result, because this number 9, which he calls the symbol of sensuality, is, in our school, that of appearance; and its property is so completely nothing, that to add it to, or take it from any other numbers whatever, makes no change in them. As you can amuse yourself by proving this, I will just copy his example to answer your two questions: —

15	.. ..	6
18	.. ..	9
16	.. ..	7
10	.. ..	1
59		23
11	14 — 18	5
2	5 9	

You do not know how he arrives at 11 and 18: it is simply by going from 5 to the two rows of figures above it,

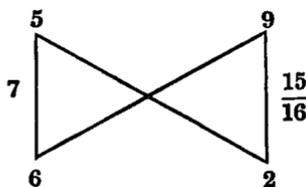
and then bringing 5 successively into the two additions in this way: —

$$\begin{array}{r}
 59 \quad 5 \quad 9 \\
 14 \quad 1 \quad 4 \\
 \hline
 5 \quad 5 \quad 5 \\
 11 \quad 18 \quad 11 \quad 18
 \end{array}$$

This is my answer to your first question.

He is right in representing 5 as a dreadful and frightful number, and as the number of corruption; but, according to the laws of High Wisdom, good is always extracted from evil, and the remedy is found in the sore itself: thus it was by this same number 5 that our divine Repairer dressed all our wounds, since it was the fiftieth day after His resurrection that His promise was fulfilled, and the refreshing of the Spirit was poured out abundantly on the Apostles. It is true He composed the healing quinary with other elements than those which through crime had composed the first quinary; here the divine industry is seen, and so much to be admired; and I have had the happiness hereupon to receive such grandeurs, that I would gladly make you a partaker of them; but they cannot well be given in the limits of a letter, and perhaps even not by writing at all.

Let us come to your second question. You do not understand why he places 62 and 59 opposite each other, in this way —



The reason of this opposition is, that number 8, which is produced by 62, is the corrective number for every irregularity; in our school, it is the number of the double quaternary power; the abstract of the Denary; the concentration of the universal unity; and, if I must say it, we prove that this octonary is numerically the same as that which opened all to the Apostles; to prove this, an opportunity of verbal intercourse is requisite. Your friend therefore rightly confronts it with 59, which is, at once, abomination and appearance. But observe that, in order to work out this rectification, he combines by an increase, which is the knot of all things, the respective elements of these two numbers: thus, 5, which, in 59, is nothing but abomination, becomes a spiritual number; 7, by its addition with 2, gives 9, which is only the neutral appearance in the active mode of universal operation, which is 5, as he puts it $\frac{15}{6}$; by this means everything is moderated, and order born again. This, my dear brother, is what I have to answer to your second question.

Not that 8 has not far better elements than 62; and I would never even use it as your friend has done. I say the same of 7, which is far from having no other origin than the one he gives it, which makes me think that if he has a glimpse of what numbers are, he does not yet take them at the root. But I have conformed myself to his language, and you can, at any rate, make use of the little exposition I have given you. For the rest, my dear brother, all these numerical wonders are merely the bark of things: it is by our inner being that we may and ought to work virtually to establish the substance within us. . . .

LETTER LXXXIX. — (*From K.*)

12th May, 1796.

I HASTEN, my dear brother, to answer your letter of 2 inst., before I leave for the country, which, happily, is fixed for the 17th. I am afraid you have too correctly judged the causes of the continuance of this bloody war; still, I entertain some hopes of peace. . . .

Many thanks for your kindness in explaining Monsieur Eckartshausen's numbers. I begin to look upon the science of numbers as a kind of algebra, which has its rules of reckoning, by which we arrive at formulas expressing general truths. If these formulas do not give the thing itself which we desire, they more or less point out the way we must take to procure it. The great point will be to fix the true signification and value of the figures we use, that we may not make a false calculation; and this calculation, when it is correct, has this interesting feature, that it shows a conformity in main points with certain combinations of common figures. As far as I have been able to see, a different meaning is given to each figure, according to the class of objects submitted to the calculation; physical, intellectual, and divine objects forming each a separate class.

No. 1, in the first class, according to my weak conceptions, is the type of the great principle;

2, An emanation from the great principle;

3, The sacred ternary;

4, Man; which coincides with a little discovery I have made without thinking; I have reduced the number 145867 (see 'Tableau Naturel') to its elements, and I obtain 4.

5, Is abomination;

}	1
}	4
}	5
}	8
}	6
}	7
}	31
}	4

- 6, The active mode of operation;
- 7, The spiritual becomes *substantial*, as friend B. says;
- 8, The number corrective of all irregularity, the double quaternary power, the concentration of the universal unity, a beneficent number which must comprise great things.

No. 9 is the number of illusion occasioned by the senses, and of appearance.

You tell me that the 8ry. is, numerically, the same as 50: I should be glad to have an explanation of this, so far as it may be done in writing. The number 50 appears to me capable of being made interesting only through the elements of 6 times 8, and the addition of 2; for, taken collectively, it offers only an 0 added to abomination; thus, in this explanation, the principal object would be, according to my supposition, a complete analysis of the number 8.

Excuse my importunity, my dear brother. The attention you have paid to numbers has excited the interest I now feel in them. As I shall have a little more time at Morat, I will try to clear my ideas on this subject, if I can; for, I confess I have hardly looked at Mr. Eck's large work. He has, no doubt, gained much knowledge on this matter; but he cannot have brought it to the needful maturity, for he has maintained applications of his doctrines which are manifestly incorrect. At the same time, he occasionally has very sublime ideas; but this medley stopped me short, and has prevented my undertaking a continuous study of this subject, which, moreover, requires leisure.

If the science of numbers is well founded, as I presume it is, although I have not yet seen a solid basis to it in Eckartshausen's work, it assumes an important aspect: it

would show that Providence has allowed certain great truths, concealed from the vulgar, to be deposited in a general language, within the reach of all nations: more than this, they would prove that there exists a language which, by the combinations of its signs, may lead to new discoveries.

The first question, as to the solidity of this science, turns on the authenticity of the meaning of each number: on what does this rest? The second question is about the mode of calculating, and the objects to be submitted to this calculation: Why this way rather than another? What reason authorises us, for instance, to submit the years of the Christian era to this calculation, as Mr. Eck. . . does? The third question is, no doubt, the most important; it looks to the results and formulas obtained: Have results been obtained by the science of numbers, which logic and common reasoning would not have found, or truths of a higher degree which have not been revealed in the Holy Scriptures? Or, have effects been obtained, in the physical and intellectual world, which surpass the ordinary powers of men? Has a pure manifestation ever been produced by following the direction of one of its formulas? These are the reflections which present themselves to me at the first brush, and I communicate them to you with my usual frankness.

Mr. d'Eck . . . says in another letter, that the physical, the spiritual, and the divine have each their $\frac{3-4}{7}$; that we may know the two first, and think we know the last, and be mistaken, and that, without the knowledge of the last, the other two are imperfect, because evil may be introduced through the imagination. But when the third $\frac{3-4}{7}$ is added,

then the height of perfection $\frac{7.7.7}{\frac{21}{3}}$ is attained, which can be only through the Repairer: it is only through him we receive the 7 gifts of the purest light or reason; the 7 gifts of love or will; and the 7 gifts of the Holy Spirit: then it is we receive the true $\frac{3-4}{7}$; then it is that seven churches arise within us, seven seals open, seven intelligences manifest themselves, seven horns of plenty pour out oil from above, and seven lamps burn within us. Then the Repairer, clothed in the white garment of purity, walks in his temple, in the midst of these gifts; and this temple is the heart of the regenerate, the true $\frac{3-4}{7} \frac{37}{14} \frac{14}{5}$; by the separation of evil from good, by the $X = 5$, by $\frac{3-4}{7}$, the great symbol of the cross with its mysteries is born. So far, by the last figure, which he makes equal to and compares with 5, Mr. d'Eck . . . appears to allude to the double Roman figure V which makes X.

I learn from my correspondent at Lausanne that sister *Marguerite* is at last on the way to me: I am eager to make her acquaintance.

But whatever our stores may be in this way, there still remain the work, and the word which solves the enigma, viz. the *opening* and *development* of our being. In my small sphere, I see but two means, which, united, must lead us to this success; on the one hand to *detach* ourselves, on the other, to *attach* ourselves: the more or less earnestness we bring into this operation, methinks, will be the measure of our progress in this course.

It is beyond a doubt that the germ, the sublimest principle, is within us; the question is only to destroy, break

up, remove the obstacles which hide from us its shining light. But that man may perform this task, must the higher *virtues* present themselves to him visibly, and come to help him with their influence and counsels? Is it not more apparent that the pure manifestations are, not the precursors, but a result of the development of the light itself? There is a third position possible: it is, that when man has developed his being to a certain degree, he then finds *guides* who lead him further, and help him to finish his work; but, in this case, who would be able to suppress the desire to know the type, the universal formulary, by which we may communicate with these particular and beneficent agents who are able to help us to finish our work? If all these beneficent virtues are ordained only by the great Principle to co-operate in the restoration of man; if they have been separated only on our account; if they are exposed to nakedness, cold, and hunger only out of love for man; is he not directly called, is it not a duty laid upon him, to clothe those who have stripped themselves for him, to bring in those who are without, to give food and drink to those who are hungry and thirsty? And, as we do nothing without having them for witnesses, without being touched by them, as well as seen and heard, what is it that prevents us from seeing and knowing them as well and intimately as they see and hear us? Can it be only from want of a firm and constant will, or want of knowing the great Name that should tear the veil that covers them? But I stop. I am afraid of going out of the deep humility and resignation which is the state that suits man best. Let us adore the Divine Providence, and may His will be done on earth as it is in heaven; and, provided our hearts love Him, and our

first care be to have no other will than His, it will not matter whether we are enlightened on these things or remain blind.

Adieu, my dear brother; do not forget me in your prayers.

LETTER XC. — (*From S. M.*)

7th June, 1796.

NUMBERS are no algebra, my dear brother, but men have sometimes lowered them to it. They are only the sensible expression, whether visible or intellectual, of the different properties of beings, which all proceed from the one only essence. Traditional theoretical teaching may transmit to us a part of this science, but with the risk of our seeing what is false therein, as much as the good, according to the teacher's standing. Regeneration alone shows us the ground, and therein we obtain the pure key, without masters; every one, however, in his own degree.

Look at our friend B. Who taught him the seven forms of universal nature? who taught him the number of the Ternary shown in the cross by means of the will? who told him of the ten mirrors at the end of which the last finds the first, &c. &c.? The fountain itself gave him the knowledge of these things, whether it be that this fountain came to him, or that he ascended into it. He went out of the earthly man, which sees only errors and darkness, notwithstanding his sciences and his reason; and he sought to live only in his divine man, which ought naturally to reflect every light, for these vary not, and he is, by birth and adoption, their

mirror. The number of the universal forms of the Spirit being 7, as proved by a thousand reasons, we may follow its course, which I call a vegetative one, because everything in it ought to be living. Now, it is only by carrying the roots to their powers that I get an image of the life of properties, and it is by multiplying this root that we find the fruits, 49, the product of 7×7 . But, though I thus arrive at this product, the root that engendered it does not, therefore, change its nature; it increases and pullulates without losing its own character. Thus 49 is still 7, for me, but 7 in development; whilst, in its root, it is 7 only in concentration. Nevertheless, development is necessary for it to go to 8, which is the temporal mirror of the invisible incalculable Denary. Now, while it passes from 7 to 8 by means of the great unity with which it unites, it also passes from 49 to 50 by means of the same unity; and it draws the quaternary or human soul into this reunion, by making it traverse and abolish the novenary of appearance, which is our limit, and the cause of our privation. This, my dear brother, is a brief sketch showing how 5 is equal to 8, and 8 equal to 5 in the great wonder which the divine Repairer has wrought for our regeneration. This is a thing which came directly to my intelligence, and which I received from no man. I wish it may give you what it has given me.

You cannot form 50 by $8 + 2$, because you would here use as element number 8, which does not yet exist, and must appear only after the operation; and number 6, which is not an active number, but only the organ through which life passes; and, lastly, number 2, which is the number of iniquity, and cannot be found in the constituent numbers of the Repairer, since it is said that He learned everything

from man except sin. I do not enter into all your other questions about the meaning of each number, the mode of calculating, the formulas, and results. Not only volumes would be insufficient to accomplish satisfactorily such a task, but I say all in repeating to you, that it is in regeneration, and that alone, we can discover anything certain in this line. There are several degrees in this regeneration; there are also several in the dark ways of human reason; my whole life would not be enough to sound all their limits, and if I undertook it of myself, I should still run the risk of coming to doubtful results. I do not know why your friend takes the year of the Christian era for his calculation; not knowing the ground he goes upon, I cannot say whether he is right or wrong. In this order of things an immeasurable immensity of points of view are given to every one; and we can make sure of the nature of the tree, and its fruits, only by reciprocal explanations and confrontation of principles.

You know our true aim, my dear brother, when you say we must, on the one hand, *detach* ourselves, and, on the other, *attach* ourselves; and the only office I can exercise towards you is to encourage you; for I am still far from being able to instruct you. Yes, the only thing we want, is, as you say, a firm will to come out of our Sodom, which is capable only of the wrath and of the Sulphur Spirit, to return to the open air and the divine protection. And before the great Name can teach us everything, we must, by our own efforts, faith, and perseverance, begin by approaching this great Name, which, though it acts and speaks incessantly, is, nevertheless, neither perceived nor heard by the beastly creature which encloses us. Read Böhme here; he is the doctor of doctors. . . .

Adieu, my dear brother; I always commend myself to your prayers. . . .

P. S. — I have made further inquiries for Antoinette Bourignon, and can find nothing yet. If you should be able to do anything for me, I beg you will bear me in mind.

Is the time come for you to put your hand to the translations we have spoken of? I have finished the 'Three Principles' and the 'Threefold Life.' There is one, though a bad one, of the 'Signatura Rerum,' and you gave me the 'Way to Christ.' Of what remains, choose which you like. I feel inclined soon to begin the 'Six Points,' and the 'Nine Texts' which follow; and then I might easily go on to the 'Forty Questions.' Forgive me, if I choose so; I have thought these would be the least fatiguing for me, and I am really obliged to consider this. I could hardly undertake the translation of the 'Letters,' because, in my English edition, they are not included, and I fear I should not always be able to get on without that assistance.

LETTER XCI. — (*From K.*)

Morat, 18th June, 1796.

I ARRIVED here, my dear brother, as I advised you in my last, on the 17th ult.; but I was hardly settled, and beginning to enjoy my quiet, when I was obliged to go off to our salt-works, on the borders of Le Valais. This journey took me twelve days. I profited, however, of every quarter of an hour I could dispose of to attend to our great concern. One might say that the king of this world does not lose sight of those who are escaping out of his kingdom, and that he

is fertile in resources to turn them from their project. The very day of my return to Morat I received your valued letter of the 7th instant.

I am quite satisfied with what you tell me about numbers; they denote and express the relations and properties of things. The origin of everything that exists — the *origin* of their relations and properties — is, without controversy, the Great Principle, the Being of beings, the invisible Unity; everything flows from this spring — everything rests on this basis. But the way these created beings flow from this spring — the way they develop — the way they may perfect themselves or lose themselves — their mutual action and reaction — is established on fixed and unchangeable, and, happily for man, *analogous* laws; so that, if once they gain a correct knowledge of a few links of the chain, even though its object were limited to parts only of elementary nature, this knowledge would serve them as an image, as guide and rule, for discovering the other links of the chain. Thus science consists, according to my notions, in the knowledge of the laws of the Sublime Legislator, for whom no tongue has a name that can sufficiently express His height, wisdom, and goodness; and when we think of Him, we can only cover our faces and prostrate ourselves before this bright source of light and power.

