

Of Errors and Truth

Or, Men recalled to the Universal Principle of Science

Louis Claude de Saint-Martin



A book in which, by pointing out to the observers the uncertainty of their research, and their continuing misconceptions, indicates the road they would have had to follow, to acquire the physical evidence on the origin of good and evil, on man, on the physical nature, the immaterial nature, and sacred nature, on the basis of government policies, on Sovereign authority, on civil and criminal justice, on the sciences, languages, and the arts.

Volume 1, Chapters 1 - 4 and Volume 2, Chapters 5 – 7

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Foreword

The work which I offer to men is not a collection of conjectures; it is not a system I present to them, but I think I can make them a more useful gift. It is not, however, the very science I am bringing to them: I know too well that it is not man that man must expect: it is only a ray of their own torch that I revive Before them, that he may enlighten them upon the false ideas which they have been given of the Truth, as well as on the weak and dangerous weapons which unsafe hands have employed to defend it.

I was deeply affected, I admit, glancing about the current state of science; I have seen how mischievous it has been to disfigure it, I have seen the hideous veil with which it has been covered, and for the interest of my fellow-creatures, I thought it my duty to snatch it. No doubt that for such an undertaking, it takes more to me that regular resources, but without explaining myself on those that I use, it suffices to say that they take the same kind of men they always have was known to some of them since the beginning of things, and they will never be completely removed from above the Earth, so that there will be thinking beings.

This is where I drew the evidence and the conviction of the truths whose research occupies the whole Universe. After this confession, if I were still accused of teaching an unknown doctrine, I could not at least be suspected of being the inventor of it, since, if it is connected with the nature of men, it not only does not come But it would have been impossible for me to establish any other.

And really, if the reader does not pronounce on the work, before he has seen the whole and the liaison, if he gives himself the time to feel the weight and the chain of principles that I expose him: he Will acknowledge that they are the true key of all the allegories and mysterious fables of all peoples, the primary source of all kinds of institutions, the very model of the laws which govern the universe and constitute all Beings; That is to say, they serve as a basis for all that exists and all that takes place, either in man, by the hand of man, or outside man and independently of his will ;And that consequently, out of these principles, there can be no true Science.

Hence he will know more easily still, why we see among men a universal variety of dogmas and systems; Why are we to perceive that innumerable multitude of philosophical, political, and religious sects, each of which is as little in accord with itself as with all other sects; Why, notwithstanding the efforts which the chiefs of these different sects make every day to form a stable doctrine on the most important points, and in order to reconcile particular opinions, they can never succeed in doing so; Why, not offering nothing to their disciples, not only do they not persuade them, but they even expose them to distrusting all knowledge, only to have known of them imaginary or vicious; Why the Teachers and observers continually show that they have neither the rule nor the proof of truth; The reader will conclude, I say,

that if the principles of which I speak are the sole foundation of all truth, it is because they have forgotten that all these errors devour the Earth, Have generally been misunderstood, since ignorance and uncertainty are universal.

Such are the objects upon which the man who seeks to know may find here ideas of health and conformity to the nature of the germ which he carries within himself. However, although the Light is made for all eyes, it is even more certain that all eyes are not made to see it in its brightness. It is for this reason that the small number of the men, who are the repositories of the truths which I announce, is devoted to prudence and discretion by the most formal engagements.

I have therefore promised myself to employ a great deal of reserve in this writing, and often to enclose myself in it with a veil which the least ordinary eyes cannot always pierce, especially as I sometimes speak of it Anything but what I seem to be dealing with.

For the same reason, although I have collected a considerable number of different subjects under the same point of view, I have scarcely shown the sketch of the vast picture I could offer; Nevertheless, I say enough to make one think of the greatest number, without excepting those who make science of it, enjoy the highest celebrity. But having as its object only the good of man in general, and above all, not wishing to cause discord among individuals, I do not directly attack either of the received dogmas or any of the established political institutions; And even in my remarks on the sciences and on the different systems, I have forbidden all that could have the least connection with too particular objects.

Moreover, I thought I should not use any quotation, because, firstly, I do not frequent the Libraries, and the books I consult Do not find; In the second place, because truths which would rest only on testimonies would no longer be truths. It is fitting, I think, to set out here the order and the plan of this work. We shall first see some observations on good and evil, why modern systems have confounded one and the other, and have been forced thereby to deny their differences. A quick glance at man, will fully explain this difficulty, and learn why he is still in the deepest ignorance, not only of his surroundings but also of his true nature. The distinctions which lie between his faculties will be confirmed by those which we shall even point out between the faculties of the lower beings; by which we shall prove the universality of a double law in all that is subject to time. The necessity of a third temporal law will be much more clearly proved by showing that the double law is absolutely in its dependence.

The mistakes which have been made on all these objects will clearly reveal the cause of the obscurity, variety, and uncertainty which appear in all the works of men, as well as in all institutions, both civil and sacred, To which they are chained; What will be the true source of the sovereign Power among them, and

that of all the rights which constitute their different establishments. We shall make the same applications on the principles received in the higher sciences, and principally in mathematics, where the origin and the true cause of errors will appear with evidence.

Finally, we shall remind man of his natural attributes, which distinguish him best from other beings, and which is most calculated to bring him closer to all the knowledge which suits his nature. All these objects are contained in seven divisions, which, though resting on the same basis, each offer a different subject. If some of them had difficulty in admitting the principles which I have just recalled to men, as their embarrassment would come only from the fact that they had followed their own meaning, and not that of the work, they ought not to expect of me, Other explanations, especially as they would not be clearer than the work itself.

On reading these reflections, it will be easily seen that I have paid little attention to form, and have neglected the advantages of diction; But if the reader is in good faith, it will be fitting that I have been too busy, for my subject did not need it.

Chapter 1

The Cause of Errors

It is a very distressing sight when one wishes to contemplate man, to see him at the same time tormented by the desire to know, not perceiving the reasons for anything, and yet having the audacity and temerity to want to give it asset. Instead of considering the darkness that surrounds it, and begin by probing its depth; he advances, not only as if it was safe to dissipate, but as if there were no barriers between science and he soon even striving to create a truth he dares To put in the place of that which he ought to respect in silence, and on which he now has no other right than to desire and await him.

And indeed, if he is absolutely separated from the Light, how can he alone light the torch which is to serve as his guide? How can he, by his own faculties, produce a Science that raises all his doubts? Are not these glimmers and appearances of reality which he believes to be discovered in the prestige of his imagination vanish at the simplest examination? And after having given birth to phantoms without life and without consistency, does he not find himself forced to replace them with new illusions, which soon after have the same fate, and leave him plunged into the most frightful uncertainties?

Happy, nevertheless, if his weakness were the sole cause of his misunderstandings! His situation would be much less deplorable, for, being unable by nature to find rest in the truth, the more painful the trials, the more it would serve to bring him back to the sole end for him. But his errors are still rooted in his disordered will; we see that, far from employing to his advantage the few forces which remain to him, he almost always directs them against the law of his Being. We see I say, that far from being retained by that obscurity which surrounds him, It is with his own hand that he puts the blindfold on his eyes. Then, no longer seeing the slightest clarity, despair, or fear, dragged him into dangerous paths, which would keep him away from his true path.

It is therefore by this mixture of weaknesses and imprudence that the ignorance of man is perpetuated; Such is the source of its continual inconsistencies; So that, consuming his days in vain and useless efforts, it is little wonder that his labors produce no fruit, or leave behind them only bitterness. However, when I recall here the discrepancies and the inconsiderate progress of my fellows, I am far from attempting to degrade them in their own eyes; the most ardent of my wishes, on the contrary, would be that they never lose sight of the greatness of which they are susceptible. May I at least contribute to it by trying to make the difficulties which stop them disappear before them, by exciting their courage, and by showing them the way which leads to the end of their desires! At the first glance that man will lay upon himself, he will have no difficulty in feeling, and admitting that there must be for him an obvious Science or Law, since there are Has one for all Beings, though not universally in

all beings, and since even in the midst of our weaknesses, ignorance, and mistakes we are concerned only with seeking peace and light. Thus, although the efforts which man makes every day to attain the object of his researches are so rarely successful, we must not believe that this goal is imaginary, but only that man is mistaken on the road which And that he is consequently in the greatest privation, since he does not even know the way by which he must walk.

Truth

It may, therefore, be agreed at once that the present misfortune of man is not to ignore that there is a truth, but to misunderstand the nature of this truth; for even those who have pretended to deny and destroy it, have never believed that they can succeed without having another truth to substitute for it. Indeed, they have assumed their chimerical opinions, of force, of immutability, of universality, in a word, of all the properties of a real Being existing by itself; So much did they feel that a Truth could not be such without essentially existing, without being invariable and absolutely independent, as holding only the source of its existence from itself; Since if it had received it from another Principle, it might plunge it back into nothingness or inaction from which it would have drawn it. Thus, those who have fought the truth have proved by their own systems that they have the indestructible idea of a Truth. Let us repeat it, what torments the majority of men here below is less to know if there is a Truth than to know what this Truth is.

Good and Evil

But what disturbs this feeling in man, and so often obscures the liveliest rays of this light, is the continual mixture of good and evil, of clarity and darkness, of harmony and disorder which he sees in the Universe and in himself. This universal contrast disturbed him and spread his ideas a confusion which he had difficulty in disentangling. Afflicted, as much as surprised, by such a strange assemblage, if he wishes to explain it, he abandons himself to the most fatal opinions, so that soon ceasing to feel the same Truth; he loses all confidence that he had in it. The greatest service that could be given him in the painful situation in which he finds himself, would be to persuade him that he can know the source and origin of this disorder which astonishes him, and above all to prevent him from In no way conclude against this Truth which he confesses, which he loves, and of which he cannot do without.

The Good and Bad Principle

It is certain that in considering the revolutions and contradictions experienced by all beings of nature, men have had to admit that they were subject to the influences of good and evil, which necessarily led them to recognize the existence of two opposing Principles. Nothing, indeed, is wiser than this observation, and nothing more just than the consequence they have drawn from it. Why were they not so happy when they tried to explain the nature of these two Principles? Why have they given their science too narrow a base which forces them to destroy themselves at any moment, the systems they want to support?

It is because, after having neglected the real means they had of learning, they were sufficiently inconsiderate to pronounce of themselves on this sacred object, as if, far from the abode of light, man could be assured of his judgments. Therefore, after admitting the two Principles, they did not recognize the difference. Sometimes they have given them an equality of strength and antiquity, which renders them, rivals one by the other, placing them in the same rank of power and grandeur.

Sometimes, indeed, they have proclaimed evil as inferior to good in every kind; but they contradicted themselves when they wished to extend themselves to the nature of this evil and its origin. Sometimes they have not been afraid to place evil and good in one and the same Principle, believing to honor this Principle by attributing to it an exclusive power which makes it the author of all things without exception, that is to say, that In this way this Principle finds itself both father and tyrant, destroying in proportion as he elevates, wicked, unjust by force of grandeur, and consequently to punish himself for the maintenance of his own justice. In the end, weary of floating in these uncertainties, without being able to find a solid idea, some have resolved to deny both principles; They endeavored to believe that everything went without order and without law, and being unable to explain what good and evil was, they said that there was neither good nor evil.

When, on this assertion, they were asked what was the origin of all these precepts universally spread on the earth, of that inward and uniform voice which forces all peoples, as it was, to adopt them, and which, In the midst of his aberrations, makes the man feel that he has a destination far superior to the objects of which he is occupied; Then, as these observers continued to blind themselves, they treated the most natural sentiments with habits; They have attributed to the organization and mechanical laws the thought and all the faculties of man; Hence they have asserted, that by reason of his weakness, great physical events had at all times produced in him fear and terror; That, feeling incessantly upon his feeble individual the superiority of the elements and beings with which he is surrounded, he had imagined that a certain indefinable power governed and overthrew Nature at his will; Whence he had formed a succession of chimerical principles of subordination and order, punishments and

rewards, which education and example had perpetuated, but with considerable differences, relative to circumstances and climates.

False Doctrine of Two Principles

Taking as a proof the continuing variety of customs and arbitrary customs of the people, the bad faith and rivalry of the teachers, and the struggle of human opinions, the fruit of doubt and ignorance, it was easy for them to demonstrate that In fact, around him there were only uncertainties and contradictions, from which they believed themselves authorized to affirm once more that there is nothing true, which is to say, Exists essentially; Since, as already explained, existence and truth are one and the same thing. This, however, is the means which these imprudent masters have employed to announce their doctrine and to justify it; these are the poisonous sources from which all the scourges which afflict man, and which torment him even more than his natural miseries, are flown upon the earth. How, then, would they have been spared from errors and sufferings, if, far from seeking truth in the appearances of material nature, they had determined to descend into themselves; That they would have explained things by man, and not man by things, and that, armed with courage and patience, they would have pursued, in the calm of their imagination, the discovery of that light which we all desire with so much ardor. Perhaps it would not have been in their power to fix it at first glance; but struck with the splendor which surrounded it, and employing all their faculties to contemplate it, they would not have thought of pronouncing beforehand on its nature, or of wishing to make it known to their fellows, its rays for guides.