Now, I imagine that the elect, who have habitually drunk at this fountain, and attracted the rays of this light by their desires and purity, have learned to know *these laws*, and caught the relations which exist between Wisdom and men, as well as man's relations to those intermediate beings which, in the chain of creation, connect the extremes. To express these relations and laws by visible signs, they

probably made use of numbers; they will have expressed the invisible unity, the source of all beings, by the visible unity, the source of all numbers. They will have expressed the other beings, according to their relations to the invisible unity, by numbers which they found had similar relations with the visible unity; they will have chosen some numbers to express beings, others to express properties and relations; they perhaps called the one class active numbers, the others passive; but it results, from this view, that the science of numbers, properly so called, follows the work, rather than introduces it.

Numbers express our acquirements, but do not give them. This science is true and solid only according as we have obtained previous knowledge of the fountain itself. To the initiated and the proprietor, who has acquired intellectual riches by the sweat of his brow, numbers serve as inventory of his fortune; but for a poor man they are but a label on the chest, naming its contents. The poor man may read this list, and understand it to a certain extent, yet still remain poor, as before.

Hence, I conclude that he who would make any progress in our course, should not begin with numbers; and this, for the simple reason, that we cannot make an inventory of riches which we do not possess. More than this, I believe it is even very dangerous to introvert the order of our march, and try to make use of numbers as steps; for we have need of light, and positive and real strength, without which the most admirable formulas, which are only their reflection, would be in danger of leading us astray, because we do not yet possess that strength and light in themselves. I suppose this is the rock on which Mr. d'Eck . . . has

struck. He has collected many theoretical and traditional details about numbers, and he wants to apply them to the solution of questions of every description. I saw at once that he was mistaken, and this is what prevented my studying his work. He has not the less excited my astonishment at the magnitude of his labours, and by the flashes of light which here and there penetrate his letters.

Although I suspend this study for the present, the delay nowise lessens my thankfulness to you for what you have lately had the goodness to teach me. As I take great care of all your letters, a time will come, if Providence permit, when I may make a profitable use of them.

. . . . On receipt of your letter, I at once wrote to Lausanne for further search to be made for Antoinette's writings; and I shall spare no pains to procure for you the works of this excellent maiden.

At length I have the pleasure of Sœur Marguerite's acquaintance. She is an angel in human form. I find her life very instructive. . . . What an admirable diversity there is even amongst the elect. Antoinette was not at all like this sister; they are both beautiful flowers in the same garden, but very different from each other.

I also have laid in a provision for the winter. I have obtained an edition of Böhme in 4to., printed in large type, like Gichtel's of 1682.

As for my present leisure, it is very precarious, till peace is concluded. Meanwhile I make sure of every moment of my life that I can, and at the end of the year these stolen moments amount to a respectable sum. I will willingly make a trial at translating the Letters. In one sense, they are the easiest of our author's works; in another, the most

difficult, because they suppose a knowledge of B.'s whole system, of which they are an appendix. What preparation, then, is requisite to perform such a task tolerably!

I view our friend's works as in two distinct parts: one ascetic, which is the most essential; the other scientific. The former is the key to the latter, and a *sine quâ non* for the work. The second has its use; it furnishes a reaction of light to the former. The author must have thought it valuable in itself, and not only a simple consequence of the former, following necessarily from regeneration, without human aid; for in this case he would not have written it, but have contented himself by teaching the ascetic part in all its details. This seems to be the general order of Providence itself.

To discover the truths contained in these books, we must study them, and to do this with profit, we should begin with the plainest and easiest. Now for myself, I know no better introduction to the theoretical part of our friend B.'s works than the precepts of *your old school*. I have just been looking over your book 'Des Erreurs et de la Vérité,' and the 'Tableau Naturel,' and I have found in them a number of things which escaped me five or six years ago. Thus to prepare myself for reading our friend, I begin again with those two works.

I find, amongst others, a remarkable precept in the second vol. of the 'Tableau,' p. 109, which says: "One of the grandest secrets a man can know is, not to go to *Wisdom* all at once, but to engage himself a long while on the way that leads to her." (You will easily understand the true meaning of the words I have underlined.) But before going on with this reading, more carefully than formerly, I

must ask you whether the parenthetical passages in the 'Tableau,' Edinburgh edition, 1782, are by a hand which you adopt as your own. I shall also be very glad to know, whether, in the nomenclature of these two works, there is any denomination synonymous with two very essential words in the system of our friend Böhme — I allude to *Sophia* and the *King of this world*; or did these two beings entirely escape your school? I have some reason to suspect the latter; for our friend Divonne, whom you introduced to me, and who appeared pretty well up in this matter, did not know a word about *Sophia*; I cannot say whether he knew anything of the *King*. It is possible these two names may not have been pronounced in any school in France: this would not prevent those schools enjoying magnificent splendours. You will, no doubt, have known, in your time, a Portuguese theosophist, called Martinez Pasqualis. From what I have heard, he was very profound and very *advanced*. Yet I have some suspicion that he never knew *Sophia*, even by name: can he have confounded *Sophia* with the *Active intelligent Cause*, and the *King* with the *Bad Principle*? From all this, you see I am determined to make myself familiar with the precepts of your old school; but as I am in about the same relation to the French language that you are to the German, you will allow me, from time to time, to ask some grammatical questions.

For instance, 'Tableau,' vol. ii. p. 61: "To serve as *organe* to the higher *vertus* which ought to descend." I do not understand the meaning of *organe* in this sense. Do the higher virtues need an organ for them to come down; if so, what is it? Page 108, same vol.: "If elementary Nature is hurtful to us, it is when we allow ourselves to be enslaved

by it, not when we penetrate its *virtues*." I do not know in what sense the word *virtue* is used here. Does it apply to the properties of elementary nature, or to some intellectual substance different from nature?

Idem, p. 233: "The universal action of *life*. . . ." In what sense is *life* to be taken here?

Idem, p. 235. Who or what are the *sensible agents* the writer here speaks of?

An important word also, which I do not understand, is one I find in p. 239: "In proportion as we close our *intellectual channels*." You will give me much pleasure if you will tell me what you mean by intellectual *channels*, which may be opened or closed at will.

Adieu, my dear brother: excuse my long letter. . . .

LETTER XCII. — (*From S. M.*)

11th July, 1796.

I AM quite satisfied, my dear brother, that you should look upon numbers as expressing truths, not giving them. I wish you would add to this, that men did not choose numbers, but that they perceived them, in the natural properties of things. To be sure of their steps, they could not have taken any other guides; for true sciences are those in which man puts nothing of his own. Figures, even, which are but the material expressions of numbers, were not originally so much an arbitrary conventional work of men, as might be supposed, seeing the fantastic use to which they have been brought in the arts and sciences: they have several sources, whether in languages, in which letters were used for figures,

or in nature, which has given us the Arab figures. For, in short, it is clear that, since the fall, we have nothing of our own, and consequently everything must have been given to us; then we have abused, and still abuse everything daily, believing ourselves to be great doctors, especially in our benighted academies: our eminent quality is to abuse; and, ever since Adam, we have done nothing else. But this subject is too vast for a letter.

How many notions should we not have exhausted, if we had but been able to see each other for a short time, since our correspondence began? At your place in the country, above all! You will know better than I when circumstances favour in this matter, and I leave it to your wisdom. All I can say at present is, that passports are not now difficult to procure from our government, for your country. *En attendant*, you do well to suspend this study, since you feel, yourself, whence the knowledge, to be safe, should come.

. . . . There were precious things in our first school. I am even inclined to think that Mr. Pasqualis, whom you name, (and who, since it must be said, was our master), had the active key to all that our dear Böhme exposes in his theories, but that he did not think we were able to bear those high truths. He had some points which our friend B. either did not know, or would not state, such as the *resipiscence* of the Evil one, for which the first man may have been commissioned to work; an idea which still appears to me worthy of the universal plan, but, on which, I have yet no positive information, except through the understanding. As for *Sophia* and the *King of this world*, he revealed nothing about them to us, and left us under the

ordinary notions of Mary and the devil. But I will not, therefore, affirm that he had no knowledge of them; and I am persuaded that we should have arrived at them at last, if we had kept him longer; but we were only beginning to march together, when death took him from us. Thus our friend D.'s silence on this head would prove nothing, inasmuch as he never followed our school, and never knew our master; he frequented some of his disciples; he was led by reading books of that way; also by somnambulic and magnetic courses, in which he had some efficacy, and in which he obtained some light, notwithstanding the clouds which surround them: in short, by the goodness of his heart, and the happy gifts of his nature. From all this, it follows, that an excellent match may be made by marrying our first school to friend Böhme. This is what I work at; and I confess to you candidly, that I find the two spouses so well suited to each other, that I know nothing more perfect in its way: so, let us take what we can: I will help you all I can.

The passages, inter-parenthesis, in 'Le Tableau,' are mine. The editor thought he could not see in them a sufficient coherence with the rest of the work, which induced him to prepare the reader about them, in the way he did, and I allowed him to do as he liked.

We cannot deny that, in the rigorous time of the old law, the high truths were subject to localities, formulas, bloody sacrifices, &c., and that every part of the temple and the ceremonies really served them as organs. The law of liberty is assuredly above that; but they had not then reached it: we must not confound the times. This is the answer to your question about the *organ*, p. 61.

In general, the word *Virtues* underlined throughout all

the work ('Tableau') means *Eigenschaften* (property, quality). This word *Property* applies to everything, whether elementary, spiritual, devilish, divine, &c.

The Life, p. 233, means here, as well as everywhere else, the centre and heart of God, the possession of which, in the sweetness of joy, makes the happiness of all creatures, according to our friend B.

The *intellectual channels*, p. 239, are the gates of our souls, which we open and shut at will, by our desires, our imagination, by inward work, more or less sustained or neglected, by our good or bad conduct, &c.

The *sensible agents*, p. 235, here mean the elementary agents, which, in fact, are charged with our first purification or initiation; as proved by our baptism, and by the fire, which must at last try and purge all things, without counting also the rights which the earth exercises over us during our life and in the grave. . . . Adieu, my dear brother. . . .

LETTER XCIII. — (*From K.*)

Morat, 27th July, 1796.

MANY thanks, dear brother, for your communication as to the way, in general, in which numbers ought to be viewed. They were guides for men of desire, not chosen by themselves. I have met with traces of them in works written more than 550 years before the Christian era. My Munich friend has lately informed me that he has just finished recasting his large work on numbers: his indefatigability deserves some success.

No one, my dear brother, can feel more than I do, how

many matters we should have exhausted, if we could have met since our correspondence began; and I hope the moment is now really come when one of my dearest wishes shall be accomplished. The news that your Government now makes no difficulty about passports to my country, has given me the liveliest satisfaction: do not delay to take advantage of it, my dear brother: come to the call of friendship, to enjoy in peace the pleasure of talking about your favourite thoughts. . . .

On receipt of your letter, I wrote to our Government on the subject . . . the Alien Office has obligingly met all my wishes. . . . It is necessary, in these times, to fix people's thoughts. . . . It would be well for you to get an introduction to the physical societies of Switzerland, &c. . . . all which will be easy for you, and, with these precautions, you may live as quietly at my house at Morat, or Berne, as if you were in perfect solitude. And although my house at Morat is within the walls of that little town, you would be there in the midst of verdure, and enjoy the view of the lake, without going out of doors, just as if you were twenty leagues in the country.

Our friend D. (Divonne), whom I believed to be in Africa, in the suite of an envoy from the country in which he was living, has given me a very agreeable surprise, by marching into my house at Morat, on his way to Lausanne, where he was going to see his parents. My joy was greatly increased, when, after a few minutes' conversation, I found that the seed you sowed, in recommending our friend B.'s works, &c., which passed through my medium, has not only germinated, but also brought forth fruit in this excellent young man. Although he does not know German, he for-

tunately knows English; and Providence has put into his hands a summary of our friend's system, by *Law*, of whom he speaks very highly; in short, he has been almost entirely engaged in this study during his absence. He also met with a great disciple of our old master. If, in the hurry of our conversation, I have retained the name, it was Abbé Fournier. You may suppose our friend would make the most of him. They spoke much of us, and D.'s attachment to you has received a new increase. He has some inclination to translate this summary of *Law* into French, and I encouraged him to undertake it. He promised to see me again in a few weeks; but, a few days after leaving Morat, the proclamation of our Government against French émigrés appeared. However, as his family left France before the revolution, I hope to obtain an exemption for him. . . .

I am delighted that you are of the same opinion as myself about the union of the two schools. I have lately obtained further assistance in this direction: I not only possess a very rare and lucid work, by an elect of the 14th century — Rusbrock, Tauler's master — but I have also discovered remarkable tracks in extracts from the works of Schwenkfeld and Weigel, who both preceded our friend B.; thus the truth has had a succession of witnesses from the remotest times. But what has given me great pleasure in reference to your old school, is, that your 'Nouvel Homme' is at length come into my hands; I hope to have a great harvest from this work. You see how rich I am in *lands*; if Providence permit, I shall some day be so also in *income*. I should be ingratitude itself if I did not acknowledge all the gifts with which He loads me; the teaching that books can give covers my study walls.

The communication of the secret, No. 2, p. 6 of the 'Nouvel Homme,' is truly consolatory and encouraging. Do you know any passage in Böhme which supports this communication? Was he ignorant of it, or did he transpose the offices of the Spirit to functions of *Sophia*? A word from you on this will give me pleasure.

Many thanks for your explanations of the 'Tableau Naturel.' The *virtues* underlined, no doubt, mean properties; but are there no cases in which they mean substances? or, when the virtues manifest themselves, are these manifestations only properties of substances, and not substances themselves which have become sensible to our organs, external or intellectual?

I now come to our dear Böhme: 'Three Principles,' xiii. No. 2, No. 13, and No. 35. The contradiction between these passages is only apparent: it disappears when we look at the gradual progress of the metamorphosis. In No. 2 it is only commenced, although this step was immense, from the spiritual and glorious body, to the material body; but the bones, at the moment of the change, had not yet received the hardness they acquired afterwards; they were not yet entirely solidified, but still contained some of the strength and virtue of the glorious covering which our first father had just lost. Eve was created out of the remains of this strength concentrated, which afterwards formed the ribs; but this material ossification took place only when Eve ate the fruit, and gave it to Adam; it was when the two spouses fell into sin that the materializing process, of which they already contained the germ, was consummated: before then, they were mixed beings, between the glorious state and the state of humiliation in which we now are.

Adam, even after his fall, did not altogether lose his corporeal virtuality, since he lived nine hundred and thirty years. You will find this way of viewing it confirmed in No. 13 and the end of No. 35.

I now come to the 'Six Points': *Point I.* chap. i. No. 50. (One can hardly approach these 'Six Points' without being dazzled with the majesty which dictated them.) The first will, which the author calls father, wants to be delivered from the torments which darkness, with its bitterness or astringency, makes the soul feel; this will wants to be free, it wants to get out of darkness, it wants a revelation to draw it out of its prison; but it cannot find this revelation in itself — it can find it only by help of the *virtues*; so it desires *virtues*. If it then change, and chooses the *virtues* in the circumference, then this lost will turns round like a wheel, from one object to another; it has no increase in its well-being, its life is a life of anxiety and bitterness; the more it drinks of this stagnant water, the more it requires to drink. But the second will made a better choice, and seeks the light in the centre; it possesses the word of life in itself; it is poised and directed towards the centre of nature. . . . I give you my ideas on these Nos. of the 'Six Points,' under correction, if I am mistaken.

I hope, my dear brother, your first letter will bring me your resolution to come to Switzerland. Your shortest way will be, not through Geneva or Neufchâtel, but by Pontarlier and Yverdun, to Payerne, which is only four short leagues from Morat. Adieu, dear brother. I wait your next impatiently. . . . A German astronomer maintains that Herschel's planet is no planet, but a fixed star. . . .

LETTER XCIV. — (*From S. M.*)

15th Aug. 1796.

THE passports shall contain all the notes you recommend, my dear brother; I hope, also, to have good recommendations from people in authority, to our ambassador, . . . but all requires time. And, since I wrote last, I have promised to visit some friends I have not seen for four years, particularly that respectable prisoner of Marseilles (Duchess of Bourbon), who, after having been deposited at Moulins, after her imprisonment, is at length near Paris, not on her own estate, but with some old friends with whom she is happy and contented, and where it will be impossible for me not to stay a short time; which makes me fear I shall not be able to reach your country before October, perhaps later. . . . Besides, I am assured this will not be a good time for travelling, and I am advised to put it off till spring, when, also, I shall have a little more pecuniary means for my tour, and I can then begin with Strasbourg, where I have an intimate friend; thence, to see you, and to France again through Lyons, where I should have friends to see before returning to Paris; finally, home. . . . You may still write me here till further advice. My letters will be forwarded.

. . . . I shall be glad if Divonne translates Law's extract of Böhme; this rather relaxes my zeal for the translations I had undertaken, because I think that will be more than enough for the public; besides, I find I have so many other occupations that that of translator really weighed upon me in many respects.

My 'Nouvel Homme,' which you have got, will not give you much; it is a mere trifle in comparison with the other riches you possess. Read my first letters again, and you will see what I then said about it.

I know nothing in Böhme which states positively the communication you allude to ('Nouvel Homme,' p. 6). I do not, however, on this account, think he would have condemned it; but his great idea of the way of regeneration, and our new birth in the second principle, often kept him above the secondary truths which are more allied to the common condition of men. Besides, if the Divinity seeks but to rest His head in us, and is grieved that He cannot find the rest He seeks (which is, I believe, the true meaning of the Gospel), it would not be surprising if spirits were in the same case; the only difference being that the *One seeks to bring His light into us, and the others come to seek it from us*; but there is suffering and desire on both sides, for all that. In short, Böhme tells us that the universe exists only to manifest the wonders of God, who, without it, would not have been known to the angels; he says, moreover, that man ought to be the opener of these wonders; it appears to me this is speaking as plainly as we do ourselves, since the angels must wait for man to open.

The word Virtues may signify substance also, if you like; but it will be only, as you say, relatively to the properties and manifestations of these substances, a mere mode of expression: the word Virtue says all, and in every class.

What you say on the 'Three Principles' and the 'Six Points' suits me well, and I thank you.

I had already heard of the opinion of your German astronomer in respect to Uranus. I believe our astronomers

find some objection, but I know nothing certain about it. For the rest, *non hic opus*.

. . . . Adieu, my dear brother, . . . hoping for the pleasure of seeing you this year or next.

LETTER XCV. — (*From K.*)

Morat, 27th Aug. 1796.

ALTHOUGH my time here below is short and uncertain, and I hoped, my dear brother, to have seen you this autumn, I will not be so egotistical as to wish to interfere with your plans. . . . What consoles me a little is, that my pleasure will be enhanced in the spring.

You will be able, on your projected journey, to get a view of the progress of the building, in the different countries you visit. Without stirring from home, I, from time to time, discover a new workman. Besides my friend at Munich, there is a professor at Marbourg, who possesses the art of making himself read by the public, and who, by his ingenious fictions, manages to give his readers a good shaking. There is a rush for his works. His name is *Jung*, and he writes under the name of *Stilling*. He has just finished a piquant allegory, a story, in four volumes, under the title of 'Heimweh' — home-sickness — which is well adapted for exciting in us the true *heimweh*. Besides which, I have met with under-workmen who advise me that inward works are translated in Italian and Spanish even at Rome, and I believe I have already told you of a secret society for the propagation of Christianity at Bâle.

I am delighted to hear that you are likely to see your

illustrious friend. You know how much I was interested in her four years ago, and her misfortunes since then have increased this interest; so that I not only wish for, but pray ardently for her development; and, if I were not afraid of its appearing strange to you, I would add that a powerful movement binds me to her soul.

. . . . Your 'Nouvel Homme,' as well as the writings you composed after your first school, will serve to confirm me in many things. The comparison of our favourite authors, especially our General, with the text of B., affords me daily openings. Besides these advantages, I have just made an important discovery: it is nothing less than a treatise of our friend B., which is not in the edition of 1682; for Gichtel received some manuscripts subsequently to 1682, which enabled him to compile a more complete edition, which was published after his death, in 1715. This new treatise is a second very interesting book on baptism.

When you write to your friend at Strasbourg, tell him that there is an excellent introduction to the works of Pordage at the head of his *Metaphysics*, and that this introduction is theosophical and very clear, and fills a whole volume, and is written by Count de Metternich, a pupil of Madame G. . . and spiritual father of Marsais, whose treatise you possess. In the collection of Madame G.'s letters, in five volumes, there are several addressed to M. de Metternich, who was minister and envoy of the King of Prussia on the question of the sovereignty of the county of Neufchâtel. . . .

. . . . I hope, my dear brother, that whenever circumstances cause delays in your ordinary supplies of necessary funds, you will kindly let me know. I really trust you will do this. All that is in my power is at your service.

Before I close, allow me to ask you to explain your meaning in the "Tableau Naturel" (vol. ii. p. 230), "The earth is the crucible for souls as well as for bodies."

LETTER XCVI. — (*From S. M.*)

26th Sept.

You are wiser than I, my dear brother, thus to remain in your place — the marvels all come to you. The *Heimweh* is a beautiful subject; I have long felt that home-sickness, and if I were not something of a Frenchman, I should keep in my little corner, and work profitably at my task. But, as I only wish to see some good souls with whom I may talk of the progress of truth, I shall just allow myself this little flight, and then return and concentrate myself in my own country, with a few friends. It is a sweet anticipation, that of giving a few rays of spiritual life to the land of my temporal birth.

It was not for my friend (Duchess of Bourbon — *Tr.*) that I wanted the translation which I urged you to undertake, but for the public. I will confess to you also that Böhme is rather too strong a diet for her. Moral virtues and piety are her sort. As for teachings, she has taken of every shade, but without a regulator to put them in action; and I think it would be rather late now to try her with Böhme, who requires, so to speak, people formed otherwise than she has been, with her education at court and her spiritual schools. She is not the less the best creature in the world, and I am not surprised at the sympathetic relation between your heart and hers.

. . . . When we meet, I shall get acquainted with all your riches. Meanwhile, I try to enrich myself in and by my root, and I never cease to think that this is the only means which is really right and profitable for ever.

. . . . I again thank you for your kind offers. I am not at all likely to make use of them, as I have everything philosophically necessary.

The passage you quote, "The earth is the crucible for souls as well as for bodies," means that, as the earth is our theatre of expiation, it is in our passage through it that our souls are purged, and we recover our glorious bodies if we follow the laws of wisdom, which ought to be our guide and compass, in our journey through this lower world.

. . . . Address me as usual, till further advice. . . . I have lately read the answer to the first of the 'Forty Questions,' and have seen how one must be of the trade, to be able to profit by all the wonders it contains. As for me, who have been walking herein these thirty years, I need all my faculties to be able to follow our friend in the depths of his work; and I confess I am sometimes left to drag myself along, far behind him.

LETTER XCVII. — (*From K.*)

Morat, 8th Oct. 1796.

SETTING aside all personal considerations, my dear brother, your projected journey is a thing to be commended in itself; for, the good you may do by your conversation, or your presence, may reach beyond the little space of time in which we vegetate: a single word of conversation may

sometimes have incalculable results; therefore mind you do not alter your resolution, and call me wise because I remain in my place; if I were in yours, I should do like you.

Besides the happiness of labouring in the Master's vineyard, you would, very likely, have many opportunities of seeing for yourself, the progress of the work of the Temple, in different countries, since I, who do not stir from home, can see it, though it is mostly only by hearsay, except in a few instances which are under my eye. You, on the contrary, can look at the building on a wider horizon, and may help to prepare some of its pillars, &c.

Everywhere, my dear brother, whether in your own country or elsewhere, it will be dear to your heart, I am sure, to throw some rays of light into souls disposed to receive them. I agree that all soils are not equally adapted for the culture of this precious seed; but wherever these sublime truths can take root — wherever they have already germinated, but are in danger of being dried up or trampled under foot by the enemy — it is proper, nay, even urgently necessary, that we should sow, water, and cherish them; we should even try to leave good and laborious husbandmen after us.

I have got Law's work, thanks to the kindness of our friend D. (Divonne). It is not properly an extract from Böhme, but an excellent pious treatise, written in B.'s spirit, and with a great knowledge of him. My plan would be different: I should make a summary of the whole doctrine of B.; I should wish to place this doctrine within reach of a greater number of readers. When one has not passed through a school like that of your first master, an uncommon perseverance is requisite to arrive at only a mediocre knowl-

edge of our friend's writings; moreover, he himself wished all his treatises to be made into one.

My aim, then, would be to give such a form to my work, as might induce those to read who do not ordinarily occupy themselves with such abstruse studies.

Our friend B. contains truths so essential, and which, in our day, would seem so new, that it would be very unfortunate if one could not succeed in getting them read. My design is to give them a historical outside, parabolical even. What 'Telemachus' is for morals and policy, I would have my book to be, for the spiritual life: even though it should be inferior to its pattern, it would not matter, if it sufficed to awaken and sustain the reader's curiosity. I will endeavor to let him see, at the end of the book, that he has been reading an epitome of B., for there are thousands of people who know nothing of our friend, even by name. I will make an outline of all this, and take your opinion, both as to the substance and as to the form, when I have the pleasure of talking with you at ease.

Our friend Divonne has returned to his companion's country (England — *Tr.*). I received your verses, which you enclosed in your letter, before he left, and I gave them to him. He was delighted with them, and wrote me on the subject from Berne, as follows: "I thank you for sending me M. de Saint-Martin's verses. Please tell him that, when I read these verses, I experienced something so marked and peculiar in my soul that I will just explain it to him. It seemed to me that my love for him was awakened most vividly, and that, at the same time, I felt something that came between him and me, or rather snatched him from me, so as to cause me a most painful impression." He con-

cludes with these enigmatical words: "O truth! O Light! O Life! death only has heard the sound of your fame!"

. . . . I am well pleased with the volume of Law which he has left me. To give you a sample of this author's way of thinking, I here insert a passage from his book, which he has called 'Spirit of Prayer,' and is written in the form of a dialogue. After enumerating the ordinary faults and vices of men, he says: "This is the fallen human nature, and this the *old man*, which is alive in every one, though in various manners, till he is born again from above. To think therefore of anything in religion, or to pretend to real Holiness, without totally dying to this old man, is building castles in the air, and can bring forth nothing but Satan in the form of an Angel of Light. Would you know whence it is that so many false spirits have appeared in the world, who have deceived themselves and others with false fire and false light, laying claims to inspirations, illuminations, and openings of the divine life, pretending to do wonders, and to extraordinary calls from God? It is this: *they have turned to God, without turning from themselves*; they would believe in God, before they were dead to their own nature, a thing as impossible in itself, as for a grain of wheat to be alive before it dies."

The literary wealth I possess is the gift of Providence; He it was who inspired me with the thought of writing to you; a word from you gave me the desire to be acquainted with Böhme; and B. made me acquainted with Gichtel and all our other friends. These riches, in truth, are altogether useless materials, which will be charged against us, if we do not employ them; still they are favours of Providence, who is sometimes pleased to teach men directly,

sometimes *indirectly*. See the last line, first page, of the preface to the 'Forty Questions.' The first chapter of these questions is indeed very profound, and it is not for a little apprentice like me to speak of it: it is bound up with the author's whole system. As we get nearer to him, I find this system offers us treasures, relations, analogies, reasons, and mutual supports which are most admirable. The more we walk in Böhme's path, the more simple it becomes. A very delicate distinction, and, at the same time, very important, is that which our author makes between *will* and *desire*. A new truth which he teaches us, is, that, throughout the whole domains of Spirit, without any exception whatever, desire makes substance, *Wesenheit* (essence). Another very important truth is, that all intelligent beings desire to unite themselves to some natural substance, to make a dwelling of and nourishment for themselves. Our friend applies all his first fruits (his premises) to the work in a remarkable manner; as soon as we turn our will and desire towards the Repairer, we have faith, and if we resist the old earthly will, we receive the Regenerator's spirit. But as all Spirits attract or produce a natural substance analogous to themselves, the Regenerator's spirit attracts and covers itself with the glorious body, made of the pure element concealed in the other elements, and which, animated by the spirit of Jesus Christ, becomes the sacred body and blood which is so necessary, so indispensable for our nourishment. When the soul tastes this heavenly food, it breaks the darkness of death, and kindles the fire of eternity in itself. Out of this fire shines the light of *charity, gentleness, and resignation*; this gentleness then attracts the fire of the soul, absorbs, consumes, mortifies it; but out of this death rises life, the

glorious spirit, the image of the Holy Trinity. The grand object consists, it appears to me, in that the human soul nourish and clothe itself with the pure element, and avoid being clothed with the impure spiritual body, produced by earthly desires and imperfections, for desires are substances analogous to their nature; the doctrine of the pure element appears to me a corner stone in our friend's teaching. In all this, we cannot too much admire the way B. develops the great truth that mediums are requisite, to pass from one state to another; another part of Böhme also strikes me with admiration, that is, his analogies. Nobody, I think, has better proved than he, that what is below is similar to what is above.

I have sometimes thought that if we were to compare B. with other writers, we should find none who had sufficient courage or genius to treat, at the same time, in the same words, and so profoundly, the great divine and the great physical Works, as our friend has done in his 'Signatura Rerum.' The more I familiarize myself with his writings, the more my astonishment at the innumerable riches I find increases, with the full conviction, however, that I am yet only at the door of some ante-chamber.

. . . . Many thanks for your explanation of the passage in the 'Tableau Naturel.' . . . Not having had the advantage of passing through the preliminary school that you did, my dear brother, I now and then meet with expressions in it which to me are rather obscure: for instance, p. 171, vol. ii. are the following words: "and if they wanted to be happy, they need only *parler*."

There are many meanings that may be given to this word 'speak'; but I should like to have yours. . . . Mean-

while I will apply it to the injunction of one of the early elect: "*Pray without ceasing.*" Adieu, my dear brother. . . .

LETTER XCVIII. — (*From S. M.*)

1st October.

I LIKE your project, in imitation of 'Telemachus,' my dear brother, and I am persuaded it will do good. I also like much that passage from Law: "They have turned to God without turning from themselves"; that work must be a real treasure. Your remarks on different passages in Böhme are also very correct. That great man was an universal light, it is not surprising that he should lighten every region which he traverses.

As for the passage in my "Tableau Naturel," "they need only *speak*," I confess, it is a play of words which is perhaps hardly worthy of the grave matter in question. That word *speak* (*parler*) means only *verber*, to make use of the *Verbe*, the Word, which seeks only to unite with us, and fill us with Himself, to remove all obstacles from our path. That mode of expressing myself may have been a veil to those truths which all ears cannot hear, and yet are ever ready to profane. But it may also have been an offering I paid to the gaiety, not to say levity, of my nation, who play on every subject. The former motive, however, I remember, influenced me more than the latter. . . .