When man, after courageously resisting, succeeds in overcoming all that is repugnant to his being, he finds himself at peace with himself, and from that time on he is with all nature. But if by negligence, or tired of fighting, he lets in him the lightest spark of a fire foreign to his own essence; he suffers and languishes until he is entirely delivered from it. It is thus that man has recognized in a still more intimate way that there are two different Principles, and as he finds with one happiness and peace, and that the other is always accompanied by Fatigue, and torment, he distinguished them under the names of good Principle, and of evil Principle.

The Difference of the Two Principles

Hence, if he had wished to make the same observation on all the Beings of the universe, it would have been easy for him to fix his ideas on the nature of good and evil, and to discover by this means what their true origin is. Let us then say that good is, for each being, the fulfillment of its own law, and evil, which is opposed to it. Let us say that each of the Beings, having only one law, as all holding to a First Law which is one, the good, or the

fulfillment of this law, must be unique also, that is to say, Being alone and exclusively true, though it embraces the infinity of Beings.

On the contrary, evil can have no propriety with this law of Beings, since it combats it; since it can no longer be understood in unity, since it tends to degrade it, by trying to form another unity. In a word, it is false, since it cannot exist alone; that in spite of him the Law of Beings exists at the same time as he does, and that he can never destroy it, even when it disturbs or disturbs its fulfillment. I have said, that in approaching the good Principle, man was, in fact, filled with delights, and consequently above all evils; It is then that it is entire to its enjoyment, that it can have neither the feeling nor the idea of any other Being; And that thus nothing of the bad Principle can mingle with its joy, which proves that man is there in his element, and that his law of unity is fulfilled. But if he seeks any other support than that of this particular law, his joy is at first anxious and timid; He enjoys only by reproaching himself with his enjoyment, and dividing himself for a moment between the evil which drags him and the good he has left, he experiences the effect of two opposite laws, and he learns by the evil- Being, that there is no unity for him, because he has deviated from his law. Soon, it is true, this uncertain enjoyment is fortified, and even entirely dominates it; But far from being one more and truer, it produces in the faculties of man a disorder all the more deplorable, because the action of evil is sterile and limited, the transports of him who indulges in it, Merely bring it to a vacuum and inevitable dejection.

Here then is the infinite difference between the two Principles; Good holds of itself all its power and all its value; Evil is nothing when good reigns. The good makes disappear, by its presence, to the idea and the least traces of the evil; the evil, in its greatest successes, is always fought and annoyed by the presence of good. Evil has by itself no power, no powers; the good has universals which are independent, and which extend even to evil itself.

Thus it is evident that no equality of power or antiquity can be admitted between these two Principles; For a Being cannot equal another in power, nor does it equal it in antiquity, since it would always be a sign of weakness and inferiority in one of the two Beings that it could not have existed as soon as the other. Now, if, at all times, good had coexisted with evil, they could never have acquired any superiority, since, on this supposition, the bad Principle being independent of the good, and consequently having the same power, Or they would have had no action on each other, or they would have mutually balanced and contained each other. Thus, from this equality of power, an absolute inaction and sterility would have resulted in these two Beings, because their Reciprocal forces being constantly equal and opposite, it would have been impossible for both of them to produce anything.

It will not be said that, in order to put an end to this inaction, a Principle superior to both will have augmented the forces of the good Principle as being more analogous to its nature; For then this superior Principle would

itself be the good Principle of which we speak. We shall, therefore, be forced, by striking evidence, to recognize in the Good Principle a superiority without measure, a unity, an indivisibility, with which it necessarily existed above all; Which is sufficient to demonstrate fully that evil can only come after good. To fix thus the inferiority of the bad principle, and to show its opposition to the good Principle, is to prove that there has never been, and that there will never be between them the least alliance, Affinity; For could it enter into the thought that evil had ever been understood in the essence and in the faculties of good, to which it is so diametrically opposed?

But this conclusion leads necessarily to another equally important one, which is to make us feel that this good, however powerful it may be, cannot co-operate in any way with the birth and effects of evil; Since it would be necessary, or that before the origin of the evil, there should have been in the Principle good some germ or bad faculty; And to advance this opinion, would be to renew the confusion which the judgments and imprudence of men have diffused on these subjects; Or it would be necessary that since the birth of evil, good might have had with it some trade and some relation, which is impossible and contradictory. What then is the inconsistency of those who, fearing to limit the faculties of the good Principle, persist in teaching a doctrine so contrary to its nature, as to attribute to it generally all that exists, even evil and disorder?

Evil, a Result of Freedom

It is no more necessary to make us feel the immeasurable distance between the two Principles and to know the one to whom we must give our confidence. Since the ideas which I have just stated, merely remind men of natural feelings, and of a science which must be found in the depths of their hearts; It is, at the same time, to arouse in them the hope of discovering new light on the object which occupies us; For man is the mirror of truth; He must see in it all reflections in his rays; And indeed, if we had nothing more to expect than what the systems of men promised us, I would not have taken the pen to fight them.

But to recognize the existence of this evil Principle, to consider the effects of its power in the universe and in man, and the false consequences which the observers have drawn from it is not to reveal its origin. Evil exists, we see all its hideous traces all around us, whatever efforts we have made to deny its deformity. Now, if this evil does not come from the good Principle, how could it have been born? Certainly, this is the most important question for man and the one on which I would like to convince all my readers. But I have not deceived myself upon success, and, however certain the truths which I am about to proclaim, I shall not be surprised to see them rejected or misunderstood by the greatest number.

Origin of Evil

When man, having risen to good, contracts the habit of keeping himself invariably attached to it, he has not even the idea of evil; It is a truth which we have established, and which no intelligent Being can reasonably dispute. If he had constantly the courage and the will not to descend from that elevation for which he was born, then evil would never be anything for him; And indeed he feels the dangerous influences only in proportion as he moves away from the good Principle; So that one must conclude from this punishment, that he then makes a free action; For if it is impossible for a non-free being to depart from the law imposed upon him, it is equally impossible that he should be guilty and punished; Which we shall later conceive in speaking of the sufferings of the beasts.

Finally, the power and all the virtues, forming the essence of good principle, it is evident that wisdom and justice are the rule and law, and therefore it is recognized that if the man suffers, he must have had the power not to suffer. Yes, if the good Principle is essentially just and powerful, our sorrows are an evident proof of our wrongs, and consequently of our liberty; When we see man subjected to the action of evil, we can assure him that it is freely that he has been exposed to it, and that it was up to him to defend himself and Keep away; So do we seek no other cause for his misfortunes than that of having voluntarily deviated from the good Principle, with which he would have ceaselessly tasted peace and happiness. Let us apply the same reasoning to the bad Principle; it is obviously opposed to the fulfillment of the law Beings unit, either in the sensible or in the intellectual, he must be himself in a messy situation. If he brings after him only bitterness and confusion, it is doubtless at the same time, and the object and the instrument; which makes us say that he must be relentlessly surrendered to the torment and horror he spreads around him.

Evil, a Result of Freedom

He suffers only because he is far from the good Principle; for it is only as soon as they are separated from them that the Beings are unhappy. The sufferings of the bad Principle can only be a punishment, because justice, being universal, must act upon it, as it acts on man; but if he undergoes a punishment, it is therefore freely that he has departed from the law which was to perpetuate his happiness; It is therefore voluntarily that he made himself bad. This is what commits us to say, that if the author of the evil had made a legitimate use of his liberty, he would never have separated himself from the good Principle, and evil would still be born; For the same reason, if today he could use his will to his advantage, and direct it to the good Principle, it would cease to be evil, and evil would no longer exist.

It will never be but by the simple and natural chain of all these observations that man will be able to fix his ideas on the origin of the evil; For if it is by allowing its will to degenerate that the intelligent and free Being acquires knowledge and the feeling of evil, we must be assured that evil has no other principle, nor any other existence than The very will of this free Being; That it is by this will alone that the Principle, which has become evil, has originally given birth to evil, and is still persevering in it today: in a word, it is by this same will, Man has acquired and acquires every day that fatal science of evil, by which he sinks into darkness, while he was born only for good and for light.

Freedom and Will

If we have stirred so many questions on Liberty in vain, and have so often been vaguely determined that man is not susceptible to it, it is because we have not observed the dependence and The relations of this faculty of man with his will, and that it was not known that this will was the only agent capable of preserving or destroying liberty; That is to say, that we seek in freedom a stable, invariable faculty, which manifests itself in us universally unceasingly, and in the same way, which can neither diminish nor grow, and which we always find Our orders, whatever use we may have made of them. But how can we conceive a faculty which belongs to man, and yet is independent of his will, while this will constitutes its fundamental essence?

And will it not be agreeable that it is necessarily necessary, or that liberty does not belong to man, or that he can influence it by the good or bad use he makes of it, regulating his will more or less well? Indeed, when Observers want to study freedom, they make us see that it must belong to man, since it is always in man that they are obliged to follow in their footsteps and But if they continue to regard it without regard to his will, is it not exactly as if they wished to find a faculty which was in him but which was foreign to him? Who was his, but to whom he had no influence or power? Is there anything more absurd and contradictory? Is it surprising that nothing should be found by observing in this manner, and will it ever be after so feeble a research that we can pronounce upon our own nature?

If the enjoyment of liberty in no way depended on the use of the will; If man could never alter it by his weaknesses and his disordered habits, I admit that all the acts would then be fixed and uniform, and that thus there would be no way, as there would never be, freedom for him. But if this faculty cannot be such as the observers conceive and would demand of it, if its power can vary at any moment, if it can become null by inaction, as by a sustained exercise and by too much practice Then it cannot be denied that it is ours and in us, and that we have consequently no power to strengthen or weaken it; And this, by the sole rights of our Being,

and by the privilege of our will, that is to say, according to the use good or bad that we voluntarily make laws imposed on us by our nature.

Another error which has made the freedom of these observers to prescribe is that they would have wished to prove it by the very action which results from it; So that it would be necessary, in order to satisfy them, that an act could at the same time be and not be, which being evidently impossible, they have concluded that everything that happens must necessarily have happened, and consequently, That there was no freedom. But they ought to have noticed that the act, and the will which conceived it, can only be conformed and not opposed; That a power which has produced its act cannot stop its effect; Finally, liberty, even in the common sense, does not consist in being able to do the pros and cons at the same time, but in being able to do both alternately: and when it is only in this sense man would prove enough what is commonly called his liberty, since he visibly proves the pros and cons in his various successive actions, and that he is the only Being of nature who cannot walk Always by the same route.

But it would be strangely misleading to fail to conceive another idea of liberty; For this contradiction in the actions of a Being proves, it is true, that there is a disturbance and confusion in his faculties, but does not at all prove that he is free, since Namely, whether he indulges freely or not, both in evil and in good; And it is partly for having ill-defined freedom, that this point is still covered with the thickest darkness for the common people. I will say, therefore, that the true faculty of a free Being is to be able by itself to maintain itself in the law which is prescribed to it, and to retain its strength and independence by voluntarily resisting the obstacles and objects which tend To prevent it from acting in accordance with that Act; Which necessarily implies the faculty of succumbing to it, for it is necessary for that to cease to want to oppose it. Then we must judge whether, in the darkness in which we are, we can flatter ourselves always to reach the goal with the same facility; If we do not feel, on the contrary, that the slightest of our negligence increases this task infinitely, by thickening the veil which covers us: then, bearing the sight for a moment upon man in general, we shall discover that if man can Degrading and weakening its freedom at all times, so the human species is less free now than it was in its early days, and more so than it was before it was born.

It is therefore no longer in the present state of man, nor in his daily actions, that we must take light to decide his true freedom, since nothing is rarer than to see it today Pure and wholly independent effects from causes alien to it; But it would be more than insensible to conclude that it was never among our rights. The chains of a slave prove, I know, that he can no longer act according to the full extent of his natural powers, but not that he has never been able to do so; On the contrary, they proclaim that he would still be able, if he had not deserved to be

in bondage; For, if it were not possible for him to recover the use of his strength, his chain would not be to him either a punishment or a shame.

At the same time, from the fact that man is so hardly, so obscurely and so rarely free today, it would be no more reasonable to infer that his actions are indifferent and that he is not obliged to fulfill The measure of good which is imposed upon him even in this state of servitude; For the deprivation of his liberty consists, in fact, in not being able, by his own forces, to obtain the full enjoyment of the advantages contained in the good for which he was made, but not to be able to approach evil without making himself more guilty ; Since it will be seen that his material body has been lent to him only in order to make a constant comparison of the false with the true and that the insensibility to which his negligence on this point daily leads him cannot destroy his essence; Thus it is sufficient that he should have once gone away from the light to which he was to attach himself, in order to render the rest of his errors inexcusable, and so that he has no right to murmur from his sufferings.

But it must be said that observers have so much stammered on the freedom of man that they have not yet taken the first notion of what his will is: nothing proves it better That their continual inquiry into the way in which it acts, not being able to suspect that its principle was to be in itself, they sought it in foreign causes, and seeing that it was here so often carried away by Of the apparent or real motives, they concluded that it did not act by itself and that it always needed a reason for determining itself. But if this were so, could we say that we have a will, since, far from being ours, it would always be subordinated to the various causes that are constantly acting upon it? Is it not then to turn in the same circle, and to repeat the same error which we have dispelled with respect to liberty? In short, to say that there is no will without motives is to say that liberty is no longer a faculty which depends on us and that we have never been able to preserve it. Now, to reason in this way is to ignore the fact that the will which announces precisely a Being acting by itself, and without the help of any other Being.