I am much struck with those few words of friend D. I therein see the state of the dead world which hears truths reverberating all round in vain; but I also see, in them, my state as a sinner, which prevents the same truths entering

in me as deeply as I ought to make them enter, and here I stop — to watch more carefully over myself than heretofore. I thank friend D. for this warning, and commend myself to his prayers. You will be kind enough to forward the enclosed letter to him, when you write, and send me his answer. You will be our message-bearer, for I am tenderly attached to him.

I expect to leave for Paris in two days. . . . You may address me at "*Maison Corberon, Rue Barbette, No. 473, au Marais, à Paris.*"

Adieu, my dear brother. I more and more commend myself to your love and your prayers. Your remarks encourage me about my plans of travel; yet my age, and the openings, with which Providence favours me daily, teach me that I should not be altogether insane if I stayed at home. Thus, when this trip is over, it is probable I shall return to my abode, never to leave it again.

LETTER XCIX. — (*From K.*)

Morat, 16th Nov. 1796.

WITH the greatest pleasure, my dear brother, shall I be commissionaire between you and our friend Divonne, knowing beforehand that I shall therein be doing him a still greater pleasure. He promised to give me his address immediately on his arrival; I will then send him your letter without delay. I hope, when peace is made, he will come to my country; when I am sure he will pass a good part of his time with me.

I am quite determined to undertake the work in ques-

tion. I must, however, assure you that I have not the presumption to match myself against the author of 'Tele-machus'; I look upon that book as a chef-d'œuvre, independently of its moral. . . . Mine will not have the historical charm, the richness of image, and beauties which this poem of Fénelon's possesses in such high degree. It will, in this respect, rather resemble the 'Voyage of Young Anacharsis,' more didactic, but, as for usefulness, and importance, and elevation of subject, it will surpass both.

Law's work is now affording me high gratification, and, that you may participate in my pleasure, I will copy for you another passage which immediately follows the one I sent you in my last.

"You may now see, Academicus, with what great reason I have called on you at your first setting out, to this great point, the *total dying to self*, as the only foundation of solid Piety. All the fine things you hear or read, of an inward and spiritual life in God, all your expectations of the light and holy Spirit of God, will become a false food to your soul, till you only seek for them through death to self.

"Observe, Sir, the difference which clothes make in those who have it in their power to dress as they please: some are all for show, colours, and glitter; others are quite fantastical and affected in their dress; some have a grave and solemn habit; others are quite simple and plain in the whole matter. Now all this difference of dress is only an outward difference that covers the same poor carcase, and leaves it full of its own infirmities. Now all the truths of the Gospel, when only embraced and possessed by the *old man*, make only such superficial difference, as is made by clothes. Some put on a solemn, formal, prudent, outside

carriage; others appear in all the glitter and show of religious colouring, and spiritual attainments; but under all this outside difference, there lies the poor fallen soul, imprisoned, unhelped, in its own fallen state. And thus it must be, it cannot possibly be otherwise, till the spiritual life begins at the true root, grows out of *Death*, and is born in a broken heart, a heart broken off and from its own natural life.

“Then self-hatred, self-contempt, and self-denial, is as suitable to this new-born spirit, as self-love, self-esteem, and self-seeking is to the unregenerate man. Let me therefore conjure you, not to look forward or cast about for spiritual advancement, till you have rightly taken this first step in the spiritual life. All your future progress depends upon it: For this depth of religion goes no deeper than the depth of your malady; for sin has its root in the bottom of your soul; it comes to life with your flesh and blood, and breathes in the breath of your natural life; and therefore, till you die to nature, you live to sin; and while this sort of sin is alive in you, all the virtues you put on are only like fine painted fruit hung upon a dead tree.

“*Acad.* — Indeed, *Theophilus*, you have made the difference between true and false religion as plain to me as the difference between light and darkness. But all you have said, at the same time, is as new to me as if I had lived in a land where religion had never been named. But, pray, Sir, tell me how I am to make this *first step*, which you so much insist upon.

“*Theoph.* — You are to turn wholly from yourself, and to give up yourself wholly unto God, in this, or the like forms of words and thoughts:

“O my God, with all the strength of my soul, assisted by thy grace, I desire and resolve to resist and deny all my own will, earthly tempers, selfish views, and inclinations; everything that the spirit of this world, and the vanity of fallen nature, prompt me to. I give myself up wholly and solely to Thee, to be all thine, to have, and do, and be, inwardly and outwardly, according to thy good pleasure. I desire to live for no other end, with no other design, but to accomplish the work which Thou requirest of me, an humble, obedient, faithful, thankful instrument in thy hands, to be used as Thou pleasest.’

“You are not to content yourself, my friend, with now and then, or even many times, making this oblation of yourself to God. It must be the daily, true, and only exercise of your mind, till it is wrought into your very nature, and becomes an essential state and habit of your mind, till you feel yourself to be habitually turned from all your own will, selfish ends, and earthly desires, as you are from stealing and murder; till the whole turn and bent of your spirit points as constantly to God as the needle touched with the loadstone does to the north. This, Sir, is your first and necessary step in the spiritual life; this is the key to all the treasures of heaven; this unlocks the sealed book of your soul, and makes room for the light and spirit of God to arise up in it. Without this, the spiritual life is but spiritual talk, and only assists nature to be pleased with a holiness that it has not.” — *Spirit of Prayer*, Part II., p. 20 et seq.

You may judge, my dear brother, from this sample, what Law teaches as to practice. He is not less interesting on theory: he teaches, for instance, just as Böhme does,

that there must have been a primitive intermediate element between the creative power and things temporal. You saw this great truth, dear brother, long before you had read the works of B., if I may judge from a beautiful passage in 1st vol. 'Tableau Naturel,' p. 60. But you will be particularly pleased with the way Law explains, after our friend B., all the difficulties of the subject of man's first crime, treated of in the first paragraphs of ch. 6 'Tableau.' After Law's beautiful and luminous explanation, our idea of the unfailing goodness of God, in regard to this event, remains in all its integrity. . . . It was no arbitrary punishment which followed the transgression of the law; that law was a paternal warning, and the punishment a foretold inevitable consequence; but the divine goodness at once poured healing oil into the sore: *by the seed of the woman*. All the measures of this astonishing redemption, the only one that was possible, were instantly taken to draw man out of this fall, on which redemption no language has expressions strong enough to express its greatness.

In this same 'Tableau Naturel,' p. 94, there is a remarkable passage, in which the identity of the laws of elementary and intellectual light is spoken of. The opening is clear, but what follows is not so much so, viz.: "There is reason enough that elementary light should rank amongst the most admirable phenomena of material nature, since it cannot be complete in its action and effects, without exercising and putting in play the four cardinal points of universal creation." Now, please tell me what you understand by 'exercising and putting in play the four cardinal points of universal creation.'

. . . . I hope you will not give up your plan of travel

for next spring . . . on account of the season. . . . I, who am older than you, would go to see you, if I were as free as you. . . . Adieu, dear brother: help me with your prayers to finish my course. . . .

LETTER C. — (*From S. M.*)

1st Nov. 1796.

. . . . THE passage you send me from Law penetrates me with its correctness and truth. I find several like it in Melle Bourignon. I go every day to our national Library to read some portions of her works. I can find them nowhere else in all Paris: I have given a commission for them in Holland, and have in vain written for them to Lyons and Strasbourg. If they are to be found more easily in your cantons, I hope you will help me to get them.

As our friend B. appears to me to be useful to us for light, so Bourignon appears useful for our salvation. When lately rummaging here on one of the quays, I found an imperfect volume of her works, containing half of her 'Light out of Darkness.' The volume cost me one *sou*: I did not let it slip; and, certainly, imperfect as it is, the dealer did not take me in; and if he was pleased, so am I. I am not so much so with my stay in Paris. I cannot describe the suffocation my spirit experienced when I arrived, and, since I have been here, I find morality so much debased, that I fancy I see the accomplishment of the 13th chap. of Isaiah on Babylon. The men whom I see passing in the streets, and filling the city, look to me like so many

dragons, birds of the night, and wild beasts. Notwithstanding my wish to go to see you, and your pressing invitations, I must tell you that there seem to be reasons drawn from deeper reflections than my wishes, to suspend, or at least delay my plan. . . . I hope you may carry out your thought of retiring from public affairs, which will give you the necessary freedom to come to see me. . . . The pleasure to me would be very great. I should probably not be in Paris then: it is too painful to me; the very air seems to me infected, in comparison with the sweet banks of my Loire: so when I have finished what brought me here, I shall hasten back to my native country . . . where, though I have hardly a resting-place for myself, my wish to receive you worthily, will make me strive that you should want nothing. . . . What you ask me on the subject of the light which comes only by the concurrence of the four cardinal points, that belongs to the active development of the great quaternary which is the pivot of all things. See friend B.'s principle, the fourth form, which is the explosion of fire, and you will see that we have both said exactly the same thing, except that he carries his idea to the radical region itself, whilst I described only the physical order; but it is very clear that there is but one law for all regions; and as this light is in, an alternate balance with darkness, it shows you the systole and diastole of nature, which is but the image of the indissoluble alliance. Each of these ideas affords an inexhaustible mine, and I leave it to your mind to dig deeper into them.

. . . . Adieu, dear brother. . . .

LETTER CI. — (From K.)

17th Dec. 1796.

THE day after I wrote you last, dear brother, I received a letter from our friend D. . . . It is full of what Law calls *the Spirit of Love*. . . . The true meaning of his expression, "O truth! O Light! O Life!" &c., he explains by the 28th chapter of Job, verse 22. See explanation by Madame G. . . . which you can easily find in Paris. I answered him immediately, enclosing your letter, which he must have received by this time.

I am glad you have found Miss Bourignon: this excellent young lady gives us admirable advice. . . . I have given the necessary orders to procure her writings for you, and I hope to succeed.

What you say of the present state of your capital is entirely in conformity with my idea of it: that city is descending with fearful rapidity towards its full measure of maturity. You will find this picture of Paris in Miss B., as well as in friend B., but not so much in detail.

I hope your plans of travel are deferred only, not given up; for I dare not entertain the hope of seeing you chez vous. . . . However, I have no fear of Providence not finding the means to bring us together, if He sees fit to grant me that pleasure, which I so much desire.

. . . . I am, every day, more and more pleased with Law's work. I remember our friend D. said to me before he left Morat, "*If you desire God, you have Him.*" This is the way Law develops this maxim:

"The spiritual life is as truly a *vegetation* as that of plants, and nothing but its *own hunger* can help it to the

true food of life. If this hunger of the soul ceaseth, it withers and dies, though in the midst of divine plenty. Our Lord, to show us that the new birth is really a state of spiritual vegetation, compares it to a small grain of mustard-seed, from whence a great plant arises. Now, every seed has life in itself, or else it could not grow. What is this life? It is nothing else but a hunger after God and heaven, which no sooner stirs, or is suffered to stir, but it is embraced and quickened by the light and spirit of God and heaven, as a new plant from a seed is in the earth" (p. 146).

Try, dear brother, to get this book; its title is "The Spirit of Prayer." . . .

LETTER CII. — (*From S. M.*)

Paris, 8th Jan. 1797.

. . . . If you write to our good friend D., you may tell him that, since my last, I have seen his second friend, Countess Julie, who still loves him well, and to whom I gave much pleasure in telling her news of him.

I willingly accept his explanation of the words in question, by the 28th chapter of Job, verse 22; but I do not much like Madame G.'s explanation of this passage of Job. It seems to me strained, and to jump over some steps which come between the letter of this passage and the depths which Madame G. attributes to it. On the whole, I incline more to Mademoiselle Bourignon than to the other: she may not be quite so meek, but she is more distinct, and

her meaning suits me. I thank you beforehand for your endeavours to get me her works.

. . . . The extracts you send me from Law strike me more and more for their truth and importance, and although friend B. gives us these great truths en masse, and I have had sensible experience of them personally, it is always very profitable to meet with them in others, in other colours, and a fresh character. I wish, indeed, I were in the way of procuring this excellent work; but I see that I shall again be obliged to recur to you for it. I think we must commission friend D. to get it: he is on the spot, and will make every effort to oblige me. I wish also he would procure for me the works of Böhme, (in English), not comprised in Law's translation, but which have been translated by others, particularly his Letters. . . . I shall be obliged to him if he will add them to the 'Spirit of Prayer' and send them all to you; I will take care to cover the expenses immediately, in the way you may direct. I have forgotten to tell you that, in some of the different walks which crowd upon my observation, I find signs of those destructive societies which you spoke of in your former letters. Not that these exhibit the same projects, still less the same malice; but, with their fanaticism, they seem to me to attain the same end; and I keep apart from those austere Christians who learn nothing but fury in a school which teaches only indulgence and love. I should never end if I were to tell you of all the announcements, prophecies, and revelations I am inundated with from all sides. I listen to all, but keep to my text, which is, that we are close upon some great epoch, but must beware of all the declamations we hear about the manner and time of its execution:

as for the epoch, it is announced too generally not to believe it; in respect to its form and hour, these are announced too variously to trust therein. . . .

. . . . Some ideas have come to me on the nucleus (*noyau*) of human societies, new enough to induce me to put them in writing: my friends have urged me to print them, and I have allowed myself to be persuaded. This writing is now in the press; it will be about the same size as my 'Lettre à un Ami sur la Révolution Française,' but does not embrace so many objects as that letter, which embraced, perhaps, too many. It will, perhaps, be open to another objection, that of not being sufficiently striking to vulgar eyes. However, I have done this work to acquit my conscience, which feels bound to propagate, as well as it can, the kingdom and rule of God; and, whatever the opinion of men may be, or the fruits which may come of my feeble attempts, I shall have performed my task, which, I firmly trust, will be acceptable to our Lord and Master. This suffices to encourage me, and give me patience under whatever may befall me. Adieu. . . .

LETTER CIII. — (*From K.*)

Berne, 22nd Jan. 1797.

I HASTEN, dear brother, to enclose you a letter from our friend Divonne, which I have just received. . . . I see he has made some good acquaintances in London; amongst others, that of a man who knows Law fundamentally, and from whom he has sent me some admirable extracts. Our

friend is collecting all he can of Law, and I will give him your commission.

Nobody can deny that the present epoch bears a distinctive character of its own, which cannot be mistaken. I find, by my own observation, that the good seek each other, and that the wicked do the same. Again, it is so easy for zeal to run into anger, especially with so lively a people as yours; but this is far from the spirit of Christianity: "*The spirit of love is the only bond of union betwixt God and the creature. All beside this, or that is not this, call it by what name you will, is only so much error, fiction, impurity, and corruption,*" says our friend Law.

Since you have received so many pictures and prognostications of the present epoch, I must add to their number by an extract of a letter I have just received from my friend at Munich: — "The coming year 1797 will prove remarkable. Many meetings, coalitions, and conspiracies will occur; the wicked will run together, and the good will seek the good. All that has been divided will strive to coalesce. In the southern parts, especially, will extraordinary things occur. Men will build, and hurricanes will cast the buildings down: foundations will be laid, only to be overthrown; for the earth beneath will tremble. Great reformations will be attempted, and while Babylon is building *without*, the Spirit of the Lord, from within, will finish his great work.

10	2	4
	6	
	1	8
	9	

“Such is the Horoscopic Picture of the year 1797.

24
26
46
18
85
21
91
98
96

“These figures are remarkable.”

I hope you will let me have a copy of your new work on human associations. . . . Adieu, my dear brother, &c. . . .

LETTER CIV. — (*From S. M.*)

26th Feb. 1797.

. . . . THANK you, dear brother, for D.'s letter. . . . It is, indeed, dictated by the spirit of love. . . . Thank you also for the extract you send me. It cannot be doubted that it contains great truths, for the year has hardly commenced when several confirmations occur: we may judge from this of the future.

I might, strictly speaking, find a meaning to each of the nine conjugated numbers which he sends you; but I might not find their true meaning: so I stop. Nevertheless, what I do see appears to agree with the principles, and tally with my own ideas; but you know my reserve in this kind of speculations, and this is why I do not speak of them more fully.

. . . . You will see nothing very important in the 'Asso-

ciation humaine,' a copy of which I send you through Colonel Oser, since you are acquainted with the basis on which it is grounded. It was not for those who are well, that I wrote it, but for those who are ill; their number is great, and the hospital large. I see this more and more in the Babylon wherein I dwell; there is much work to be done here, and, in spite of all my projects of return to my own country, my duty may detain me here longer than I contemplated. As it comes to me naturally, and my human will does not seek it, I believe it is my duty to be guided by circumstances, especially when they come so as to give me employment in my particular line, and for the good of my neighbour. In this point of view, I have lately had some rays to direct me, and am strongly inclined to give myself to their guidance. Thus you may still address me here, . . . and, notwithstanding all my wish for so great a treat, I cannot yet see how, or when, or if at all, I shall be able to visit you. En attendant, I commend myself to your prayers.

LETTER CV. — (*From K.*)

Berne, 13th April, 1797.

I SHOULD, long since, have acknowledged your letter of 26th February, but that I have been overwhelmed with business of all kinds, especially with a multitude of public matters on which I had to prepare reports for our Grand Council. Although I have made my way through three committees, there are still four left. . . . Meanwhile, I have received from Mr. Oser your 'Eclair sur l'Association humaine.' I thank you much, my dear brother, for the

handsome present of this excellent work, which you have made not to me only, but to my friends, all men.

I congratulate you on the form you have succeeded in giving to this work; I consider it a *chef-d'œuvre*.

You have made the most abstract things clear; it is embellished by a crowd of images and brilliant language; you have kept within the strictest logic, and the limits of a pamphlet; walking in the steps of Rousseau, you have surpassed him; but what struck me above all, is, that you say some new things quite opposed to the vulgar way of thinking; you have risen to the source of the best government and the sublimest religion, without wounding any prejudices.

This, dear brother, is the way to write, to awaken and strike the world. But let us look at the ground of your work.

You rightly say what no writer has ever said: that a man who possessed nothing could never, according to the ordinary systems, become a member of any society.

You then raise the veil that covered the knot of the social contract; you point out the real defect of the ordinary systems, which is that they seek to derive moral order from the region of animal sensations only.

You expose the absurdity of the principles from which all writers have started, viz., that man had to make for himself the laws by which he was to live.

You have restored a principal idea to which I heartily subscribe, one which every government should never lose sight of: that is, that there is no true government but a theocracy. This is, indeed, a great truth; do not, my dear brother, stop on the way, go on to show men how they can

see through the ruins which surround and enthrall them; in the name of what is most holy, show them how to rend the veil which conceals the light that would guide them in the abyss they are in.

You show (p. 38) that our friend Böhme, who never read any author, knew more than they of the principles which ought to serve for bases to the theory of human associations. But, I repeat, go on, dear brother, and with your writings dissipate and destroy the obstructions which prevent men from seeing that shining light, which may and ought to be their guide.

You will say, I have done it already. That is true, but the book 'des Erreurs,' which contains some admirable truths, is an enigmatical book, within the scope of but a small number of readers; an impostor has given the key to it, which a rogue has published as a sequel.

The 'Tableau Naturel,' much plainer, and my favourite work, rests on allegorical and hidden bases; and the time is come, no longer to make use of allegories, but to preach on the house-tops, and reveal all secrets, when they would contribute to the restoration of mankind.

The 'Nouvel Homme' is a book; but the present epoch wants only a pamphlet written with that flashing eloquence which strikes like the lightning. You will say, we must not cast pearls before swine. That is true; but the profane will not read you, whether you are clear or obscure, open or reserved. None but seekers will read you, and profit by your light: give it to them as pure and unveiled as possible; the novelty of this light will spread a charm over your writings which will carry the wavering with an irresistible power.

Show us, at every page, how we may approach that universal and divine thought which ought to be the Spirit-man's nourishment, and direct us through all the tortuous paths of life.

Your 'Eclair' has appeared quite à propos — just when the new elections may help to put an end to or arrest the torrent of blood which is inundating Europe. You tell us clearly in what the sovereignty of the people consists; for it assuredly does not reside in the chimera of the general will; this is why we republicans never admired it.

You reveal (p. 84) a sublime idea which will lead men to judge who has ever been the wise lawgiver, and the best administrator on the earth. That is a fine passage also where you say you hear, over lakes of blood, voices of nations, crying, "Victory! Glory! Liberty!" without giving the ear time to discern the sense of all this imposture.

This last work of yours is a grand daybreaking — a flash that may strike well-intentioned men, and enable them to see the midnight darkness they are in; but to this daybreak, add *a light shining in the darkness*, which shall not go out like a flash, but be their guide to lead them to their destination; teach them how they may put their whole being in action to arrive at the fulness of their measure, and become altogether Spirit-men; tell them, especially, that, to come near to God, they must go out of themselves; show them what true self-denial is, and that this self-denial in no wise prevents their fulfilling, earnestly, every duty of the social order; that, on the contrary, it will give them the necessary strength, even to defend their own rights with suitable dignity; tell them what that reason is about which man makes so much to do; show them how useful it is when rightly

directed, and how blind, miserable, and deceitful it is, if destitute of the radical light; then, although you may not live in the memory of men, which is precarious and blind, you will live in the memory of the Truth, from whom nothing escapes, and who glorifies nothing but what ought to be glorified.

I will conclude my epistle with a word about yours.

I am very glad, for our Munich friend's sake, that his numerical table is found to agree with the principles. He is certainly an extraordinary man, this friend of ours; he may be an instrument in the hands of Providence, in the present epoch; I abstain from passing judgment on his works, because I have no call to judge them.

You will remember that, last year, I spoke to you of Professor Jung, author of an interesting work, which he called 'Heimweh.' As we are in correspondence, I told him I had a friend in France who had studied German to read Böhme in the original, and that he it was who had introduced me to that admirable author. Mr. Jung was delighted with this news, and could not sufficiently express his admiration that any one could study B. in the midst of the storm which raged in France. He has a strong desire to know your name, and has requested me to tell you what feelings this earnestness of yours, to read B., has inspired him with towards you. I purpose sending him your 'Eclair.' But then I must beg you to let me have another copy for myself.

If you have a moment's leisure, tell me what are now your favourite studies. . . . I do not yet give up the hope of seeing you in Switzerland. . . . I have not heard further from Divonne. . . . Adieu, my dear brother, . . . &c.

LETTER CVI. — (*From S. M.*)

30th April, 1797.

You do more honour to my work, my dear brother, you alone, than it will receive in my whole country. Here we are too light-minded about this sort of truth. Nothing is now read amongst us but such productions as will promote the interests of one party against those of another; they succeed each other rapidly, and are old at the end of a week. As for the great fundamental principles on which I rest, it is no longer the custom to care for them, since we have put aside the Principle of Principles. So my work meets with no luck, except with a few good souls like yours; all the others would blush to look at it. There are, however, some journals which have spoken well of it; this, however, is a poor commendation; moreover, I expected this beforehand; I wrote this work for my inner account, not my outward, and I am very unconcerned about the pay. I have sent you three copies; one for you, one for Divonne, and the other for whom you will, because you may possibly fall in with some one for whom it may be suitable. . . .

You recommend me to go on, my dear brother; but I believe I have done all in my power, in this line, in pointing to the end which ought to be as the beginning. The *medium* which should connect the two belongs to the code of regeneration, and forms part consequently of all that has been written on this head in every theosophical work; it would be everything to lead men to this fountain, and make them drink; and we have little beyond our desires and our prayers that we can make use of for this. Our

good Master himself said: *No one cometh to me except my Father call him. . . . Pray to the master to send labourers into the harvest, &c.* However, I refuse nothing that may be likely to be useful, how little soever it may be; and if, in this part of the social band, I were asked to treat any question within my competence, I would do it willingly. But to get men not to separate morals from politics, I repeat, is the philosopher's stone; and this must be given to them from on high.

Meanwhile, since you ask what I am engaged in, I will acknowledge that, partly of my own accord, and partly on the solicitation of some friends, I have undertaken a work with the title of 'Révélations Naturelles,' in which I am collecting, either from my notes, or in anything new that may come to me, several points of view which appear likely to be useful to the hearts and minds of my fellow-creatures. According to some who have seen it, it already presents some wholesome waters at which the burning thirst may be quenched. I shall go on with it, if God favour me; and when it is done, if it is judged to be worth printing, and our pecuniary means permit, I shall publish it. I beg you not to mention what I here confide to you.

Your friend Jung is very good to think so kindly of me simply on account of my reading his compatriot B. I am amply rewarded by the profit derived. As to his surprise that I should have been able to employ myself in this way through the frightful storms which have rent my country these eight years, it would cease if he had seen things more closely, as I have — if he knew that some cantons of France have scarcely felt the storm, and my native country is one of them. I cannot, however, deny the special watching over

me of Providence during this disastrous time; for, in the first place, there were many reasons for suspicion and arrest for one in my situation, civil, pecuniary, literary, social, &c., and yet I have been quits with an order once given to arrest me, which did not reach me till a month after the fall of Robespierre, who issued it, and which was cancelled before it could be executed. Moreover, I have three times passed through every crisis; I lived a whole year on the borders of La Vendée, and you will be not a little surprised when I tell you that, during these infernal agitations, when I went everywhere just like anybody else, things have been so ordered on high, that, since the Revolution, I have literally not heard the report of a cannon, except those which were lately fired here to announce peace with the Emperor (of Austria). You can tell this, if you like, to Mr. Jung, with my kind compliments. Do not let him take this for miracles; I am not worthy that any should be enacted for me: it was simply the care of Divine goodness, for which I am very grateful.

Adieu, dear brother. Pray for me, and forward the enclosed to friend D. . . .

LETTER CVII. — (*From K.*)

Berne, 30th April, 1797.

You know, no doubt, dear brother, that the preliminaries of peace between France and the Emperor were signed on 17th instant, by General Bonaparte, Gallo, and Marsfeld. . .

Now, then, I hope you will take advantage of the fine season to carry out your journey to Switzerland. Our life

is short and uncertain, and I flatter myself I shall, this year, have the pleasure of embracing you in my country. You know the value I set upon this pleasure, and I think you will certainly afford it to me, if it depends upon yourself. I hope this journey will be beneficial to your health. No considerations of economy ought to prevent you; for I still hope from your friendship that you will allow me to bear the expense of this trip. Get your passports renewed as before. Meanwhile still help me with your prayers. . . .

LETTER CVIII. — (*From S. M.*)

10th May, 1797.

IT WAS not the war, my dear brother, which restrained me in my project of going to talk with you on the subject which occupies us both; it is the persuasion I have that since we have been in correspondence, and especially with the riches you acquire in your daily researches, your prayers, and your studies, my help becomes of trifling consequence, not to say altogether superfluous; since, being aware of man's sin, its results, and the immeasurable assistance which the heart of God has brought you, you really have all that is required for your work. There is, moreover, a certain delicacy which for some time past restrains me in disposing of my person; and the more I advance, the less I find I ought to act on my own inclination and my will alone; and for this project of going to your climate, I have nothing but my desire — very lawful, no doubt — to unite myself still nearer to a friend like you, in whom I am inter-

ested in so many ways; but, however strong this desire may be, until I have more light than at present I must wait. These, my dear brother, are the real motives which guide me at present: I hope the desired opening may show itself some day, when I may satisfy myself completely, and go to pass some happy hours with you. Our temporal life, indeed, is short and uncertain; but our spiritual life is eternal, and we may begin it, in this world, by replenishing ourselves with divine light and the virtues of our principle, by daily drawing from the unfailing spring which was opened at the instant of the crime, and which has never since ceased to flow, in all abundance, in our souls and spirits.

. . . . Adieu, my dear brother; still remember me in your prayers. The parcel of pamphlets has left. I expect, in your next, you will have something to say to me from your estimable friend Mr. Jung.

LETTER CIX. — (*From K.*)

Morat, 23rd May, 1797.

THE last time I wrote you, my dear brother, I had but a minute, and I had not time to say all I had to say about the facilities which the peace afforded for our interview. . . . In your letter of 10th inst. you look upon this project from a point of view to which I cannot object, namely, the want of a clear direction.

But allow me to remark on a reflection which precedes this motive. You say that, seeing my daily progress, your

aid becomes of small consequence, not to say superfluous! But do you, my dear brother, believe that the knowledge of certain truths, which, from the beginning of time, has always existed amongst some men, has been transmitted from one to another by writing? I know not whether the thing is possible: you may know it better than I. Another question: Would you leave your work incomplete? — that is to say, would you lose the fruit of six years' correspondence, or, what amounts to the same thing, would you not enjoy the satisfaction of seeing the grain you have sown arrive at its full maturity? You know how much more I have to acquire than what I possess. Your objection, of help from above, is plausible, but it has some exceptions; for you know that what may be done by man is done by man; consequently, what may be done by a friend is done by a friend.

I beg you to weigh all this in your wisdom; and if present circumstances do not allow you actually to make the journey, to compensate me, in part at least, by some preparatory instructions which will make me more worthy and more fit to enjoy your conversation.

I entreat you also, for the happiness of men, my brothers, to do away entirely, in your projected work, with all that bears the impress of mystery. Conceal the author, if you think it prudent so to do; but, I entreat, do not conceal the truth! — do not envelop it in those dark clouds which spoil so many fine works — do not imitate your frigid countryman Fontenelle, who said to J. J. Rousseau: "If I had the truth in the palm of my hand, I would not open my fist to show it to men." Recollect, dear brother, that an author who speaks to the public to instruct it, is a doctor entering

an hospital, who can cure his patients only by very clearly prescribing the remedies they must take, and the regimen they must follow. If you fear profanation, give a religious form or label to your work, and all who wear the livery of the world will let it alone. Insert in your revelation, if you can, a very useful and interesting piece at the beginning of Secs. 17, 18, 19, of the 'Tableau Naturel.'

Above all, teach men how they ought to employ all their rights and all the activity of their being to verify, as far as possible, the mediums which are between them and the true sun, so that the opposition being, as it were, null, the passage may be free, and the rays of light reach them without refraction. Tell them, on every page of your work, I conjure you, how man's will may most readily, surely, and strongly unite with God's will.

I have just said how useful an explanation from you would be; I believe it would be of the highest importance and value. I am persuaded even that you would thereby bring a great number of your brethren to the true well of living water which would quench their thirst.

A proof that there are several passages in the three sections of the 'Tableau Naturel' which might be explained with advantage is, that they still seem obscure to me, notwithstanding my long practice in reading that work. I will point them out to you, and you will greatly oblige me by giving me the necessary light to explain them to myself.

1st. Admitting, with you, the sensibility of our globe, pp. 103 and 104, I do not see how the earth is the basis of all sensible phenomena, and still less, how it can be the point on which all the virtues are manifested which have to be manifested in time.

2nd. You say, p. 105, "We live habitually in the laws of this second class, since we daily receive thoughts which can only come from those who compose it and inhabit it."

This, no doubt, is quite clear. "But," you continue, "as we are almost always passive in these communications, and all worship implies activity, we must presume that this second class presents to our study objects more physical, more urgent, more positive, and that it therefore requires more vigilance and a better directed care than those objects which occupy most men." But you nowhere say, my dear brother, in what this worship, this carefulness, consist — how far it is legitimate, &c.

As your aim assuredly was to instruct your readers, you will allow me to ask what you mean by this care and this worship, and in what they both consist?