Consequently, this multitude of foreign objects and motives which seduce us and determine us so often today does not prove that we can not want without them and that we are not susceptible of freedom, but only that they May take precedence over our will, and lead it when we do not oppose it. For, with good faith, it will be agreed that these external causes annoy us and tyrannize us; How could we feel it and perceive it if we were not essentially made to act by ourselves, and not by the attraction of these illusions?

As to the way in which the will can be determined independently of the motives and objects which are foreign to us, so much will this truth appear to anyone who wishes to forget all that surrounds it, and to look into itself, so much is the explanation An abyss impenetrable for man and for whatsoever Being, since it would be necessary to give it, to incorporate the incorporeal; It would be the most harmful to man and the most calculated to plunge him

into ignorance and brutishness, because it is false and in vain uses all the faculties which are in it. Hence, the little success which the observers have had in this matter has served only to discourage those who have been imprudent to follow them, and who have sought to enlighten them with their false march had distanced them. The Sage is occupied in seeking the cause of things which have one, but he is too prudent and too enlightened to seek those which have none, and the natural will to man is of this number, for It is itself cause. For this reason, as long as it always has a will, and can only be corrupted by its misuse, I shall continue to regard it as free, though it is almost always enslaved.

It is not for the blind man, frivolous and without desire, that I expose such ideas; As he has only his eyes as guides, he judges things on what they are, and not on what they have been; It would therefore be useless for me to present to him truths of this nature, since by comparing them with his dark ideas and the judgments of his senses he would find only shocking contradictions which would also make him deny what " He would have conceived, and what he would be made to conceive again, in order to abandon himself to the disorder of his affections, and follow the dead and obscure law of the unintelligent animal. But man, who has been sufficiently esteemed to seek to know himself, who has watched over his habits, and who has already given his attention to removing the thick veil which envelops him, might derive some fruit from these reflections; That one, I say, can open this book, I entrust it to him with a good heart, in order to strengthen the love he already has for good.

However, whatever may be in the hands of whom this writing may fall, I exhort them not to seek the origin of evil elsewhere than in that source which I have indicated, that is to say, in depravity Of the will of the Being or the Principle which has become bad. I will not be afraid to affirm that in vain they would make efforts to find another cause for evil; For if it had a more fixed and solid foundation, it would be eternal and invincible, as good; If this degraded Being could produce anything other than acts of will, if it could form real and existing beings, it would have the same power as the good Principle; It is the nothingness of his works which makes us feel his weakness, and which absolutely forbids any comparison between him and the good Principle from which he has separated.

Former State of the Evil Principle

It would be even more insane to seek the origin of good elsewhere than in good itself; For after all that has been seen, if degraded beings, like the evil Principle and man, still have the right to be the proper cause of their actions, how could one deny this property to good, which , As such, is the infinite source of all properties, the germ itself

and the essential agent of all that is perfect? It would be necessary, therefore, not to have the right sense, to seek the cause and origin of good out of it, if they are and can only be in it.

I have said enough to make one understand the origin of the evil; Nevertheless, the exposition which I have made of it obliges me, first, to give some notions of the nature and condition of the bad Principle before its corruption; Secondly, to prevent a difficulty which might arrest even those who pass for the most educated on these objects; Namely, why the Author of Evil makes no act of liberty, in order to reconcile himself with the good Principle; But I will not stop for a moment on these two objects, in order not to interrupt my march, and not to deviate too much from the limits which are prescribed to me.

In announcing that the Principle of Evil had been made evil by the sole act of His will, I have suggested that it was good before I gave birth to this act. Now was it then equal to that higher Principle which we have previously recognized? No, no doubt; He was good, without being his equal; He was inferior to him, without being bad; He had come from the same superior Principle, and from that moment he could not equal it either in strength or power; But it was good, because the Being that had produced it was goodness and excellence itself; In short, he was still inferior to him, because, not keeping his law of himself, he had the faculty of doing or not doing what was imposed on him by his origin; And thereby he was exposed to depart from this law and become evil, while the higher Principle, bearing within itself its own law, is in the necessity of remaining in the good which constitutes it, without power Never tending to another end. As to the second object, I have given notice that if the author of the evil used his liberty to approach the good principle, he would cease to be evil and to suffer and that there would be no longer any wrong; But one sees every day in his works that he is, as it were, chained to his criminal will, so that he does not produce a single act which does not aim at perpetuating confusion and disorder.

Current State of the Evil Principle

It is at this point that the fatalists have believed themselves to triumph, claiming that evil bears within itself the reason and the necessity of its existence; They thus throw men into despair and despair, since, if evil is necessary, it is impossible, forever, to avoid its blows, and to preserve no hope of that peace and of that light which is the object of all our desires and all our researches; But let us not adopt these errors, and destroy the dangerous consequences which follow from them, by exposing the true cause of the duration of the evil.

In descending into ourselves, it will be easy for us to feel that it is one of the first laws of universal justice, that there is always an exact relationship between the nature of punishment and that of crime, May by subjecting the prevaricator to impotent acts, similar to those which he has criminally produced, and consequently opposed to

the law from which he has deviated. That is why the Author of evil, having corrupted himself by the guilty use of his liberty, perseveres in his evil will, in the same way that he conceived it, that is, he Ceases to oppose the acts and the will of the good Principle, and that, in these vain efforts, he experiences a continuity of the same sufferings, so that, according to the laws of justice, it is in the very exercise of his Crime he meets his punishment.

Incompatibility of Good and Evil

But, to add a few more thoughts on an important topic.

If the correct principle is the essential unity, if goodness, purity and perfection, it can only suffer in him neither division nor contradiction or stain; So it is obvious that the author of evil had to be entirely separated and rejected by the single act of opposition to his will to the will of the good principle; so that therefore he could not stand him more power and ill will, without communication or participation of the well. Voluntary enemy of good principle, and only rule, eternal and unchanging, what good, what law could - there have him out of this rule since it is impossible for a single Being is both good and bad, it produces the same time order and disorder, the pure and the impure? It is therefore easy to convince himself that his entire separation from the good principle, having necessarily away from any well, he was no longer able to know and produce no good, and now he could not get out his will that acts without rule or order, and absolute opposition to goodness and truth.

Two States of Man

It is thus that, spoiled in its own darkness, it is susceptible to no light and no return to the good Principle; For, in order that he might direct his desires towards this true light, it would be necessary beforehand that knowledge should be restored to him, he would have to be able to conceive a good thought; And how would she find access to him if his will and all his faculties were utterly unclean and corrupt? In a word, as soon as he has no correspondence with good, and is in his power, neither to know it, nor to feel it, the faculty, and liberty of it. To return is always without effect for him, is what renders the privation to which he is condemned so horrible. The law of justice is also executed on man, though by different means; thus it will furnish us with the same light, which will guide us in the research we shall have to make upon it.

There is no one of good faith, whose reason is not obscured or prejudiced, which is only appropriate for the corporeal life of man, is an almost continual privation and suffering. Thus, according to the ideas we have taken of justice, it will not be without reason that we shall regard the duration of this corporeal life as a time of punishment and expiation; But we cannot regard it as such, without thinking at once that there must have been

for man a state anterior and preferable to that in which he is at present, and we may say, that as far as his present state is limited, Painful, and disgusting, the other must have been unlimited and filled with delights. Each of his sufferings is an indication of the happiness which he lacks; Each of his privations proves that he was made for enjoyment; Each of his subjugations announces to him an ancient authority; In a word, to feel today that he has nothing, it is a secret proof that formerly he had everything.

By the painful feeling of the awful situation in which we see him today, we can form the idea of the happy state in which he was formerly. He is not now the master of his thoughts, and it is a torment for him to have to wait for those whom he desires, and to repel those whom he fears; From which we feel that he was made to dispose of these same thoughts and that he could produce them at his pleasure, whence it is easy to presume the inappreciable advantages attached to such a power. He at present finds peace and tranquility only through infinite efforts and painful sacrifices, from which we conclude that he was made to enjoy perpetually and without labor, a calm and happy state, and that the sojourn of Peace was his true home. Having the faculty of seeing everything and of knowing it, it nevertheless crawls into the darkness, but it is with the shudder of its ignorance and its blindness; Is this not a sure proof that light is its element? Finally, his body is subject to destruction, and this death, of which he is the only Being who has the idea in nature, is the most terrible step in his corporeal career, the most humiliating act for him, and The one he most abhors; Why should not this law, so severe and so frightful to man, lead us to conceive that his body had received an infinitely more glorious one, and to enjoy all the rights of immortality?

Now, from whence could come that sublime state which made man so great and so happy, if not of the intimate knowledge and the continual presence of the good Principle, since it is in him alone that the Source of all power and bliss? And why does this man languish now in ignorance, weakness, and misery, except because he is separated from the same Principle, which is the only light and the only support of all the beings?

It is here that, by recalling what I have said above of the justice of the first Principle, and of the liberty of the Beings derived from him, we shall be perfectly sensible that if by a continuation of his crime the Principle of evil Still suffer the sufferings attached to his rebellious will, so the present sufferings of man are but natural consequences of a first error; So also this error can only have come from the liberty of man, who, having conceived a thought against the Supreme Law, will have adhered to it by his will.

From the knowledge of the relations between the crime and the sufferings of the evil Principle, I may, by following their analogy, presume the nature of the crime of the original man by the nature of his punishment. I might even, by this means, appease the murmurs which never cease to rise, as we are condemned to partake of his

punishment, although we had not participated in his crime. But these truths would be despised by the multitude and tasted of such a small number, that I should think I am making a mistake by exposing them to the light of day. I will content myself, then, with putting the reader on the path, by a figurative picture of the state of man in his glory, and of the pains to which he has exposed himself since he has been stripped of it.

The Primitive State of Man

There is no origin that surpasses his own, for it is older than any Being of Nature, it existed before the birth of the least of the germs, and yet it came into the world only after them. But What elevated him far above all these beings was that they were subject to the birth of a father and a mother, whereas the man had no mother. Moreover, their function was quite inferior to his own; that of man was to always fight to put an end to disorder and bring everything back to unity; that of these beings was to obey man. But as the battles which man had to make might be very dangerous to him, he was clothed in an impenetrable armor, of which he varied his use at will, and of which he was even to produce equal and absolutely conformed copies to their model. Moreover, it was provided with a spear composed of four metals so well amalgamated, that since the existence of the world, they have never been able to separate them. This lance had the property of burning like fire itself; moreover, it was so acute that nothing for her was impenetrable and so active that it always struck in two places at once. All these advantages, combined with infinity of other gifts which man had received at the same time, made him very strong and formidable.

The country where this man was to fight was covered with a forest made up of seven trees, each with sixteen roots and four hundred and ninety branches. Their fruits being constantly renewed, furnished man with the most excellent nourishment, and these trees themselves served him as an entrenchment and rendered his post inaccessible.

Degradation of Man

It is in this place of delight, the abode of man's happiness, and the throne of his glory, that he would have been happy and invincible forever; Because, having been ordered to occupy the center, he could easily observe all that passed around him, and thus had the advantage of seeing all the tricks and steps of his adversaries, Never be seen; So, during all the time he held this post, he retained his natural superiority; he enjoyed a peace and enjoyed a happiness which cannot be expressed to the men of the present; But as soon as he had gone away, he ceased to be the master of it, and another agent was sent to take his place; Then the man, after having been shamelessly

despoiled of all his rights, was thrown into the region of the fathers and mothers, where he remains since that time in the sorrow and affliction of being mixed up and confounded with all other beings of nature.

Penalty of Man

It is not possible to conceive a state more sad and deplorable than that of this unfortunate man at the moment of his fall; For not only did he at once lose this formidable spear to which no obstacle resisted, but the very armor with which he had been clothed disappeared for him, and for a time he was replaced by another armor which, Impenetrable as the first, became for him a source of continual dangers, so that, having always the same combat to sustain, he was infinitely more exposed.

However, in punishing him thus, his father would not deprive him of all hope, and abandon him entirely to the rage of his enemies; Touched by his repentance and his shame, he promised him that by his efforts he might recover his former state; But that it would be only after he had obtained the possession of that spear which he had lost, and which had been entrusted to the agent by whom the man was replaced in the very center he came from giving up. It is therefore in search of this incomparable weapon that men have had to occupy themselves ever since, and that they must occupy themselves every day since it is through it alone that they can re-establish their rights, and to obtain all the favors which were destined for them. Nor should we be astonished at the resources which remained to man after his crime; It was the hand of a father who punished him, and it was also the tenderness of a father who watched over him, even when his justice removed him from his presence. For the place of which the man is gone is so wisely disposed of that by retracing his steps by the same roads that have led him astray he must be sure of returning to the central point of the forest in which Only he can enjoy some strength and rest.

The way to Rehabilitation

Indeed, he has gone astray by going from four to nine, and he will never be able to find himself until he goes from nine to four. Besides, it would be wrong to complain of this subjection; such is the Law imposed on all Beings who inhabit the region of fathers and mothers; and since man has voluntarily descended into it, he must feel all the trouble. This law is terrible, I know, but it is nothing compared to the law of fifty-six, a terrible law, appalling for those who expose it, for they cannot reach sixty-four until after to have suffered it in its entire rigor.