3rd. At foot of p. 126 there is a fine passage, in which you say, "They taught that there was not a single creature in the universe which was not an image of the divine virtues; that wisdom had multiplied her images around man, to the intent that, when he presented them to her, she might, on seeing them, give out a fresh unction from herself, and thus transmit to man all the help he needed; and, the original uniting herself to the copy, man might possess both."

A word or two of explanation would make this passage still more beautiful, and especially more instructive. What must man do, that, at the sight of the copy, Wisdom should give forth a new unction, and, the original uniting with the copy, man may possess both? For instance, what must man do, on seeing the material light and flame, to obtain and possess the virtues which were their originals?

You say, at the bottom of p. 167, "Without the vitiation or feebleness of our will, we should be separated only in appearance from all those beings, those good agents, whose beneficence has been consecrated in the traditions of people; and we should be near them in reality"! To judge from this passage, it is not only a corrupt will, but especially a feeble and coward will, which prevents us from enjoying the manifestations of the virtues which emanate from the great Principle, and deprives us of the advantage of intercourse with them.

If you can, my dear brother, tell me what besides pure intentions must be the acts of will which you think necessary to dissipate the veil which hides from us the beneficent beings who are ordained by the great Principle to co-operate in the restoration of man? I know the importance of this question; and it is only after so many proofs of your love and confidence that I ask it.

In my next letter I will give you some details about Mr. Jung (Stilling), a most interesting man. I have just heard from him; he knows and values your works. . . . He had not yet received the 'Eclair.' . . . I have also heard from Divonne; he thanks you for the news of his friends in Paris. . . . He begs you to read attentively the 14th chapter of Isaiah, and let him know what you think of the 29th verse.

Adieu, &c. &c.

LETTER CX. — (*From S. M.*)

19th June, 1797.

THE friendship which unites us, dear brother, would be a powerful motive to take me to you, if the guiding light saw fit to sanction the journey; the philosophical reasons you desire me to consider cannot now be so peremptory as they might have been in times past. The knowledge which formerly might be transmitted in writing depended on instructions which sometimes rested on certain mysterious practices and ceremonies, the value of which was more a matter of opinion and habit than of reality, and sometimes rested, in fact, on occult practices and spiritual operations, the details of which it would have been dangerous to transmit to the vulgar, or to ignorant and ill-intentioned men. The subject which engages us, not resting on such bases, is not exposed to similar dangers. The only initiation which I preach and seek with all the ardour of my soul, is that by which we may enter into the heart of God, and make God's heart enter into us, there to form an indissoluble marriage, which will make us the friend, brother, and spouse of our divine Redeemer. There is no other mystery, to arrive at this holy initiation, than to go more and more down into the depths of our being, and not let go till we can bring forth the living vivifying root, because then all the fruit which we ought to bear, according to our kind, will be produced within us and without us, naturally; as we see is the case with our earthly trees, because they are adherent to their own roots, and incessantly draw in their sap. This is the language I have held to you in all my letters; and certainly, whenever I may be present with you, I shall never

be able to communicate to you any mystery more vast than this, and more suited to promote your advancement. And such is the advantage of this precious truth, that we may make it run from one end of the world to the other, and cause it to sound in every ear, without those who hear it being able to do anything with it but profit by it, or leave it alone; not, however, excluding the enlargements which might arise out of our interview and conversations, but with which you are already so abundantly provided by our correspondence, and still more by the minute treasures of our friend Böhme, that, in all conscience, I cannot think you are in want, and I shall think so still less for the future, if you will only work your capital wisely.

It is in this spirit, I shall answer you on the different points you wish me to clear up in my new undertakings. Most of these belong precisely to the initiations I passed through in my first school, and which I have long since left behind me, to attend to the only initiation which is truly after my own heart. If I spoke of those points in my early writings, it was in the ardour of youth, and from the empire which, through the daily habit of seeing them treated of and praised by my masters and companions, they had gained over me.

But now, less than ever, could I push any one forward in this way, seeing that I turn away from it more and more myself; besides, it would be utterly useless to the public, who, indeed, by writings, only, could not receive light sufficient, and who would have no guide besides. This sort of light ought to be for those who are called to make use of it by God's order, and for the manifestation of His glory; and when they are called thereto in this way, we need not

be troubled about their instruction; for they will then receive, without any difficulty or any obscurity, a thousandfold more notions, and those a thousandfold safer, than any which a mere amateur like me could give them on all these bases. To speak of them to others, above all, to the public, would be merely to stimulate an idle curiosity, and be working rather for the glory of the writer, than for the good of the reader. Now, if I have committed faults of this kind, in my writings, I should commit still more if I persisted in doing the same again. Hence my future writings will speak much of that central initiation, which, by means of our union with God, can teach us all we ought to know; and very little of the descriptive anatomy of those delicate points on which you desire me to direct my view, and to which we ought to pay no attention except so far as they are comprehended in our department and charge. This will not prevent me, my dear brother, in this very letter, saying all I can to you on all the points you enumerate to me in yours, so I shall proceed in order.

1st. *On the means of an immediate union of our wills with God.* — I will say that this union is a work which can be accomplished only by the firm and constant resolution of those who desire it; that there is no other means for this but the persevering use of a pure will, aided by the works and practice of every virtue, fertilized by prayer that divine grace may come to help our weakness, and lead us to the term of our regeneration. This will is the true property of man: God Himself seems to respect it, since, when He came to bring us the good tidings, the most He did was, through the angels, to wish us a good will; and we see that His property is, not to go farther than menaces and promises,

leaving it to man to make use of either, as he likes. Thus, you see, what I might say to the public, on this head, would infallibly receive no more credit than the divine word itself does.

2ndly. *On the sensibility of our globe.*— This is precisely one of the points I spoke of in the greenness of my youth, and which, for this reason, I would not undertake to push further, without first examining more deeply into it myself, and, above all, without orders. But, with the openings which our friend B. furnishes us on the contexture of universally particular nature, I think you may obtain some satisfaction on this subject, if you will take the trouble to read him with attention.

3rdly. *On worship, &c.*, p. 105. — I will say that the worship which concerns the laws of the class alluded to is really the ceremonial order intrusted by God to His great Elect, at the different epochs when He has manifested His wisdom and His succours upon the earth. It concerned those whom He chose for the purpose; the others received the fruits. It was the different spiritual and divine instructions, received by Enoch, Noah, Moses, Elijah, and as many others as were charged with general missions. As for the generality of men, they are, like ourselves, charged only with their own restoration; and this is enough to occupy us: let us begin by being faithful in small things; it is for God, afterwards, to know whether He will think proper to trust us with great things.

4thly. *On the union of the original with the copy.* — I will say that in spiritual generations of every kind, this effect ought to appear natural to you, and quite possible, for images, being related to their originals, must always

tend towards them. This is the route which all theurgic operations take, in which are employed the names of spirits, their signs, characters, and everything which, being derivable from them, may have relationship with them: this was the course of the Levitical sacrifices; this is the way, above all, of the law of our central and divine initiation, by which, on our presenting to God, as pure as we can, the soul which He gave us, and which is His image, we must attract the original to ourselves, and form the sublimest union, beyond any ever made, by any theurgy or any mysterious ceremony of other initiations. As to your question on the aspect of flame, or elementary light, how to attain the virtues which are its originals, you must see that all this is purely theurgical, and of that theurgy which makes use of elementary nature, and as such, I believe it to be useless, and foreign to our true theurgy, where no flame is needed but our desire; no light but that of our purity. This, however, does not interdict the profound knowledge which you may draw from Böhme on fire and its correspondences: you will find enough to repay you: the most active acquisitions, in this way, rise in spiritual operations on the elements; and on this subject I have no more to add.

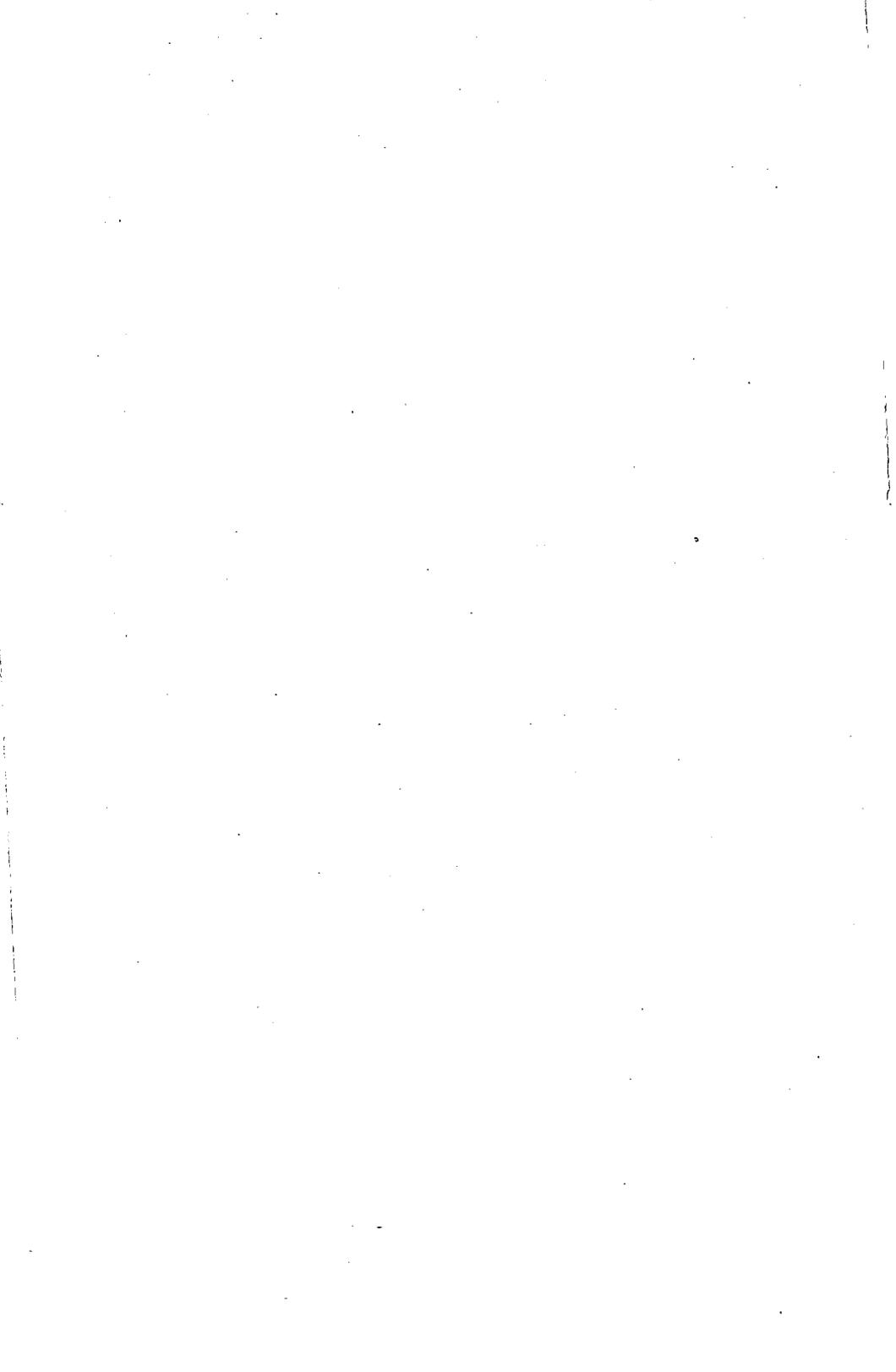
5thly. *On the vitiation or feebleness of our will.* — You attach more importance to this passage than I do. It is answered completely in No. 1, above; for if a constant, pure, and strong will, must, with God's favour, obtain all things, the contrary will must deprive us of all things. So I cannot, in any other way, indicate what acts of the will are necessary to remove the veil. It is nothing else than, that, in the exercise of our will, we may learn to perfect and give virtuality to our will; which may be said of all our

faculties, as is to be seen every day in what relates merely to our arts, our vulgar sciences, and even our agreeable accomplishments.

. . . . I have read the passage in Isaiah xiv. 29, pointed out by D. It contains a fundamental truth, verified in every epoch where divine justice has been manifested by the hand of nations employed for her vengeance: this truth is now, and will still be verified in our revolution, as it will always be in similar events; for this reason it would be a mistake to apply it to any particular circumstance, seeing it embraces all.

Adieu, &c.

The five remaining Letters, dated from July to Nov. 1797, are only fragmentary and of inferior interest, and therefore omitted.



APPENDIX.



For the information of the reader, who, after the perusal of the preceding work, may desire to investigate the subject of THEOSOPHY, — into which, as it appears, Saint-Martin, after passing through all other philosophical and theological studies, mystical and phenomenal, of his day, finally settled down; it having been apprehended by him to contain the true science of God and Nature, the science of Man, the science of Christ, of the Gospel, of salvation, and therefore the *science of all sciences*, — in order we say, to enable the reader to investigate the subject fundamentally, and that without difficulty of research for the proper books and authors for such end, we here annex the following particulars on that head, being extracted from the several publications named in connection therewith, and with the concurrence of the author, inserted in this place.

I. From 'Notes and Queries,' Feb. 7th, 1863.

THEOSOPHY. — LIBRARIES where deposited, "MEMORIAL of WILLIAM LAW, JACOB BÖHME, J. G. GICHTEL, D. A. FREHER, FRANCIS LEE, AND OTHER THEOSOPHERS." — The following is a list of the LIBRARIES throughout Great Britain and her dependencies, the United States of America, &c., where have been deposited for reference, copies of the 'Notes and Materials for a Memorial of William Law' and of the 'Introduction to Theosophy.' [See 'N. and Q.,' 20th April, 1861, p. 306; 30th May, 1857, p. 421; 21st March, 1857, p. 225; 17th May, 1856, p. 395; 10th Sept. 1853, p. 248, &c.]

The object of these publications, and of their distribution as here stated, is to induce and promote in a general manner, the study of pure *metaphysical science*, (commencing at its root and ground in Deity, thence through all those principles of Nature, eternal and temporal, of mind, spirit, and body, which redevelop and concentre themselves, in the form, constitution, and support of man, as such), — with a view to render it subservient to its true end and design, namely the *radical purification of theology throughout the earth*, and the final resolution of it into a fixed, progressive science, and art in its kind, as contemplated and provided for by Christianity. The *art* consisting in a knowledge and application of the mode and *horticultural* means of

awakening, training, and exalting into sublime maturity of development and predominance, the moral principle of man, with its latent embryo life of *divine intellect* and *force*, termed theologically the "seed" of the Word, the Spirit, the holy spiritual "body and blood," or *nature* of the glorified *second Adam* (John vii. 39); — involving, of course, a correlative reduction and translocation of the animal and diabolic principles of the mind, or life, with their respective qualifications, spirits and lights, into their due place, order and mutual subserviency.

It is surely needless to expatiate upon the beneficial effects of such a renovation of theological philosophy, as here proposed, and now rendered feasible of accomplishment, through the pioneership and instrumentality of these publications. They may be said, in sum, to comprise everything that the human nature requires for its happiness, and to constitute the highest results of the perfect application of Christian vital force and truth.

For the guidance of such as may desire to enter upon the study of pure metaphysical science, and of the philosophy of the Christian religion in particular, the following-named treatises, in the order set down, are here incidentally named for that end: — (1.) *Introduction to Theosophy*, (2.) *Law's Appeal*, (3.) *Law's Spirit of Prayer*, (4.) *Law's Way to Divine Knowledge*, (5.) *Law's Spirit of Love*, and (6.) *Letters*, (7.) *Memorial of Law*, with its references. The treatises numbered 2, 3, 4, 5, 6, (which are now scarce to be met with), were intended, by re-publication, to constitute Vols. 2 and 3 of the 'Introduction to Theosophy,' their titles or divisional headings having been first rearranged for that object, after the manner of the divisions of Vol. 1; but this design remains yet to be carried out, as likewise the editorship and publication of the remaining volumes of the proposed series, by some future qualified and noble-minded philanthropist.

In the following LIST OF LIBRARIES,* the titles of the institutes, as Literary, Scientific, Mechanics', Society, etc., though abbreviated, will be easily apprehensible. Where a * is found placed before the name of an institute, it is to signify that the copy of 'Law's Memorial' in that library, has been *corrected throughout* with the pen; and where a †, that there the copy is likewise fully corrected with the pen, but somewhat *variedly*. Where no * or † appears, it is to signify that the copies in such libraries are uncorrected, and that they *require correction* with the pen, after some fully corrected copy, as designated. And

* The selection of the British Libraries, in the absence of exact knowledge concerning their suitability, has been made from the Government Census Report on Education of 1854, and from the List of Institutions in union with the Society of Arts.

where no name of institute is inserted, information is desired of some suitable popular Library in such town, where copies of the works may be also deposited:—

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Of Great Britain. A. Aberdeen. *Mech. In.; †Univ. Coll.; R. C. Coll., Blairs. — Alnwick. M. I. — Andover. Cler. Read. Soc. — Asaph. R. C. Coll. — Aylesbury. M. I. — B. Barnstaple. *L. I. — Bath. *Com. L. I. — Basingstoke. M. I. — Barnsley. M. I. Soc. — Banbury. M. I. — Barnard Castle. M. I. Soc. — Bedford. L. I. — †St. Bee's Coll. — Birmingham. †Mid. Inst.; Queen's Coll. (uncorr.); *Friends' Read. Soc.; Dissent. Coll., Moseley; R. C. Coll., Oscott. — Birkenhead. †Aidan's Coll. — Blackburn. M. I. — Boston. Athen. — Bolton. M. I. — Brighton. *Y. Men's C. A. — Bradford. M. I.; Airedale Coll., Undercliffe — Bristol. City Lib. (2 cops.); Baptist Coll. — Brecon. Ind. Coll. — Burnley. †M. I. — Bury Athen. — Burton L. Soc. — C. Cambridge. *Free Lib.; all 17 Colls. Libs. (†Eman.); †Univ. Lib., 2 cops. (1 uncorr.) — Canterbury. L. S. In.; †August. Coll. — Carmarthen. Lit. Inst.; Presb. Coll. — Cardiff. *Free Library. — Chatham. *M. I. — Chester. *M. I. — Cheltenham. . . . — Chelmsford M. I. — Chichester. M. I.; †Ep. Theo. Coll. — Cheshunt. Theo. Coll. — Chesterfield. R. C. Coll. — Colchester. L. I. — Coventry. †M. I. — Colne. M. I. — †Cuddesdon. Ep. Coll. — D. Darlington. *M. I. — Derby. *M. I. — Devonport. M. I. — Dover. Museum Lib. — Dorchester. Dorset Co. Lib. — Dundee. Brechin M. I. — Dumfries. *M. I. — Durham. †The 3 Univ. Colls.; R. C. Coll., Ushaw. — E. Edinburgh. †Advoc. Lib.; †Univ. Coll.; †Free Church Coll.; *Mech. Sub. Lib.; Cong. Theo. Hall. — Ely. M. I. — Exeter. †Dev. and E. Lib.; E. Lit. Soc. — F. Faversham. F. Inst. — Falmouth. Pub. Lib. — Fife. †And. Coll. — Frome. Lit. I. — G. Glasgow. *Athen.; *M. I.; †Univ. Coll.; †Free Church Coll.; †Ev. Un. Theo. Acad.; Anderson Un. Lib.; Bap. Coll. — Gloucester. *Lit. Ass. — Greenwich. Usef. K. Soc. — Guildford. Inst. — Guernsey. M. I. — H. Halifax. *M. I. Soc. — Hastings. M. I. — Harrogate. M. L. I. — Haverfordwest. L. Inst. — Hereford. Lit. Soc. — Hertford. Free Pub. Lib. — Hexham. M. I. — Hitchin. M. I. — Hinckley. R. C. Priory. — Huddersfield. *M. I. — Hull. *M. I.; †Albion St. Lib. — Huntingdon.

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Ireland. Dublin. †Trin. Coll.; *Roy. Dub. Soc. — [Libraries of Cork, Belfast, Waterford, Galway, Sligo, Limerick, etc., Copies yet to be sent to them.]

R. C. Colleges. Univ. St. Patrick; Maynooth Coll.; Carlow Coll.; Drumcondra Miss. Coll.; Stillorgan Coll.; Castlenock Eccles. Sem.; Tuam Coll.; Armagh Coll.; Thurles Coll.; Clane Coll.; Kildare; Esker Coll., Atheny, Galway; Kynan's Coll., Kilkenny.

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The Cape. †Cape Town Lib. — †Graham's Town Lib. Natal. Piet-ermaritzburgh. * . . . Lib.

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There are about twenty copies left of the 'Memorial,' for further distribution to suitable institutions, as above intimated.

Communications respecting the publications in question, or proposals to join in the expense of publishing the remaining volumes of the 'Introduction to Theosophy,' may be addressed to the *Editor of Law's Memorial*, (care of) No. 24, Ludgate-street, London.

II. From 'Notes and Queries,' May 9th, 1863.

THEOSOPIY. — 'A COURSE OF THEOSOPIY, SCIENTIFIC AND PRACTICAL.' — The following statement may be deemed a sufficient reply to the observations and inquiries of W. W. T., p. 305 *suprà*, — whose important quotation from LAW, would, I take occasion to say, have presented itself with even greater force to the general reader, had a re-translation from *Le Comte Divonne's* admirable rendering of the work* in French, been given instead of the original itself. Law often writes, as presuming the mind of his reader, to be as lofty in contemplation, and as eagle-eyed in sagacity of perception, as his own, in the domain of metaphysics; whereas, the genius of the French language, exacts on all occasions, the utmost precision and completeness of expression of the writer's meaning. — The difficulty referred to by W. W. T. in apprehending the sense of Böhme in the treatises specified, is common to all mere English readers of his works; to whom it is almost impossible to attain unassisted, to a right understanding thereof. Hence his most eminent students in this country, if previously unacquainted with the German language, have expressly learned it in order to read him in the original.

There is this further remark to be made, in respect to the difficulty of Böhme's phraseology, that at the time he wrote, the forces and laws of nature, as now developed and illustrated by electricity, chemistry, and other branches of natural philosophy, as by astronomic

* *La Voie de la Science Divine, ou Développement des Principes et des Bases fondamentales de cette Science*. 8vo., Paris, 1805.

science, were then unknown to the world. Hence, in his original declarations of these forces, in his demonstrations of the various mysteries of orthodox theology and philosophy; and in the further elucidation of them by LAW with the same object (in his *Way to Divine Knowledge* and *Spirit of Love*), the terms made use of by both, though just and appropriate in themselves, will appear antiquated, alchemic, mystical, or without meaning, to the reader who is conversant only with modern philosophy and its technical nomenclature. * * * From which declarations of Böhme, (penned down by him from a *clairvoyant* apprehension in the divine light, of eternity and time, and their mutual co-workings in the things of this world), it was, that the laws and forces of material nature, with the doctrine of body, and the entire mystery of grace as of nature, became, one or the other subject, understood respectively by Newton,* Law,† Hahnemann,‡ and other original philosophers, who have effected any radical purification of physiological or metaphysical science in the world. — And, which writings remain yet the rich unworked mine, whence to draw out, and (with the aid of subsequent practical discoveries) to prepare by art, the *panacea* for *all* the disorders and misery of human life and knowledge.

A further remark may be also made, touching other difficulties of Böhme, which is this, — that he, Böhme, when about fundamentally to treat of a large and universal subject, lays down his ground of the Supernatural Wisdom (wherein the matter has necessarily its first being), according to the nature and constitution of the subject he is about to elucidate, be it of time or eternity. His descriptions therefore of the Divine Wisdom in his works (compare, *e.g.*, the 'Great Six Points,' the 'Heavenly and Earthly Mystery,' the 'Divine Contemplation' pieces, etc.), will be found to vary; and will therefore cause the greatest trouble to the student to apprehend as in harmony with each other, unless this particular circumstance be borne in mind by him. — To return.

A new translation of Böhme's writings complete, is then absolutely required for mere English readers. And, what is further wanted (as intimated by W. W. T.), is a series of publications in elucidation of theosophical science and practice, by its acknowledged masters and disciples, down to the present day.

This, as will be seen on reference, was the purport of the continuous volumes of the *Introduction to Theosophy*, which might

* *Memorial of Law*, p. 46.

† *Ibid.*, pp. 404-420. To whose 'Appeal' is to be traced back the source of the modern science of electricity.

‡ *Ibid.*, pp. 555, 6.

retain the same title, or it might be this, — ‘A Course of Theosophy, Scientific and Practical,’ or ‘A Course of Theosophy and Anthroposophy.’ The publications relating to this subject, are for the most part, to be met with in the German language; which would therefore require translation.

With respect to *translations*, whether of the original works of Böhme, or of his intellectual students or practical disciples, it is to be observed, that they can only be properly made, by such as are in some true degree conversant with his philosophy, and with the critical elucidations of it by *Freher*. As a model for study by the translator, in regard to *simplicity of style* and *retrenchment of superfluous matter*, I would mention the French translation of Böhme’s *Three Principles*, Paris, 1802, and his *Aurora*, Paris, 1800, made by Saint-Martin; whose preface to these two books, would alone almost serve, both as a general and a philological preface to the publication in English of such new translation. — Böhme’s writings would then (so far as such recondite psychic philosophy would admit of it), be easy to understand and agreeable to peruse, by the qualified English student.

The following is the order, in which a series of treatises and publications should be presented, as a ‘*Course of Theosophy, Scientific and Practical*’: —

Vols. II. and III., to consist of the remainder of *Law’s Writings*, as named in the last article. [NOTE. — Each of these respective sets, or authors, should be available to the public as a distinct publication, though thus serially associated together.]

Vols. IV. — XIII. *Jacob Böhme’s Works*. To be newly translated, from the best German edition, in 9 vols. 12mo., 1730. [NOTE. — This German edition, may also be taken as an exact model for the entire series of volumes of the proposed publication, in regard to size of type (stout Long Primer, as vol. I. of *Introd. to Theos.*, but *new*) — headings, space of matter, and number of lines on each page, jet ink, and every other particular; except, that the ‘Summary’ at the head of each chapter should be (as in the English Bibles) in italic type, and the margins of the pages half as wide again, which the 12mo. paper would permit. The symbolic illustrations to be also given.] — These 9 vols. of J. B.’s works should be almost a fac-simile of the German copy, so far as the translation would allow, but without the obsolete matter, as referred to by St. Martin. — The special titles, with a summary description of the contents, of the several treatises composing Böhme’s Works, may be seen in the ‘Guide’ pamphlet, in ‘*Law’s Memorial*.’

Vols. XIV. — XVIII. *Theosophia Practica*, by J. G. Gichtel, 7

vols. 3rd ed., Leyden, 1722. This work, which is in German, requires suitable translation. The first six vols. (*Letters*, pp. 3856) to occupy three vols., and the seventh vol. (*Life*, pp. 470, with *Index*, pp. 342), to form another vol.

Vols. XIX. — XLI. *Freher's Works*. All in MS. in English. These described fully in *Memorial of Law*, pp. 679-88, and pp. 258-492. The elaborate and beautiful illustrations of these works might be reproduced by photography, so as to be insertable in this publication. [The *Elucidations of J. B.*, with *Hieroglyphica*, would occupy 8 vols. (To print from my copy.) — *Sixteen Conferences*, 8 vols. (To follow the copy in *Brit. Museum, Add. MSS. 5775-83.*) — *Five Conferences*, with Plate, 2 vols. (To follow B. M. copy, 5780.) — *Microcosmos*, and *Three Tables*, 1 vol. (Compare German copies, B. M. 5788, with my English copies.) — *Epistles*, 1 vol. (To follow my copy.) *Anti-Universalists*, in German (to be translated), 1 vol. — *Good and Evil*, in German (to be translated), 2 vols. (These two last works are only in my possession.) — *Paradoxa*, 1 vol. To follow B. M. copy, 5789.]

Vol. XLII. To contain translated extracts from Saint-Martin's last two French works, *Esprit des Choses*, and *Ministère de l'Homme-Esprit*. — Also a translation of *Correspondence Inédite de St. Martin et Baron Kirchberger* (1792 to 1797.) Dentu, Paris, 1862.* With also a reference to *La Voie de la Science Divine*, Paris, 1805.

Vols. XLIII. — —. To contain translations of *Franz Baader's Works*, in German, edited by Dr. F. Hoffmann, Dr. J. Hamburger, etc., in 16 vols., 8vo. Leipzig, 1850-60; such of them as relate to Böhme's Theosophy, and its elucidations in the science (and I may add, the religious element) of the present day.

Vols. L. — —. Dr. Hamburger's *Compendium of Jakob Böhme's Philosophy*, 8vo., Munich, 1844, in German. To be translated by a precise hand, omitting the author's inexperienced opinions on Gichtel, in the preface.

Vols. — —. Query, Molitor's *Philosophy of History*, in German, in several vols., so much of it as relates to the *Cabala*, as involved in Theosophy? — With other suitable works that may be hereafter discovered. Amongst the number of which, may just be referred to, *certain private publications* of the MSS. of Ueberfeldt, the faithful friend and companion, and directing editor of the *Life of Gichtel*.

[NOTE. — Intimately associated with theosophy as herein set forth, should be the study of the laws and phenomena of "Animal Magnetism"—the astral, mundane nature-intellect magic, as estab-

* Now accomplished by the present publication.

lished hitherto. The object being, to give the external art of manipulation and production of states, into the hands of true theosophists, or *divine magi*; whose interior life and Will, pregnant with divine virtue, as a ray or radius from the centre of the heart of God, in the glorified humanity of Christ, might, upon duly prepared magnetic subjects, effect stupendous and *permanent* results (Mark xvi. 17, 18; John xiv. 12). Not that the 'magus' can do anything of himself, but as a *medium*, and a recondite *artist* with the divine 'tincture.' — Also, might be thus commenced, a system of progressive discovery in theosophic science and magical art, for the moral, and the physical, and the intellectual sublimation of the human nature on the earth. Some of the works that may be named in reference to this subject, are Ennemoser's *History of Magic*, 2 vols.; Newnham, on *Human Magnetism*, 1845; Townshend's *Facts of Mesmerism*, 1844; also some of the *Letters* in the 3rd vol. of Jung Stilling's *Memoirs*; Deleuze's *Histoire Critique du Magnetisme Animale*; with other judicious treatises in German, French, and English. See *Guide*, p. xix. xx., Law's *Memorial*. — Our design being, simply, to cultivate all the innate powers of the human nature, in their true divine order, to the highest possible degree of perfection; the grand central power of the life, or soul of man, being a *seed* of the Divine Sophic life, light and potency; which is rooted and grounded in the very Divine nature, or substance itself. — The germinating or vegetation, and growth of this 'seed' or power, being all necessarily from the fire, light and virtue of the *divine* world or *nature*, in which it is set or rooted, of which world, Christ, when glorified, became and is now the *sun* or life — this is the Christian 'new birth' or 'regeneration.' And that which is thus *grown* or vegetated, is the new spirit and *body* of the soul of man, even man's eternal heavenly body or nature: by which he can do all things, as the medium and agent of God. This process of the 'new birth' should then be now in vigorous action. The faith and desire, or in other words the Will of man in its working, being *wholly* withdrawn from the goods and ills, and spirit of the present world, and (by mortification and self-denial, or the cross), from the love of the flesh and self-seeking; and on the other hand, being *wholly* given up to the spirit of heaven, and the practices of divine virtue — this is the true way to cultivate the 'seed' or moral vegetation, even to a *mighty energy* of power, in this present life. — Further, such a *fixed* 'conversion of the will,' faith and desire, as is here denoted, (N. B.) is possible to be effected by *art*, and that instantaneously, in right conditioned magnetic subjects. Happy they, who being susceptible, have for their friend and manipulator, a true regenerate and theosophic 'magus.']