Such is the allegorical history of what man was in his origin, and what he has become by departing from his first Law; I have endeavored by this picture to lead him to the source of all his evils and to indicate to him,

mysteriously, it is true, the means of remedying it. I must add, that though his crime and that of the evil Principle are also the results of their evil will, it must be remarked, nevertheless, that both of these crimes are very different in nature, and consequently they do not May be subjected to equal punishment, or have the same consequences; because moreover, Justice evaluates to the difference of the places where their crimes have been committed. Man and the Principle of Evil therefore continually have their fault before their eyes, but both do not have the same help or the same consolations. I have already suggested that the Principle of Evil cannot by itself persevere in its rebellious will until communication with good is restored to it. But man, notwithstanding his condemnation, can appease the very nature of justice, reconcile him with truth, and taste the sweets from time to time, as though in some sort he was not separated from it.

Relief to Man

It is true, however, that the crime of the one and the other is punished only by deprivation, and that there is no difference except in the measure of this punishment. It is still more certain that this privation is the most terrible punishment and the only one that can really subjugate man. For it has been a great mistake to pretend to lead us to Wisdom by the frightening picture of corporal punishment in a life to come; This picture is nothing when one does not feel them. Now these blind Masters, being unable to make us know that in thought the torments they imagine, must necessarily have little effect upon us.

If at least they had taken care to paint to the man the remorse he must feel, when he is wicked, it would have been easier for them to touch him, because it is possible for us to have here on earth Feeling this pain. But how much would they have made us happier, and would they have given us an idea more worthy of our Principle, if they had been sufficiently sublime to say to men, that this Principle being love, punishes men only by Love, but at the same time that being only love, when he takes away love, he leaves them nothing. By this they would have enlightened and sustained men, by making them feel that nothing should frighten them more than ceasing to have the love of this Principle, since they are then in nothingness; And certainly that nothing which man can experience at any moment, if painted on him in all his horror, would be for him an idea more efficacious and salutary than that of eternal tortures, to which, notwithstanding the Doctrine of these Ministers of Blood, man always sees an end, and never a beginning. The aid granted to man for his rehabilitation, however valuable, nevertheless depends on very strict conditions. And truly the more the rights he has lost are glorious, the more he must suffer to recover them; Finally, being subjected to his crime to the law of time, he cannot avoid suffering its painful effects,

because, having opposed himself all the obstacles which time contains, the law requires that he can do nothing
To obtain, as he tests them, and overcomes them.

It is at the moment of his bodily birth that we begin to see the penalties that await him. It is then that he shows all the marks of the most shameful disapprobation; He is born like a vile insect in corruption and mud; He is born in the midst of the sufferings and cries of his mother, as if it were an opprobrium to give her birth; And what a lesson is it not for him to see that of all the mothers the woman is the one whose birth is the most painful and the most dangerous! But he barely begins to breathe, is covered with tears, and tormented by the acutest ills. The first steps he makes in life, therefore, announce that he only comes to suffer and that he is truly the son of crime and grief.

The Work of Man

If on the contrary, man had not been guilty; his birth would have been the first feeling of happiness and peace. On seeing light, he would have celebrated splendor with lively transports and tributes of praise to the Principle of his bliss. Without troubling himself about the legitimacy of his origin, and without anxiety about the stability of his fate, he would have tasted all the delights, because he would have known the advantages of it. O man, shed bitter tears over the enormity of your crime, which has so horribly changed your condition; Shuddered at the fatal arrest which condemns your posterity to be born in torments and humiliation, while it was destined to know only glory and an unalterable happiness.

From the first years of his elementary course, the situation of man becomes much more frightening, because he has suffered only in his body, instead of suffering in his thought. Just as his bodily envelope was hitherto exposed to the ardor of the elements, before he had acquired the least of the forces necessary to defend himself; So his thought is to be pursued in an age when he has not yet exercised his will, error may seduce him more easily, carry by a thousand paths his attacks to the germ, and corrupt the tree at its root. It is certain that man then begins a career so painful and perilous, that if the succors did not follow him the same progression, he would infallibly succumb; But the same hand which has given it being, neglects nothing for its preservation; In proportion as it advances in age, that the obstacles multiply and oppose the exercise of its faculties, in proportion also its bodily envelope acquires consistency; That is to say, that his new armor becomes stronger and stronger against the attacks of its enemies, until, at last, the intellectual temple of man being elevated, this envelope, which has become useless, is destroyed, Leaving the building uncovered and out of reach.

Double Effect of the Human Body

It is evident, therefore, that this material body which we carry is the organ of all our sufferings; It is, therefore, he who forms thick bounds to our sight and to all our faculties, keeps us in privation and pity; I must therefore no longer conceal that the junction of man with this coarse envelope is the very punishment to which his crime subjected him temporally, since we see the horrible effects he has felt since the moment when he is clothed, to the place where it is stripped of it; And that this is the beginning and perpetuation of trials, without which he cannot re-establish the relations which he once had with the Light. But, notwithstanding the darkness which this material body diffuses around us, we are also obliged to admit that it serves as a rampart and a safeguard against the dangers which surround us and that without this envelope we should be infinitely more exposed.

These are, without a doubt, the ideas which the Sages have had of them at all times. Their first occupation was to preserve themselves incessantly from the illusions which this body presented to them. They have despised it because it is despicable by its nature; they dreaded it by the fatal consequences of the attacks to which he exposed them, and they all knew perfectly well that it was for them the path of error and falsehood. But experience has also taught them that this is the channel through which the knowledge and the light of the Truth come into man; They have felt, that since it serves as an envelope, and that we have not even the thought of ourselves, it is necessary that our ideas, all coming from outside, necessarily introduce themselves by this envelope, and that our senses The first organs.

Origin of Materialism

Now it is on this subject that man, by the promptness and lightness of his judgments, has begun to give himself up to fatal errors which have produced in his imagination the most monstrous ideas; It is beyond, I say, that the Materialists have drawn this humiliating system of sensations which swallows man below the beast, since the latter never receiving at once a single kind of impulse is not liable to go astray, whereas man, being placed in the midst of contradictions, might, according to this opinion, indulge himself in peace indifferently to all the impressions of which he would be affected. But from the light of justice which we have already recognized in him, we cannot adopt these degrading opinions. We have shown that man, charged with his conduct, is accountable for all his actions; I shall be careful not to let him take away such a sublime privilege, and to raise it so high above all creatures.

System of Sensations

Nothing, then, will prevent me from assuring my fellow-creatures that this error is the most adroit and dangerous trick that may have been employed to arrest them in their march, and to lead them astray. It would be a most desperate uncertainty for a traveler, to meet two opposite routes, without knowing the place where both would end. However, by observing the path he had already taken, remembering the point of which he would have gone, and the one to which he tends, he would perhaps make enough combinations to determine himself and to choose just but if someone Presented himself to him, and told him that it is very useless to take so much trouble to disentangle the true course, that those which are offered to his eyes also lead to the end, and that he can follow either or both the other; then the situation of the traveler would become much more troublesome and embarrassing than when he was reduced to taking counsel of himself; For it would be impossible for him to deny the opposition he would see between these two roads; and the first feeling which should then arise in him, would be to distrust the advice given him, and to persuade himself that they wish to trap him.

This, however, is the present position of man, relative to the obscurities which the authors of the system of sensations have spread over his career. To tell him that he has no laws other than those of his senses, and that he can have no other guide, is to say to him that in vain he would seek to make a choice among the things which They present to him, since these senses themselves are liable to vary in their action, and thus, as man, being unable to direct the motives, would try in vain to direct its course and effects.

But, like the traveler, man cannot refuse his own conviction; He sees that the senses bring everything into him, but at the same time he is forced to admit that among the things they bring him there are some that he feels are good, it feels bad.

The Dangers of This System

What, then, should be his distrust of those who would wish him to turn away from making a choice, insinuating that all these things are indifferent or of the same nature? Should he not feel the liveliest indignation, and warn himself against such dangerous masters? This, however, I repeat, is the most common attempt made against the thought of man; It is at the same time the most seductive, and the one whose Principle of evil would derive the most advantage; Because if he could nourish man in the persuasion that there is no choice to make among the things that surround him, he would easily be able to get through him, the horrible uncertainty And the disorder in which he finds himself plunged by the privation in which he is of all law.

But if justice always watches over man, he must have in him the means of unraveling the stratagems of his enemy, and of disconcerting, whenever he wishes, all his undertakings; Without which it could not be punished for it to be surprised: these means must be founded on its own nature, which can no more change than the very nature of the Principle from which it originated, so that its own essence is incompatible with falsehood, Makes him know sooner or later that he is abused, and naturally brings him back to the Truth. I will, therefore, employ the same means which are common to all men, in order to show them the danger and the absurdity of this opinion, which is hostile to their happiness, and which is only calculated to spoil them in crime and in the despair. I have sufficiently proved by our sufferings that we were free; so I will address myself to the Materialists, and ask them how they could blind themselves enough to see in man only a machine? I would at least have had the good faith of seeing it as an active machine, and having in itself its Principle of Action, for if it were purely passive, it would receive everything and would not yield anything.

Innate Faculties in Man

Then, as soon as it manifests any activity, it must at least have the power to make this manifestation, and I do not believe that any one pretends that this power comes to us through sensations. I believe, at the same time, that without this innate power in man, it would be impossible for him to acquire or preserve the knowledge of any thing, which is undoubtedly observed on Beings who are deprived of discernment. It is therefore clear that man bears within him the seed of light and truths, of which he so often testifies. And would there be anything more to overthrow these rash principles by which it has been pretended to degrade it?

I know that, at the first reflection, it may be objected that not only beasts, but even all corporeal beings, also perform an external action, from which it must be concluded that all these beings also have something in them, and are not mere machines. Then, what will be asked of me, what is the difference between their principle of action and that which is in man? This difference will be easily perceived by those who will observe it attentively, and my readers will recognize it with me, fixing their view for a moment upon the cause of this mistake. There are Beings who are only intelligent, some are only sensible; Man is both one and the other. This is the word of the riddle. These different classes of Beings each have a different Principle of action, and man alone unites them; and whoever will not confound them, will be sure of finding the solution of all difficulties.

The Ancient Envelope of Man

By his origin, man enjoyed all the rights of an intelligent being, though he had an envelope; for in the temporal region, there is not a single being that can do without it. And here, having already sufficiently glimpsed it, I must admit that the impenetrable armor of which I have spoken previously was nothing else than this first envelope of man. But why was she impenetrable? Because, being one and simple, because of the superiority of its nature, it could not be decomposed, and the law of elementary assemblies had absolutely no hold over it.

The New Envelope of Man

Since his fall, man has been clothed in a corruptible envelope, because, being composed, it is subject to the various actions of the sensible, which operate only successively and consequently destroy each other. But by this subjugation to the sensible, he has not lost his quality of being intelligent; So that it is both great and small, mortal and immortal, always free in the intellectual, but bound in the corporeal by laws independent of its will; In a word, being an assemblage of two Natures, diametrically opposed, he alternately demonstrates the effects so distinctly that it is impossible to be deceived. For if the present man had only senses, as human systems would wish to establish, we would always see the same character in all his actions, and it would be that of his senses; That is to say, that as much as the beast, whenever he was excited by his bodily needs, he would render with effort, satisfy them, without ever resisting any of their impulses, if It is not to give way to a stronger impulse, but which must consequently be considered as acting alone, and which always arises from the sensible, in the senses, and always holds to the senses.

Two Beings in Man

Why then can man deviate from the law of the senses? Why can he refuse what they ask him? Why pressed by hunger, is he nevertheless the master to refuse the most exquisite dishes presented to him, to allow himself to be tormented, devoured, and even annihilated by want, and this at the sight of what would be most to calm him down? Why I say, is there in man a will which he can put in opposition to his senses if there is not in him more than one being? And two actions so contrary, though showing themselves together, can they hold to the same source? In vain would it now be objected that when his will does so, it is because it is determined by some motive; I have sufficiently implied, in speaking of liberty, that the will of man, being a cause himself, ought to have the privilege of determining himself alone and without cause, otherwise it ought not to be called the will. But supposing that in the case in question his will was determined by a motive, the existence of the two natures of

man would be no less evident; for this motive must always be sought elsewhere than in the action of its senses, since its will contradicts it; since, even when his body always seeks to exist and live. He may want to allow him to suffer, to exhaust himself, and to extinguish himself. This double action of man is, therefore, a convincing proof that there is more than one principle in him.

The Sensible in the Beast

On the contrary, Beings who are only sensible can never give marks but what they are. It is true that they must have the power to render and manifest what sensations operate upon them; without this, all that would be communicated to them would be as null and would produce no effect. But I do not fear to wander, assuring that the finest affections of beasts, their best-ordered actions, never rise above the sensible; They have, like all beings of nature, an individual to be preserved, and they receive with life all the powers necessary for this object, because of the dangers to which they must be exposed, according to their species, during the course of their Either in the means of procuring food, or in the circumstances which accompany their reproduction, and in all other events which multiply and vary according to the different classes of these Beings, as well as to each individual. But I ask if ever there be seen in the beasts any action which had no other object than their bodily well-being and whether they have ever manifested anything which was the true sign of intelligence.