With these particulars, and the previous communications from correspondents, the pages of N. & Q. will, I apprehend, now contain a direct clue to the investigation of the whole subject of Theosophy, reduced to its purest form and most practical character. — There yet remains, however, as the *cipher* to the whole, to give a sketch of *the entire mystery of nature and grace*, or the *logical* connection of all that ever was, is, and shall be, — grounded in the Divine Essence, proceeding through all creations of eternity and time, and terminating again in Deity,* with all creaturely wills and natures re-balanced again at last, in their actual developed multiplicity, as in their first potential unity. And showing the end and design of all — to be WORTHY indeed of A GOD and a FATHER, who is *mere goodness and loving-kindness, pure light or understanding, and all-power.*

CHRIST^R WALTON.

III. — *From 'Notes and Queries,' June 28th, 1856; being originally from the 'Memorial of Law.'*

THEOSOPHY. — THE WORKS OF JACOB BÖHME, according to the best German edition, 9 vols. 12mo. 1730, are severally intitled, in Latin, as follows. — The elucidations upon each are brought down to the present day.

[The Emblem at the head of Böhme's Works is an Angel passing through the air, blowing a Trumpet, out of which is sounding these words: — *To all Christians, Jews, Turks, and Heathens, to All the Nations of the earth, — This Trumpet sounds for the Last Time.*]

1. *Aurora*, or, The Dawning of the Eternal Day. *An unfinished piece*, of the childhood of the author's illumination. [Wherein he describes — as a stammering, timid, unlettered child, the opening panorama of the divine wisdom, set before his internal vision. He narrates the circumstances and ground of the angelical creation; the fall of the chief of the three hierarchies thereof, and the direful effects which ensued thereupon, in eternal Nature (by the *unbalancing* of its *seven* equipoised powers or *forces*); and the thereupon creation of this material, temporal system (out of the *condensed, compacted, dark, fiery, fluidic, lava materiality and galvanic powers* of the spiritual, angelical world, good as well as bad), as the first act of the curative process of the *thus originated evil* in Nature. The narrative was broken off, by violence, before the author came to the creation of Man. — This piece should *not* be perused till the reader be

* As summarily signified in the Annotation on the back of the title-page of the 'Memorial of Law'; to be developed and elucidated in subsequent articles of 'Notes and Queries,' or other publications.

pretty conversant with J. B.'s other works; as herein his descriptions of the *seven spirits*, by reason of his at the time non-apprehension of the origin of the fourth property, *the fire*, differ from, and are relatively inferior to, those contained in the subsequent treatises, where that *point* had become recognised in his understanding. Which fourth property of *shining fire*, is the opening of the *life* of the *supernatural* liberty, abyssal nothing, or free, magic Eye, — in Nature; that is, of the pure Deity in nature, constituting the *divine nature*.] A. D. 1612.

2. *De Tribus Principiis, cum Appendice.* Of the Three Principles or Worlds of Nature, with Appendix. Describing the Eternal Birth of Nature, in its Seven Properties, and Two Co-eternal Principles, with this Third Temporal Principle, and the Creation of All Things. Lastly of MAN, as the Crown and Comprehension, or Developed Central Divine *living* Idea of all, and therefore a true Lord and Prince over All. His Fall, with all the circumstances of it, and his Redemption, by virtue of the 'Mystery' and Process of Christ. With a concurrent evangelical application of the truths developed. A. D. 1618. — [Herein Man's creation is declared, from which it appears, that Man is the noblest being in the universe of God. That he is the primal centre, the immediate abode, habitation, organism, and personal medium of Deity, who, as the triune, incomprehensible, universal *power*, or Spirit of life — a mere goodness, light, and truth, has no form nor visibility but in Man — understand, the VIRGIN Man, as *created*, and as restored and glorified in Christ. (MAN! KNOW THYSELF.) — In this work Man (who was created as the instrument by which God would heal the *disordered, corrupted body* of Nature, and restore *all the lapsed creation*; for all must be replaced in its original balance and glory, as a true representation of the powers and virtues of the divine mind, spirit and body,) is circumstantially described, in his original creation, his fall, and his redemption, by the "*mystery of Christ*"; who, as a second Adam, or Man, came to heal and restore the first ruined Adam and his race, and to *qualify* them to effect all that, which the Deity (whose eternal counsel is unalterable) would have accomplished by him. — A knowledge of theosophic science, as of the experimental philosophy of *animal magnetism, mediumship, alchemy, etc.*, is, however, essential for a due apprehension of these deep mysteries of nature and magic.]

3. *De Triplici Vita Hominis.* Of the Threefold Life of Man, according to the Three Principles of Nature. That is, as the *generated* living Idea, or Supernatural Image of the *abyssal* tri-une Will-spirit of the Deity — the VIRGIN ΣΟΦΙΑ, incarnated in, and clothed with the Eternal and the Temporal Nature. — And from the relations of Man's

present state of grace and nature, setting forth his practical duties and obligations, in order to the regeneration, and attainment of the prerogatives of his glorious redemption in Christ. A. D. 1619.

4. *Psychologia Vera, cum Supplemento*. Forty Questions concerning the Soul of Man, Answered, with Supplement. — In the Answer to the First Question, is presented a Symbolic Diagram of the Wonder-Eye of the Divine Wisdom, the supernatural Abyss or Habitation of the Tri-une Deity; with the Central Generation therein (by the Father-Will of the Trinity of Deity), of Eternal Nature, with its Two co-eternal Principles of shining Fire (whose root is black Darkness with its constituent properties or powers), and lustrous Light, and this ex-generated third or mixed temporal Principle, understood therein. A. D. 1620. [Understand these two eternal principles of *positive* and *negative*, the *nay* and the *yea* of the out speaking tri-une Word of Life, the SUPREME ONE — that they *together* constitute Nature, or eternal Nature: not the dark world alone, which is termed the ground or root of nature, but both principles together, in *perfect, indissoluble union*. — By the fall of angels (through the perverse, proud, self-willed, independent, *inexperienced*, rebellious misuse of their free, uncontrollable Will; being unduly elevated by the sudden perception of their own wonderful beauty, power, and glory) — who had their life and being, or *qualification* in this eternal, or divine nature, — it came to be *discovered* or experienced, how the *majestic visibility*, body, or 'glory of God,' or 'kingdom of heaven,' has this darkness as its basis or ground, and how the *dissevered* life of this dark fiery principle *in itself*, is a life of the most horrible enmity, wrathfulness, anguish, falsehood, and misery. And hence arose the Scripture and theological term, *God's wrath*, or the *wrath of God* — signifying, not that the will-spirit of the Deity is wrathful, or capable of wrath, for he is the *one only good*, pure, and lovely, the *essential* unchangeable love; but that in bringing forth his ineffable, intellectual, will-spirit or life of all satisfaction and delight, into a perceptible essence or nature, a something sensible to itself, by *desire*, — this desire, as such, must be the *very opposite*, or contrary spirit to his own Being of gentleness, peace, delight, holiness, happiness; and by overcoming or *possessing* which, his real goodness, holiness, light, and truth become manifest or sensibly operative in a triumphing, glorious life. This *twofold life* is then Nature, eternal Nature, the "divine nature," in which all immortal beings are created to live, and enjoy the divine happiness. Though alas! how many will *frustrate* the divine intention, and *render ineffectual* the divine paternal love, help, and pity toward them in the incarnation, sufferings, and death of Christ; and so fall into the dark, fiery centre, the self-contractive generation, or

root of Nature — the *eternal dying* of the divine liberty, the *life* of desire, wrath, and *all misery*, as the *want* of all good and satisfaction.]

5. *De Incarnatione Verbi, Partes tres.* — Part First. Of the Incarnation of Jesus Christ the Son of God. That is, Concerning the Virgin Mary, what she was from the Original, and what kind of Mother she came to be in the *Blessing* and Conception of her Son, Jesus Christ; and how the Eternal Word is become Man. — Part Second. Of the Suffering, Dying, Death, Resurrection, Ascension, and Glorification of Christ, as the first and second Adam. And why we must all *follow him* in the same Process, and Way, thus opened for us, back to the Throne of God. — Part Third. Of the Tree of the Christian Faith; showing the whole Christian Doctrine of Faith and Practice. Wholly brought forth out of the Supernatural Centre, through the Three Principles. A.D. 1620.

6. *Sex Puncta Theosophica.* Containing a Description of the Life of the Supernatural Wisdom and Abyss of Deity, and of that of the Three Principles of Nature, also of each Principle as in itself. Shewing how Men should seek, find, and know the Ground of Nature. — 7. *Sex Puncta Mystica.* Clearing up certain deep Points involved and not resolved in the foregoing Dissertations. — 8. *Mysterium Pansophicum.* A further diversified deep Consideration concerning the Heavenly and Earthly Mystery of Nature, and of the full working and fruition of the life of the Latter. A.D. 1620.

9. *De Signatura Rerum.* Shewing the Significations, Virtue, and Qualification of the respective Shapes and Forms of life of the Creation. And what the Beginning, Ruin, and Cure of Everything is, Spiritual and Physiological. [The Ground of Alchemy, Physiognomy, Phrenology, Homœopathy, &c., &c. — The Language of Nature, or Vocabulary of the Divine Wisdom, apprehensible of her regenerate, clairvoyant *children*. A book of the sublimest science and angelical melody; and key to the regeneration of the medical art.] A.D. 1621.

Christosophia. The Way to Christ and Divine Wisdom. *Pars prima.* — 10. *De Regeneratione.* Of the Grounds and Reasons of Regeneration, being an Introduction to the Gospel Religion. — 11. *De Pœnitentia vera.* A Practical Entrance upon the Way of the Regeneration, or new Birth; or, 'Of True Repentance.' — 12. *De Æquanimitate.* Of True Resignation, and Advancement in the Regenerate Life. Or, of continual Dying to Self, and demersing the Will and Desire wholly into the Meekness, Humility, and Love of the Supernatural, Divine Element. — 13. *De Tentatione, et 4 Complexionibus.* Of the Ground and Nature of Temptation; whence it arises, and how to Overcome in the Conflict. [The first three Tracts

composed the only book the author published in print: all the rest of his writings being left by him in the hands of his friends, in MS.] A.D. 1622.

14. *Libri Apologetici duo, contra Balth. Tilken*. Two Apologies. — The first, in Defence and Elucidation of the *Aurora*. The second, concerning Predestination; and of the Person of Christ, and the Virgin Mary, as treated of in the before-named *Book of the Incarnation*. A.D. 1621, 23. — 15. *Anti Stiefelius, libri duo*. (1.) Considerations of E. S.'s book, concerning the Threefold State of Man, and the New Birth; also of the Last Zion, or New Jerusalem, &c. (2.) Concerning the Errors of the Sects of E. S. and Ezech. Meths relating to Christian Perfection. A.D. 1621, 22. — 16. *Apologia contra G. Richter, cum libello Apologetico ad Senatum Gærlicensem*. The Author's Defence of his printed Book of *The Way to Christ*, and his *Aurora*, against the Libellous Censures of the Primate, G. R. A.D. 1624.

17. *De Electione Gratix, cum Appendice de Pœnitentia*. Being a Fundamental Demonstration of the Scripture Doctrine of Election, or Predestination. With Appendix, showing the Way to attain to the clear Vision and Knowledge of Divine Mysteries. A.D. 1623. [Grounded in the deepest Supernatural, Abyssal Centre — the instinct, constitution, or *scientz* of the Fountain Word and Creator of all things; and thence traced into, and through Nature. And showing the inevitableness of that which is evil, and that which is good.]

18. *Mysterium Magnum*; or, an Exposition of the First Book of Moses, called Genesis. In Three Parts. Wherein is treated of the Revelation of the Divine Word, through the Three Principles of Nature; and of the Original of the World and the Creation. Also, wherein the Kingdom of Nature, and the Kingdom of Grace, are explained. A.D. 1623. [Demonstrating the literal truth of the descriptions of the book of Genesis. But to apprehend such truth, a magic understanding is needful: one versed in theosophic science, and also in the modern experimentalism of *animal magnetism, clairvoyance, spiritism, mediumship*, &c. That is, the incidents narrated being penned from a central *voyance* — of the two eternal principles and of that of time, therefore only the like regenerate, reinstated understanding can duly apprehend the true and full sense thereof.]

Christosophia. Pars secunda. 19. *Theosopia*. Of Divine Contemplation; how to attain unto Divine Clairvoyance and Understanding, or Wisdom. (Unfinished.) — 20. *De Vita Mentali*. Of the Supersensual, Superrationive or Divine Intellectual Life. [See *F. Lee's* enlargement of this piece in Vol. IV., large 4to., English ed. of *J. B.'s Works*; which is the most preferable.] — 21. *Colloquium Viatorum*. A Dialogue between a Regenerate Soul, and one in the Way

or Process, and Seeking the full birth of Divine Wisdom. — 22. *Epitome de Mystero Magno*. A Theosophic Summary of the Grounds and Process of the Regeneration. — 23. *Appendix. Suspiria Viatorum*. The Holy Prayer Book (containing Prayers of the *highest magnetical power*, and virtue.) Left unfinished. A.D. 1624.

24. *De Testamento Christi*. Of Baptism and the Supper. How they are to be understood, both according to the Old and New Testaments. Set forth from the true Theosophical Ground, through the Three Principles of the Divine Manifestation. A.D. 1624.

25. *Quæstiones Theosophicæ*. Being a Consideration of the Divine Revelation. That is, of God, Nature, and Creation, Heaven, Hell, and this World, together with all Creatures. Whence all things in Nature have their original, for what, and why, they are created. Especially of MAN, or *Adam* and *Christ*. Set forth in 177 Questions, with Answers to Thirteen of them. (*Unfinished*.) — 26. *Tabula Principiorum*. A Table or Consideration of the Deity, in Unity, Trinity, and Wisdom, and as manifested through the Three Principles of Nature; with the Explanation thereof. This Table accompanies the Author's Epistle 'of the True and False Light' of understanding, dated 11 Nov. 1623. — 27. *Tabulæ Principiorum*. Three Tables of the Divine Manifestation. Shewing how God is to be considered in his Supernatural Abyss, and as Manifested in and by Nature, with its Two Principles and Seven Properties, and further by this World. And then concerning MAN as an Image or Epitome of All Worlds, in his Creation, his Fall, and his Redemption in Christ. Being a Key to the whole of the Author's Revelations. — 28. *Clavis*. Or an Explanation of some Principal Points and Expressions in the Author's Writings. [In the German edition, there is an *additional Clavis*, which has not yet been rendered into English.] A.D. 1624.

29. *Epistolæ Theosophicæ*. Being a Collection of the Author's Letters, wrote during the last Six Years of his Life, wherein he composed all his Theosophical Treatises, except the *Aurora*. [These Epistles to be perused in the first place, as an introduction to his writings.] C. W.

☞ For further articles on Theosophian topics, see future numbers of 'Notes and Queries.'

FINIS.