What deceives the greater part of men in this respect is to see that among the beasts there are several which are susceptible of being formed to acts which are not natural to them; they learn, they recollect themselves; they often act as a consequence of what they have learned, and of what their memory reminds them of. This observation could indeed stop us, without the principles we have established.

I have said that as soon as the beasts manifested something outside, it was necessary that they should have an interior and active Principle, without which they would not exist; but this Principle I have proclaimed as having only the sensible for guidance, and the preservation of the corporeal for the object. It is by these two means that man manages to train the beast; It strikes it, or it gives it to eat, and thereby directs, at its will, the active Principle of the animal, which tends only to the maintenance of its Being, He would never have practiced, had he been left to his own law. Man, by fear, or food, presses him, and compels him to extend and augment his action; It is evident, then, that this Principle, being active and sensible, is capable of receiving impressions; If it can receive impressions, it can also preserve them, for it suffices for this, that the same impression is prolonged and continues its action. Then, to receive impressions and to preserve them is to prove, indeed, that the animal is susceptible of habit.

Being active in the Bible

We can therefore safely recognize that the active principle of animals is capable of acquiring the habit of different acts by the industry of man; For either in the acts which the beast produces naturally, or in those to which it is made, we see no march or combination in which the sensible is not everything and the motive of all; Then, some marvels which the beast exhibits to my eyes, I shall certainly find it very admirable, but my admiration will not go so far as to recognize in her an intelligent Being, while I see in it only a sensible Being; For the sensible is not intelligent.

The Habits in the Beast

To better understand the difference between the animal and the intelligent being; are we to consider the classes which are below this same animal, such as vegetable and mineral? As soon as these inferior classes carry out external acts, such as growth, fruiting, generation, and others, we cannot doubt that they have, as well as the animal, an active Principle, innate in them, and where all these different actions emanate. Nevertheless, although we perceived in them a lively law, which tends strongly to its fulfillment, we have never seen them produce the slightest signs of pain, pleasure, fear, or desire, all affections which are peculiar to man, Animal; We may say, that as between the animal and the inferior beings there is a considerable difference in the principles, though both have the vegetative faculty; In common with the animal an active Principle, capable of bodily and sensitive affections, but it is essentially distinguished by its intellectual principle, which annihilates all comparison between it and the beast.

The Intellectual and the Sensible

It is only because he has been seduced by this universal chain, in which a Being always holds to the one who follows him, and to him who precedes him, that the different rings that compose the present may have been confounded, It has not been thought different from this inferior and sensible Principle, to which it is attached only for a time. What confidence can we then have in the systems which the imagination of man has borne upon these subjects when we see them posed on such a clearly false basis? And what greater proof can we desire than that of feeling and experience?

How to Distinguish the Three Kingdoms

On this occasion, I shall enter into some details of the distinction and sequence of the three kingdoms of nature, in order to endeavor to confirm ourselves in the principles which we have just established concerning the difference of beings, in spite of their affinity. I warn nevertheless that these discussions ought to be foreign to man, and that it is a misfortune for him, to have need of these proofs in order to know himself, and to believe in his own nature; For it bears in itself testimonies much more evident than those which it can find in its observations on sensible and material objects. The human sciences do not furnish any sure rule for the regular classification of the three Kingdoms; It will never be possible to do so except by following an order conformable to Nature; In this case, we must first place in the ranks of the Animals the corporeal beings who bear within themselves the whole extent of the principle of their fructification, which consequently has only one, need not be adherent to The earth, to make it act, but take their corporation by the heat of the female of their species, whether they acquire it in the bosom of that same female, or by the external fire which it communicates to them, as Arrives for the fruiting of the oviparous, whether they acquire it by the heat of the sun, or by that of any other fire.

Secondly, we must place in the ranks of plants all Beings which, having its matras in the earth, thus fructify by the action of two agents, and manifests a production either outside or within that same earth. Finally, all beings, who also have their matras in the earth, are to be regarded as minerals, and take their growth and vegetation from them, but which, from the action of three agents, can give no sign of reproduction, because That they are only passive, and that the three actions which constitute them are not their own. These rules, once established, to know whether a Being is Vegetal or Animal, we must see whether it derives its substance from the juices of the earth, or whether it feeds on its productions. If it is attached to the earth, so that it dies, when it is detached, it is only vegetable. If he is not bound to the same earth, though he nourishes himself with his productions, he is an animal, whatever may have been the means of his corporation. The difference, I know, is infinitely more difficult to make between Vegetable and Mineral than between Vegetable and Animal, because there is so much affinity between Plants and Minerals, and they have so many faculties common to them, that it is not always easy to disentangle them.

Universal Quaternary Progression

This difficulty arises from the fact that the difference in the genres of all corporeal beings is always in quaternary geometrical proportion. Now, in the true order of things, the higher the degree of power, the more power is

weakened, because then it is further from the first power, from which all subsequent powers are emanated. Thus, the first terms of progression, being nearer to the radical term, have more active properties, from which consequently results in effects more sensible, and hence more easily distinguishable; and this force, in the faculties, Diminishing, as the terms of progression multiply, it is clear that the results of the last terms must have only imperceptible nuances.

This is why the mineral is more difficult to distinguish from the Vegetable than the Vegetable of the Animal; for it is in the Mineral that the last term of the progression of created things is found. The same principle must be applied to all Beings, who seem to be intermediate between the different kingdoms, and seem to bind them, because the progression of the number is continuous, boundless, and without any separation; But to know perfectly the power of any term of the progression in question we should at least know one of the roots, and this is one of the things which man lost, when he was deprived of his First state; For it knows not the root of any number at present, since it does not know the first of all the roots, which will be seen later. It is also necessary to apply the principle of Quaternary progression to Beings who are above Matter, because it is perceived with the same exactness, and in a still more marked manner, in that they are less remote from the first term of this Progression, But few people would understand me in the application I could make of this class, so my design and duty prevent me from speaking openly about it.

If man had a *Chymie*, by which he could, without decomposing the bodies, know their true principles, he would see that fire is proper to the animal, the water proper to the plant, and the earth proper to the Molecular structure; Then he would have still more certain signs to recognize the true nature of beings, and would no longer be embarrassed to discern their rank and class.

Union of the Three Elements

I do not stop to point out to him that these three Elements, which are to serve as signs to disentangle the different Reigns, cannot exist each separately and independently of the other two; I suppose that this notion is common enough not to remind here that in the animal, although fire dominates, water and the earth must necessarily exist therein, and thus of the two other kingdoms, in which the dominant Principle is Any necessity accompanied by the other two Principles. There is not, even to the mercury itself, upon which this observation applies with the same accuracy, although some Alchemists find no fire; But they ought to be careful that the mineral mercury has only received the second operation, and that thus, although it has in it, like every corporeal Being, an elementary fire, yet this fire is not sensible, That a superior fire should agitate it, and this is the third

operation which I shall prove necessary to complete any corporation; This is why mercury, though with elementary fire, is nevertheless the coldest body of nature.

It is, I repeat, only to defend the nature of man that I have allowed myself to be drawn into all these details. I have wished to show those who degrade him by confounding him with the beasts that they fall upon him in a mistake which is not forgivable, even on purely elementary Beings, since of a Kingdom To the other, we find infinite differences, although all these Reigns have fundamental parities and similarities.

Superiority of Man

We see that in all classes the lower has nothing that manifests itself in a particular way in the superior. Thus, as soon as in the corporeal beings, beneath man, we have not seen any of the marks of intelligence, we cannot deny him that he is here alone the favored of this sublime advantage, although by its elementary form it is subject to the sensible, and to all the material affections of the beast. Those who have tried to deprive man of his most beautiful rights, on the basis of his subjection and his connection to the corporeal Being which envelops him, have presented, for proof, only a truth which we recognize them, since we all know that he receives no light except through the senses. But, because they did not carry their observation further, they remained in the darkness and carried away the multitude. In the unhappy condition of the present man, no idea can be felt in him, nor entered by the senses; So that it is necessary to admit that, since he cannot always dispose of objects and beings which actuate his senses, he cannot, therefore, be responsible for the ideas which are born in him; So that recognizing, as we have done, a good Principle and an evil Principle, and consequently a Principle of good thoughts and a Principle of evil thoughts, one should not be surprised that man is exposed to one And to the others, without being able to dispense with feeling them.

The Thoughts of Man

This is what made Observers believe that our thoughts and all our intellectual faculties had no other origin than our senses. But first, having confounded in one the two beings who compose the man of to-day, not having perceived in him these two opposing actions, which manifest so clearly the different Principles, they recognize in him only A single kind of meaning, and vaguely derive everything from its faculty of feeling. However, after all that we have said, we should only open our eyes, to admit that the present man, having in him two different Beings to govern, and that, being unable to know the needs of the world, One and the other only by sensibility, it was necessary that this faculty should be double, since it was double itself; So that he will be blind enough not to

find in him a sensible faculty relative to the intellectual, and a sensible faculty relative to the corporeal. And should it not be admitted that this distinction, taken in Nature itself, would have cleared up all misunderstandings? I must say, however, that in this work I shall most often use these words of sense and sensitivity in the corporeal acceptation, and that when I speak of the intellectual sensible, it will be so that one cannot confuse with each other.

The senses of Man

Secondly, from whatever point of view the observers would have considered the sensible faculty of man, if they had better weighed their system, they would have seen that our senses are, indeed, the organ of our thoughts, but that they do not originate from it; which undoubtedly makes too great a difference to be excused for not having perceived it. Yes, such is our sorrow, that no thought can reach us immediately, and without the help of our senses, which are its necessary organs in our present state; But if we have recognized in man an active and intelligent principle which distinguishes him so perfectly from other beings, this Principle must have within itself its own faculties; But the only one, the use of which has remained to us in our painful situation, it is that innate will in us which man has enjoyed during his glory, and which he still enjoys after his fall. As it is through it that he has gone astray, it is the force of this will alone that he can hope to be restored to his original rights; It is this which preserves it absolutely from the precipices in which it is sought to plunge it, and to believe in that nothingness to which it is desired to reduce its nature: it is through it, in a word, that, To prevent good and evil communicating to him, he is nevertheless responsible for the use he makes of this will, in relation to one and the other. He cannot do what is offered, but he can choose, and choose well; and for the moment I will not give other proofs, except that he suffers, and that he is punished when he chooses badly.

The intelligent reader, for whom I write, cannot be ignorant of the fact that the pain and suffering of which I speak is of a very different nature from the transitory evils, corporeal or conventional, the only ones known to the multitude. All the attacks which have been made against the dignity of man are no longer of any value to us, or we ought to overthrow the first and most firm foundations of justice which we have previously laid down, As well as the invariable notions which we know to be common to all men, and which no intelligent and reasonable Being can ever dispute.

Rights of Man on His Thoughts

I do not stop to examine whether, in the ordinary conduct of man, his will always expects a decisive reason for determining itself, or whether it is directed by the attraction of feeling alone; I believe that it is susceptible both to one and the other; And I will say that, for the regularity of his progress, man ought not to exclude either of these two means, for as reflection without feeling would make him cold and motionless, so much sentiment without reflection would be Misleading.

But, I repeat, these questions are foreign to my subject, and I think them abusive and fruitless; So I leave it to the Metaphysics of the School to inquire how the will determines itself and how it acts; It is enough for man to recognize that it is always free and that this freedom is another misfortune for him and the reason of all his sufferings when he abandons the Laws which are to direct him. Let us return to our subject. Though we have recognized that all beings necessarily had something in them, otherwise they would have no life, no existence, no action, and we shall not admit that they all have the same thing. Although this Law of an innate Principle is unique and universal, we shall be careful not to say that these Principles are equal and act uniformly in all beings, since, on the contrary, our observations make us know an essential difference between them; And above all between the Innate Principles in the three material Reigns and the sacred principle of which man alone is favored among all the Beings who make up this Universe.

Greatness of Man

For this superiority of the active and intelligent principle of man should no longer astonish us, if we recall the property of this Quaternary progression, which fixes the rank and faculties of Beings, and ennobles their essence, They are closer to the first term of the progression. Man is the second Power of this first universal generating term; the active Principle of matter is only the third; we need more to recognize that we cannot absolutely admit any equality between them.

Misconceptions about Man

The source of systems that are insulting to man, therefore, comes from the fact that their authors have not distinguished the nature of our affections. On the one hand, they have attributed to our intellectual Being the movements of the sentient being and on the other, they have confounded the acts of the intellect with material impulses, limited in their principles as well as in their effects. It is not astonishing that, having thus disfigured man, they find him resemblances to the beast, and that they find only that; It is not astonishing, I say, that by this

means, stifling all thought and reflection in him, far from enlightening him on good and evil, they constantly hold him in doubt and in ignorance On his own nature, since they efface in his eyes the only differences which might instruct him.

Ways to Avoid These Misconceptions

But having taught, as we have done, that man was at once intelligent and sensible, we must observe that these two different faculties must necessarily be announced in him by different signs and means, The affections which are peculiar to them, being by no means the same, can in no way present themselves under the same face! The chief object of man ought, then, to continually observe the infinite difference which exists between these two faculties, and between the affections which belong to them; and as they are united in almost all his actions, nothing should seem more important to him than to distinguish precisely what belongs to one or the other. In fact, during the short interval of the corporeal life of man, the intellectual faculty being joined to the sensible faculty, can receive absolutely nothing but through the channel of this sensible faculty; And in its turn, the inferior and sensible faculty must always be directed by the correctness and regularity of the intelligent faculty. We see, therefore, that in such an intimate union, if man ceases to watch for a moment, he will no longer disentangle his two natures, and from that moment he will not know where to find the testimony of order and truth. Moreover, each of these faculties being capable of receiving in its own person good impressions and bad impressions, man is at every moment exposed to confound not only the sensible with the intellectual but also that which may be advantageous or harmful to one or the other.

Universality of Such Misconceptions

I shall examine the consequences and effects of this danger attached to the present situation of man; I will unveil the mistakes in which his negligence in discerning his different faculties has led him, both on the Principle of Things, on the works of Nature, and upon those who have proceeded from his own hands and imagination; Divine, intellectual and physical sciences, Civil and natural duties of man, arts, legislations, institutions, and institutions of any kind, all fall within the object of which I am concerned. I do not fear even to say that I regard this examination as an obligation to me, because if the ignorance and obscurity in which we are on these important points are not of the essence of man, The natural effect of its first deviations, and of all those which have sprung from it, it is its duty to seek to return to the light which it has abandoned, and if this knowledge was its prerogative before its fall, Which is absolutely lost to him, since they are incessantly derived from that

inexhaustible source in which he was born: in a word, if man, in spite of the state of obscurity in which he languishes, can always hope to perceive the Truth, It is necessary for her only effort and courage to despise her, not to do all that is in us to bring her closer to her.

The continual use which I make in this work, *faculties, actions, causes, principles, agents, properties, Virtues*, will undoubtedly awaken the contempt and disdain of my age for occult qualities. Yet it would be unjust to give this name to this doctrine, solely because it offers nothing to the senses. What is occult for the eyes of the body is what they do not see; what is occult for intelligence is what it does not conceive; now, in this sense, I ask if there is anything more occult for the eyes and for the intelligence than the notions generally received on all the objects I have just announced. They explain Matter through Matter, they explain man by the senses, and they explain the Author of Things by elementary Nature. Thus the eyes of the body seeing nothing but assemblages seek in vain for the elementary Principles which are announced to them, and being unable to perceive them, it is clear that they have been deceived.

Man sees in his senses the play of his organs, but he does not recognize his intelligence. Finally, visible Nature presents to the eyes the work of a great artist, but does not offer to intelligence the reason of things; it leaves ignorant the Justice of the Master, the tenderness of the Father and all the counsels of the Sovereign; So that it cannot be denied that these explanations are absolutely null and without truth, since they always need to be replaced by new explanations.

If therefore, I endeavor only to remove from all these objects the envelopes which obscure them, and if I carry the thought of men only upon the true Principle in everything, my progress is less obscure than that of the Observers; And indeed, if they really have a repugnance for occult qualities, they should begin by changing their course; For it is certainly no more hidden and darker than the one in which they wish to draw us.

Chapter 2

Universal Source of Errors

All that I have said of man, considered in his origin and in his first splendor, of his impure will, which has made him fall, and of the distressing situation in which he has plunged himself, is confirmed By the observations we are about to make on his conduct, and on the opinions which he makes daily. The same observations may be made on the original purity, degradation, and current torments of the Principle, which has become evil; The progress of all these deviations is uniform; The first errors, those which have followed them, and those which follow, have had and will have perpetually the same causes; In a word, it is always to the evil will that we must attribute the false steps of man and of every other Being clothed with the privilege of liberty; For, as I have already said, in order to show that the principle of any action is legitimate, we must consider its consequences; If the Being is unhappy, he is certainly guilty, because he cannot be unhappy if he is not free.

The Suffering of the Beast

No doubt I could have stopped at this proposition, by opposing the sufferings of the beast, but the objection did not escape me; and as I can here solve it without interrupting my subject, I shall go to work before entering upon it. I know that, as a sensible Being, the beast suffers, and thus can be regarded as unhappy; But I beg to observe that the title of unfortunate man would not belong more reasonably to the Beings, who knowing that they should be happy by their nature, feel inwardly the despair of not being so. In this sense it would not be suitable for the beast, who is in his place here below, and who is not made for any other welfare than that of his senses; When, therefore, this well-being is disturbed, she undoubtedly suffers as a sensible being, but she sees nothing beyond her sufferings; It supports them, it even works to put an end to them, only by the action of its sensible faculty, and without being able to judge that there is another state for it; That is to say, that it does not have that which makes man's misfortune, this remorse, and the necessity of ascribing to himself, his sufferings. Hey! How could she? It does not act, it is made to act.

Yet it remains to be known why she suffers, and why she is so often deprived of that sensible welfare which would make her happy in her own way. I might give reason for this difficulty, if it were permitted me to extend myself to the connection of things, and to show how far the evil has gained by the errors of man; But it is a point which I shall never attempt to indicate, and for the present it suffices to say that the Earth is no longer a virgin, which exposes it and its fruits to all evils, causes the loss of Virginité. We can therefore say with reason that there can be no truly unhappy Being free, to which I will add that if it is freely that man has plunged into sorrows and sorrows,

This same Freedom imposes on him the continual obligation to work to repair his crime; For the more he neglects himself on this point, the more he will be guilty, and consequently the more unhappy he becomes. Let us resume our subject. In order to guide us in the important examination which we have proposed, and which now essentially enters into the task of man, let us remark that the principal cause of all our errors in science is that we have not observed The law of two distinct actions which shows itself universally in all the Beings of Creation, and often throws man into uncertainty.

Double Action

We ought not, however, to be astonished to see that every Being here below is subject to this double action, since we have previously recognized two very distinct Natures or two opposite Principles whose power has manifested itself from the beginning of things, and Is continually felt in the whole Creation. Now, of these two principles, there can be only one which is real and really necessary, since after ONE we know nothing. Thus the second Principle, although requiring the action of the first in creation, can certainly have no weight, no number, no measure, since these laws belong to the Essence of the first Principle. The one stable, permanent, possesses life in itself, and by itself; the other irregular and without laws, has only apparent and illusory effects for the intelligence which wishes to be deceived. Thus, as we can see, if it is a double reason which has given birth and temporal life to the universe, it is indispensable that the particular bodies should follow the same law and neither be able to reproduce them nor subsist without the aid of a double action.

The double reason which governs bodies and all matter, however, is not the same as that double reason which arises from the opposition of the two Principles; the latter is purely intellectual and takes its source only in the contrary will of these two Beings. For when one or the other acts on the sensible and on the corporeal, it is always in intellectual views, that is, to destroy the intellectual action which is opposed to it. It is not the same with the double action which subjects Nature; It is attached only to corporeal beings, to serve both their reproduction and their maintenance; It is pure in that it is directed by a third action which makes it regular; In a word, it is the necessary means established by the source of all the powers for the construction of all its material works.

Yet, though in this double reason attached to all that is corporeal, there is nothing unclean, and neither of them is evil, yet there is one which is fixed and imperishable, the other is only transitory and momentary, and hence is not real for intelligence, although its effects are for the eyes of the body. It will, therefore, be much more important for us to succeed in distinguishing the nature and the results of these two different terms, or of the two different laws which support bodily creation; because if we learn to recognize their action in all temporal things,

it will be one more way of unraveling it in ourselves. Indeed, we cannot conceive how closely the mistakes which are made daily on our Being are closely connected with those which are made of the Corporeal Beings and on Matter, and that which would have the intelligence to judge the bodies would soon have that Which is necessary to him to judge man.

Research on Nature

The first error which has been introduced in this way is to have made Material Nature a class and a study apart. Though the men saw that this branch was alive and active, they regarded it as separated from the trunk; And by dint of stopping at this dangerous examination, the trunk appeared to them so far removed from the branch, that they no longer felt the need for it to exist, or at least if they recognized it They have seen in him only an isolated Being whose voice is lost in distance, and which it is useless to hear in order to conceive and accomplish the course and laws of this material Nature.

If we limit ourselves, like them, to considering this Nature in itself and acting without the mediation of an external Principle, we may indeed perceive its sensible and apparent laws, but we cannot say that our notion Was complete, since we would always have to know his real Principle, which is visible only to intelligence, by which all that exists is necessarily governed, and whose sensible and apparent laws are only the results. On the other hand, if during our sojourn among the Beings of this Material Nature we wished to remove them entirely from our research, to endeavor to attain to that of the invisible principle, we would have to fear to hold ourselves too high, Above the path which we ought to follow, and thus not to attain the end of our desires, and to obtain only a part of the lights which are destined for us.

We must feel the inconveniences of these two excesses; They are such, that by giving ourselves to one or the other we can be assured of having no success, and if we neglect one of the two Laws to seek the other, we cannot of both, that a false idea, because their present connection is indispensable, though not always manifested; Finally, to wish to rise to the First Principle, superior and invisible, without relying on Matter, is to offend and tempt it; And to want to know Matter by excluding this first Principle and the Virtues it employs to support it, is the most absurd of impiety.

Matter and its Principle

It is not that men are destined one day to have a perfect knowledge of the First Principle without being obliged to join the study of Matter, just as since their fall there was a time when they were entirely subject to this Law of

Matter, without their being able to think of the existence of the First Principle. But during this intermediate passage which is granted to us, being placed between the two extremes, we must not lose sight of either, if we do not wish to go astray. The second error is that since man was chained in the Sensory Region, he sought, indeed, the Principle of Matter because he cannot doubt that it has one; but as in this search he confused the two Laws, he wanted the Principle of Matter to be as palpable as Matter itself. He wanted to subject both to the measure of his corporeal eyes. Now, a corporeal measure can only be applied to the Extent: the Extent is only an assembly, and consequently a compound Being; And if man persisted in believing that the Principle of Extent or Matter is the same as Matter, it would be necessary that this Principle should be extended and composed as it is; Then it is true that the eyes of his body could calculate their dimensions, however, according to the limits of his faculties, and without being further advanced. For to measure righteously, he must have a basis for his measures, and he has none. But certainly, we are very far from having such an idea of the principle of Matter, from what we have a principle in general.

All those who have wished to explain what a principle is, could not help saying that it must be indivisible, incommensurable, and absolutely different from what Matter presents to our eyes. The mathematicians themselves and the geometers, although acting only by their senses, and having the only extension for object, come to the support of this definition; For whatever material is this mathematical point of which they form the basis of their work, they are obliged to clothe it with all the properties of the immaterial Being; Otherwise their science would not yet have a beginning. Thus, an indivisible and immeasurable being, such as we feel that all Principle must conceive, what else is for us a being simple? And, indeed, we cannot doubt that material appearances are, on the contrary, divisible and subjected to sensible measurement; Consequently, Matter is not a simple Being; consequently, it cannot be its principle to itself; it would be absurd to want to confuse Matter with the principle of Matter.

The Divisibility of Matter

I ought, on this point, to point out the obscurities in which this false way of considering bodies has drawn the multitude. The vulgarian believed that by mutilating, dividing and subdividing Matter, he mutilated, divided and subdivided indeed the Principle and essence of Matter; And believing that the bonds alone of his corporeal organs prevented him from going so far as his thought in this operation, he imagined that this division was essentially possible beyond what he could operate himself, and he Believed that Matter was divisible to infinity; Hence he regarded it as indestructible, and consequently as eternal.

It is absolutely for having confounded Matter with the principle of Matter, that these errors have been almost universally adopted. In fact, to divide the forms of Matter is not to divide its essence, or, to speak more properly, to disunite the various parts of which all bodies are composed, it is not to divide, it is not to decompose the Matter, because each of the material parts of this division remains intact in its appearance of Matter, consequently in its essence, and in the number of principles which constitute the whole Matter. By what strange blindness has man been able to believe that by diversifying the dimensions of bodies, he really divided Matter?

Is it not easy to see that all the operations of man in this way are confined to transposing and disuniting that which was joined; And that his hand might decompose Matter, should it not be he who composed it? I see here, then, only the weakness and limits of the faculties of man, which is arrested by the invincible force of the principles of Matter; For we know that it can vary at will the figures and the corporeal forms, because these forms are only an assemblage of different particles, and consequently have none of the properties of unity; But, finally, there are not a single one of these particles which it can annihilate, because if the Principle which sustains them is not composed, it cannot be subject to any division in its essence; And in this sense not only Matter is not divisible to infinity, according to the common idea, but it is not even possible that the hand of man begins or operates upon it the first and the least Divisions; New proof to prove that this corporeal Principle is one and simple, and consequently that it is not Matter.

Mathematical Bounds

What I have said of the method of the mathematicians must have made us feel the difference between their progress and that of Nature. Mathematical Science, which offers in their hands only a deceitful copy of the true science, is based on and for results only relations, upon which, having once fixed their suppositions, the consequences are found to be just and proper, Object they propose; In a word, the mathematicians cannot go astray, because they do not come out of their enclosure, and only turn on a pivot; Then all their steps bring them back to the point from which they left. In fact, no matter how elevated their edifice, we see that it is equal in all its parts and that there is not the least distinction between the materials which serve as the foundation and those with which they build the highest Floors; what do they teach us? Nature, on the other hand, having as its Principle a true and infinite Being, produces facts which resemble it, and although these facts are the envelope of which it is covered in our eyes, though they are transient, they are so multiplied, if varied, so active, that we see quite clearly that the source must be inexhaustible. But we shall see in the remainder of this work, more

observations on Mathematical Science, and on the use which ought to have been made of them to arrive at the knowledge of Nature and of that which is above.

Productions and Their Principles

We shall add here another truth which will support all those which we have established to prove how Matter is inferior to the Principle which serves as its basis and which produces it. I beg the observers to examine, if it is not universally certain, and in any order of generation, that production can never be equal to its generating Principle. This truth is continually realized in the order of material, though later growing, generations, the fruits and productions of this class, equal and even surpass in force and grandeur the individual who has engendered them; Because the class of these individuals being subjected to the law of time, the former individual is wasting away as his fruit advances towards the end of his growth and perfection.

But at the moment of generation, this fruit is necessarily inferior to the individual from which it originated, since it is from him that he holds his life and his action. In whatever class we may inquire into, I do not fear to assure that we shall find the application of this truth; From whence we may say boldly, that it is with reason that we have proclaimed it universal; Hence we must also admit that it is applicable to Matter, in relation to its principle, because if we can see the birth of Matter, we cannot deny that it was born; and if it be begotten, it is like all Beings, inferior to its generative principle. It is already well advanced to have recognized the superiority of the Principle of Matter on Matter, and to feel that they cannot both be of the same nature; Hence we find ourselves covered by the hazardous judgments which we have dared to pronounce on this object, and which by the credit of the Masters, who have been their organs, has become like so many Laws for most men: One is dispensed from believing as they do, that Matter is eternal and imperishable. In distinguishing the form of the Principle, we shall know that one can vary incessantly, while the other remains always the same, and one will have no longer any difficulty in recognizing the end and the decay of Matter in the succession of Facts and Beings which Nature exposes to our eyes, while the Principle of this Matter is not Matter, remains unalterable and indestructible.

The Reproduction of Forms

This succession of facts and this continual renewal of corporeal beings has led the observers of nature into other opinions as false as the preceding ones, and which expose them to the same inconsistencies. They have seen bodies alter, decompose, and disappear from them; But at the same time they saw that these bodies were constantly replaced by other bodies; Then they believed that these were formed of the remains of the old bodies,

and that, being dissolved, the different parts of which they were composed were to enter in their turn into the composition of the new forms; Hence they concluded that the forms experienced a continual mutation, but that their fundamental Matter remained always the same.

Then, ignoring the true cause of the existence and action of this Matter, they did not see why it would not always have been in motion, and why it would not always be there, Made it again decided that it was eternal. But if raising their eyes to a degree, they had recognized the true principles of bodies, and had attributed to them the stability which they believed they saw in their so-called fundamental Matter, we should not reproach them with this New mistake; We see, like them, the revolutions and mutations of forms; We also recognize that the principles of bodies are indestructible and imperishable; But having shown, as we have done, that these principles were not Matter, to say that they are imperishable, is not to say that Matter does not perish.

Immutability of Their Principles

Thus, by distinguishing bodies from their principles, observers would have avoided the dangerous error which they have tried in vain to palliate and would have been careful not to attribute eternity and Immortality to the material Being which strikes their senses. I agree with them on the daily march of Nature; I see all forms born and perish, and I see them replaced by other forms; But I shall be careful not to conclude, as they do, that this revolution had no beginning, and that it ought not to have an end, since it does not take place, and only manifests itself On the bodies which are passengers, and not on their principles, which never receive the slightest attack upon them. When the existence and stability of these Principles have been properly conceived, independently and separately from the bodies, it must be admitted that they may have existed before these bodies and that they may still exist after them. I will not add to this reasoning proofs on which they would refuse to believe me, but they are of a nature that it is no more in my power to doubt it than if I had been present at the formation of things. Besides, the numerical law of the Beings is an irrevocable testimony; one exists and is conceived independently of the other numbers; And after having vivified them during the course of the Decade, he leaves them behind him and returns to his Unity.

Emanations of Unity

The principles of the bodies being one can, therefore, be conceived alone and separated from all forms of matter, whereas the smallest particles of this matter cannot subsist nor be conceived without being sustained and animated by their Principle; Just as we conceive the Digital Unit as being able to subsist apart from the other

numbers, although none of the numbers subsequent to Unity can find access in our understanding except as the emanation and the product of it unit. In a word, if we wish to apply here the fundamental maxim which has been established above, on the inequality which necessarily exists between the generative Being and its production, we shall see that if the Principles of Matter are indestructible and eternal, It is impossible for Matter to enjoy the same privileges. This assertion, however, of a necessary inequality between the generative Being and its production, might have left some uneasiness about the nature of man, which, having originated in an indestructible source, ought to be inferior to his Principle, not to have The same advantage, and consequently capable of destruction. But a simple reflection will dispel this doubt.

Secondary Beings

Though Matter and man also have their generative principle, they are far from having the same. The generating Principle of man is Unity; This Unit possessing everything in itself, also communicates to its productions a total and independent existence; So that it may well, as chief and principle, extend or tighten their faculties; But she cannot give them death, because her works being real, which is, cannot but be.

This is not the case with Matter, which, being the product of a secondary Principle, inferior and subordinate to another Principle, is always dependent on one and the other; So that the concurrence of their mutual action is absolutely necessary for the continuance of its existence; For it is constant, that when one of the two ceases, the bodies are extinguished and disappear. Now, the birth and the end of these different actions manifest themselves quite clearly in Body Nature, in order to demonstrate to us that Matter cannot be durable. Moreover, recognizing, as we ought to do, that the action of unity, or of the first Principle, is perpetual and indivisible, we could not without the grossest error attribute the same perpetuity of action to the Secondary Principles Which give birth to Matter. That is why the Author of things cannot make the world eternal like Him; for it would not be to render the eternal World as to make it succeed other worlds, as it will always be in its power, since each of these worlds could only be the work of a secondary Principle, would then necessarily perish.

Generation of Bodies

Let's look at another system related to our subject. It has been taught, that after the dissolution of corporeal beings, the debris of these bodies was employed to form part of the substance of other bodies. Certainly, the observers of Nature have been mistaken in this doctrine, as well as in the consequences which they have drawn from it. For to say that bodies are formed from one another, and are but various successive assemblages of the

same materials, is as great a mistake as to pretend that Matter is eternal. They would have been careful not to advance such opinions if they had taken more precautions to march safely in the knowledge of Nature.

The Universal Principles of Matter are simple Beings; Each of them is one, as is evident from our observations, and from the idea which we have given of a Principle in general: the innate principles of the least particle of matter must, therefore, have the same property; Each of them will be one and simple, like the universal principles of this same Matter; there can be no difference between these two kinds of principles except in the duration and force of their action, which is longer and More extended in universal principles than in particular principles. Now the proper action of a simple principle is necessarily simple and unique itself, and consequently can have only one aim to fulfill; It has in it all that it needs for the complete fulfillment of its law; Lastly, it is not capable of mixing or dividing.

That of the universal material principle has, therefore, the same faculties, and though the results which result from it multiply, extend and subdivide to infinity, it is certain that this Universal Principle has only one work to do, And only one act to operate. When his work is fulfilled, his action must cease, and be withdrawn by him who had ordered him to produce it; but for the duration of time, it is subject to the same act and to the same effects.

It is the same with the innate principles of the different particular bodies; they are subject to the same law of unity of action, and when the duration is fulfilled, it is also withdrawn. Then, if each of these principles has only one action, and at the end of this action they must all return to their original source, we cannot reasonably expect new forms from them; We must conclude that the bodies which we see born successively derive their origin and substance from other principles than from those whose action we have seen suspended in the dissolution of the bodies which they had produced. We are therefore obliged to seek elsewhere the source from which these new bodies are to be born. But where can we find it better than in the strength and activity of this double law, which constitutes universal corporeal Nature, and which shows itself at the same time under a thousand different aspects of the production and progress of particular bodies?

We know, indeed, that this land which we inhabit, could not exist and be preserved, if it had not in it a vegetative principle peculiar to it; But that it is necessary that an external cause, which is nothing else than the celestial or planetary fire, react on this Principle for its action to manifest itself. It is the same with particular bodies; each of these bodies comes from a seed, in which resides an innate germ or principle, a depository of all its properties and all the effects it must produce. But this Germ would always remain inactive, and would not be able to manifest any of its faculties unless it was also reacted by an igneous external cause, the heat of which makes it capable of

acting upon all corporeal beings who Which, in their turn, penetrate its envelope, stimulate it, heat it, and prepare it to support the action of the external cause, for the manifestation of its own fruits and its own virtues.

Indeed, the external cause of the igneous reaction would soon have overcome the action of the individual Principles and destroyed their properties if the help of the Etruscan beings did not renew their strength and put them in a condition to resist the heat devouring of this external cause. It is for this reason that, when exposed to heat, Germs deprived of food, they consume themselves in their cradle without having produced the least part of their action; It is for this reason also that germs, which have been at the commencement of the course of their growth, would still be rather consumed and destroyed, if they lacked the nourishment which is necessary for them to defend themselves from the continual activity Of the igneous reaction, because then this reaction, having already penetrated to the germ, is the more capable of deploying its destructive force.

We see here that the foods of which we speak are themselves a second means of a reaction, which Nature employs for the maintenance and conservation of her works; But it will be seen better still afterward. Such, then, is this double universal law, which presides over the birth and progress of corporeal beings. The concurrence of these two actions is absolutely necessary, so that they may live sensibly in our eyes; namely, the first innate action in them, or internal action, and the second or external action, which agitates and reacts the first, and never among the material things, is a body formed only by this means.

Let us apply to the Constitution of the Universe what we have said of the Earth; We may regard it as an assemblage of an infinite multitude of germs and seeds, all of which have in them the innate principle of their laws and properties, according to their class and species, but which await, to engender and reproduce themselves That some external cause may come to assist them and dispose them to the generation. It would even be there, where one would find the explanation of a phenomenon which astonishes the multitude, namely, why one finds worms in fruit without thorns, and animals living in the heart of stones; It is because, both of them placed by Nature, or filtered in these kinds of matras, have found, or have received, by the same filtration route, juices capable of operating upon them Necessary reaction law. But do not get away from our subject.

Let us now see what part the bodies and debris of bodies may have in the formation and growth of other bodies; They can augment the forces of the corporeal Beings, and sustain them against the continual reaction of the external Principle; They may even contribute, by their own reaction, to the manifestation of the faculties of the Germs, and make their properties operate. But it would be to go against the Laws of Nature and to misunderstand the essence of a Principle in general than to believe that they could interfere in the substance of

these Germs. They can, I repeat, be their support and sting, but they will never be a part of their essence. The following observations will prove this.

Destruction of Bodies

We have already established that the principles of bodies are not Matter, but simple Beings; that in this capacity they must have in them all that is necessary for their existence, and that they have nothing to borrow from other Beings. They would not even borrow the aid of this external reaction, of which we have just spoken of by the inferiority of their nature they were not subject to the double Law which governs all elementary Beings. For there is a Nature, where this double Law is not known, and where Beings receive birth without the help of secondary beings, and by the sole virtues of their generating Principle; it is that by which man has formerly passed. But, in order that our march may be safer, let us not count the theory for anything, until experience comes to justify it; and first, observe what happens in the destruction of bodies.

This destruction can take place only by the cessation of the action of the innate Principle, the producer of these bodies, since this action is their true base and their first support; And this Principle cannot cease to act, except when the law which enslaves it to action is suspended, because then, being freed from its chains, it separates itself from its productions and returns to its original source. For as long as this law operates, the envelope can never cease to be in its natural and individual form; And if this form is liable to be decomposed, it can only be because the law of reaction being withdrawn, the innate Principle in this form, and which makes it exist by linking together the three elements of which it is composed, Separates them from these elements, and abandons them to their own laws; Then, as these laws are opposed to each other, the elements which are found there are fought, divided, and finally destroyed in our eyes.

It is thus that insensibly the bodies die, disappear, and annihilate. I no longer see in a corpse but a matter without life, deprived of the innate Principle which had produced and sustained its existence; I see in these debris only parts which are still sustained by the presence of the secondary actions which the innate Principle had emanated in this body during the duration of its own action; For these secondary emanations are diffused in the smallest bodily particles, but they separate themselves successively from their particular envelopes, after their producing Principle has abandoned the whole body, of which their union formed the assemblage. What then can a body deprived of life, in the course of its dissolution, communicate to the new bodies, whose growth and formation it supports? Will it be the dominant Principle? But it no longer exists in the corpse, since it is only by the retreat of this Principle that the body has become a corpse. Besides, each Germe, having its own innate Principle and

depository of all its faculties, does not need the union of another Principle. In a word, two simple Beings can never unite, nor confound their action; Their assemblage, far from contributing to the life of the new bodies, would merely cause disorder and destruction, since it is not possible to place two centers in a circumference without denaturing it.

Will it be said that the material parts of the body which dissolve, unite, and pass into the essence of the Germs? But we have just seen that each Germe is animated by a Principle, which contains within itself all that is necessary to its existence. Besides, do we not see all the parts of the corpse dissolve successively, and not leave behind them the slightest trace? Do we not know that this particular dissolution is effected only by the separation of the secondary emanations which had remained in the corpse, and that we may regard each as the center of the part which it occupied; But then we can dispense with recognizing only the bodies, the parts of the bodies, that the whole universe is but an assembly of Centers, since we see by gradation the bodies entirely dissipate. Now, if everything is the center, and if all the centers disappear in the dissolution, what remains of a dissolved body, which can be part of the existence and the life of the new bodies? It is, therefore, a mistake to believe that the principles, whether general or particular, of bodily beings which dissolve, after having separated themselves from their envelope, animate new forms, and begins a new career; can live successively several times. If everything is simple, if everything is one in Nature and in the essence of beings, it must be the same for their action, and each of them must have its own particular task, simple and unique as itself, would have weakness in the Author of things, and confusion in his works.

Digestion

But taking animal digestion as an example, it will doubtless be objected that in the dissolution of the food which is affected by this digestion, the greatest quantity passes through the blood, lymph, and other fluids of the body. And that, beyond, being carried in all the parts of the body, the animal receives its maintenance and subsistence; Then I shall be asked how it may be, that these foods only strengthen the action and life of the animal which receives them, without communicating to it the least part of themselves, and without the fire innate in them Penetrated the Principle and the Essence of this individual, in order to unite and increase its existence. I reply to this, that the sole use of food is certainly to support the life and work of the individual who has devoured them; He cannot receive them as new principles for him, nor as an augmentation of his Being, but as the agents of a reaction which is necessary for him to unfold his forces and preserve his temporal action; And although no corporeal Being can dispense with this reaction, there is none in which it has its measure; For it is constant, that

if the Principle contained in the food could unite with the Principle of the body which nourishes it, there would be no more measure in the Law of Action, by which the latter would have been constituted.

Reintegration of Bodies

We know from experience, and from the ravages caused by raw vegetables and uncooked and badly bled meats; We know, I say, that a reaction too strong is contrary to corporeal life; And we cannot deny that animals, destined by their nature to devour other animals, are no longer ferocious and cruel, that they have, I say, a more avid and destructive character than Animals which feed only on Plants. It is because the former experience an excessive reaction, by receiving with the flesh of which they live, a great quantity of secondary animal principles, and that they employ all the efforts of the innate action in them to operate before the time, The dissolution of the envelopes of these Principles; But these not being in their natural menstrua, employ also all their strength to break these foreign chains, and return to their original source. During this struggle the individual experiences an effervescence which agitates him and drags him to disorderly acts, and cannot be restored to a more tranquil state until after the envelope of these secondary Principles is dissolved and 'They have joined their Generating Principle.

It is on this subject that we ought to blame, in passing, the use of most Nations, who have believed that they honor the dead, either by preserving their corpses or by consuming them by fire. Both practices are equally senseless and contrary to Nature. For the true menstruation of bodies is the earth, and the hand of men could not produce these bodies, nor should it attempt to determine or prolong its duration, Their Principles, the duty of suspending his action according to his Law, and of meeting in his time at its source.

Woman

Nor can I dispense myself from stopping for a moment on this proposition, that the true menstruum of bodies is the earth. It is in her, in fact, that the body of man must be decomposed chiefly; but the body of man takes its form in the body of the woman; when it decomposes, it only returns to the earth what it has received from the body of the woman. So the earth is the true Principle of the body of woman, since things always return to their source, and these two beings being so analogous to one another, it cannot be denied that the body of woman has not A terrestrial origin; Then recalling to us that it was the first corporeal origin of man, we should see sensibly why woman is universally inferior to her.

But we were strangely led astray when we thought we could bring this difference beyond form or bodily faculties. Woman, as to the intellectual Principle, has the same source and origin as man; For this man, being condemned only to sorrow and not to death, had to be near him a Being of his nature, and unhappy like himself, who by his infirmities and privation reminded him of wisdom, Continually in his eyes the bitter consequences of his aberrations; besides, man is not the father of the intellectual Being of his productions, as false doctrines, and all the more fatal, have taught them Have relied on comparisons made in Matter, such as the inexhaustible emanations of elementary fire; But in all this is a mystery which I shall never believe sufficiently buried. Let us return to the chain of our observations.

Vegetation

There is a fact which the naturalists will not fail to oppose, it is that of the colored liquors which they pass through a few plants, thus succeeding in varying the color of flowers, and even to change absolutely that which belonged to them By Nature. My answer will be simple and will stand to everything I said about digestion. Every plant has its innate principle like other bodies; the juices, which serve as food, can add nothing to this Principle; but they serve as a defense against the reaction of the igneous external cause, which without them would soon overcome and heat up the forces and action of the individual Principles. Then we must feel, by the infinite number of different substances which can serve as nourishment for corporeal beings, to what variety of reaction they are exposed. It is true that there is the only one which is really proper to each species; but the nature of perishable things, like bodies, and the continual revolutions to which they are subjected, Which weaken, constrain their faculties, and even destroy them altogether, although the Principle of Being is indestructible.

These reactions are carried out, as is well known, by secondary beings, who are also depositaries of a principle of their own. This Principle cannot react either by itself or by the particular Principles emanating from it, that they are all clothed in their corporeal envelope since all the simple Beings are here below only in this condition. It is certain, then, that the envelope of these secondary Principles passes along with them into the body mass of Plants and Animals, to serve as food, and to help them to resist the action of the external cause igneous. It is certain that they also bear their color and all their properties. But, though they pass through these different individuals, we can never admit that they are confounded with each other and that they form part of their substance.

Food

In order that these food envelopes may unite with the substance of the individual who takes them, their Principles must be mutually confounded. But we have seen that these principles, being simple beings, cannot be reunited, and since the envelopes have properties only by their Principle, the union of the envelopes is therefore impossible. Food, then, is always a foreign substance, although it is necessary to the Being who receives it, for it is known that it is profitable to it only insofar as it causes its dissolution. I think it will not be difficult to agree that there can be no kind of mixture before this dissolution has begun, or if dissolution cannot take place without having been preceded by the retirement of Innate principles, if it is in itself only division and destruction, how could it be that the individual who operates this destruction could be confounded with the very envelope he destroys?

Indeed, if the food and the principles contained in it could be confused with the substance and the principles of the Beings they reacted, they could also be substituted for them and take the place of them; Then it would be easy to completely denature individuals and species; It may be that, having once changed the class and nature of a Being, we should do as much on all the classes that exist, from which there would be a general confusion, which would prevent us from being sure of the rank and the A place which beings must occupy in the order of things. Hence the law, by which nature has constituted its productions, refuses absolutely to these chimerical attempts; It has given to each of the corporeal Beings a particular innate Principle, which may extend, and which often extends its action beyond the ordinary measure, by the aid of forced reactions, and a more favorable matra, but which cannot Never lose, nor change its essence. This Principle, being the producer and the father of its envelope, cannot separate from it, that the envelope immediately enters into dissolution, and is not insensibly destroyed; And it is absolutely impossible for any other Principle or Father to come to dwell in this envelope and to serve as its support, for in corporeal nature there are no adulteries or adoptive sons, That there is nothing free.

Mixing the Bodies

Every single Being or Principle, therefore, has its separate existence, and consequently an action and individual faculties, which are as incommunicable as its existence. Let no one object to me, that in the mixture of liquors and bodies liable to bind, one sees some simple effects, of which none of these bodies were particularly capable; For I shall not be afraid to assure that in these amalgams the action and reaction of the different principles on one another produce only a simple result in appearance, and on account of the weakness of our organs, And that these results are, in fact, combined and produced by the action proper and peculiar to each of the Principles

assembled. If it is a mixture of various bodies, which are neither susceptible to action, nor to any sensible reaction upon each other, but each having its own peculiar property of color, taste, or other; It results from their assemblage a third property, which is really only an apparent product of the first two, which are mixed and combined, but not at all united and confounded. For it will not be denied that in this fact the Principles and their envelopes remain perfectly distinct and separate and that only the weakness of our senses can prevent us from perceiving separately the actions proper and particular to each of these bodies. Thus we see nothing but a multitude of bodies of the same kind, piled up or gathered together with a multitude of bodies of different kinds, but always retaining their existence, their faculties, and their own and individual action.

If it is a solid body thrown into a fluid which is analogous to it, the fluid overcomes its strength and properties; it detaches the parts, divides it, destroys their apparent and sensible solidity, dissolves it, and appears to seize it. By means of this solution, the fluid presents to us results, which it was impossible to discover separately in one or other of the substances which formed the assembly. But can we conclude that there is no mixing of the Principles, and is it not certain that this is merely an extension of the action of the dominant Principle to that of the Lower Principle; Which diminishes and even ceases when the superior principle in force has actuated a sufficient quantity of the bodies which have been exposed to its action, and has consumed all the power which was in it?

If it is a solid body which takes possession of a fluid, and absorbs it; Or two fluids, which by their mixture produce solid bodies or amalgams indissoluble in appearance; Finally, if they are bodies, which at first exhibited neither strength nor properties, but which, by their assemblage, produce astonishing effects, burning flames, fires, sounds, bright and brilliant colors; Could it ever be demonstrated that there is in any of these facts, a meeting, confusion, or communication of one Principle with another Principle? Since, if the force of the dominant Principle has merely suspended the action of the weakest Principle, without destroying its envelope, then Art may still succeed in separating them, One and the other in their first state; which is an invincible proof of the Truth which I have just established. If always without destroying the envelopes, the superior Principle in forces has only divided up assemblies, and if rendering the constituent parts of these masses their freedom and their natural tenacity, they have only rejected them by evaporation, than the Individual Principles of the same nature, which were previously gathered together, are indeed scattered here and there on earth and in the air, but without having communicated or lost either their faculties or their substance, or Of their action.

But if, on the contrary, the dominant Principle has by its power and its decomposed power the very envelope of the lower Principle; If he has dissolved and destroyed it, then the action of the lower Principle is annihilated, and

far from thus terminating his career, this Principle has been able to unite or communicate its action to the dominant Principle. That in this very fact the very action of the dominant Principle is limited to its first activity, if it has not been altered, or exhausted, without return, by its own victory.

Worm seeds

Finally, the confusion and continuity of action of the same Principle in different successive forms is no more found in the birth of worms and other insects which appear to the putrefaction of corpses; The principle of the existence of these animalcules is also in their own seed; for our bodies, like all those of Creation, are the assemblage of an infinite multitude of destructive germs and verminous seeds which, And to engender, a reaction and appropriate circumstances. As long as our bodies subsist in the fullness of their life and action, the dominant Principle which directs them holds the whole envelope in equilibrium, prevents its dissolution, and contains the action of these destructive germs. But when this dominant Principle comes to abandon this envelope, then the secondary Principles, having no longer any connection, separate naturally and leave the field open to all these animalcules; they even help in their birth and growth, by a reaction and warmth proper to make them pierce their seminal envelope.

Then the debris of the corpse serves as pasture for these insects, and passes through them as food passes through digestion in all living bodies; In the one and the other, the same dissolution, the same use of the Innate Principles; But neither in one nor in the other the principle of the dissolved body passes into the living body to animate it; For, as I have already established, each Being has life in itself, and needs only an external cause, to put into action and support its own principle.

Unity of Action in the Principles

It is evident, then, that in the most hidden acts of corporeal beings, such as formation, birth, growth, and dissolution, and the Principles, do not mix and are never confused with the Principles. Food, then, is only a means of reaction capable of guarding the living bodies against the excess of the igneous action which successively devours and dissolves these alimentary beings, as it would dissolve without them the living body itself. Thus they are not, as the observers believe, and the multitude after them, of the materials of which the Being which is formed must be composed, since this Being has everything in him with life, that the food beings being dissolved nothing; And that what might remain to them is continually lost as the particular principles separate from their envelope and come together from their original source.

False System on Matter

Thus, this apparent mutation of forms must no longer seduce us, until we are led to believe that the same Principles begin a new life; But we shall be persuaded that the new forms which we see constantly being born and reproduced before our eyes are but the effects, results, and fruits of new principles which had not yet acted; And we shall surely have the idea of things, the idea which suits him, when we shall say that everything being simple, everything being new in his works, everything must appear there for the first time.

It is by such truths that we again demonstrate how much the opinion of the eternity of Matter is contrary to the Laws of Nature. For not only are not the same innate Principles which continually bear the burden of the successive reproduction of bodies; But it is certain that any Principle can have only one action, and therefore only one course. Now it is quite evident that the course of the particular Beings which compose Matter is limited, since there is not a moment when we perceive its end, and that time is only sensible by their continual destruction. But we must no longer be astonished at the errors which have hitherto reigned over this object, and if we adopt the opinions of which they are the result, there would be no terms to our aberrations. Observers, having scarcely taken a step to distinguish Matter from the Principle which sustains and engenders this Matter, give to the one what belongs only to the other. They regard their Matter as always and essentially the same, receiving only and unceasingly a multitude of different forms; Thus, confounding it with its Principle agent, interior, innate, they tell us that having only one Essence in Matter, there can be only one universal action in this Matter; And that, consequently, Matter is permanent and indestructible. I ask them to go deeper into what I have said at the beginning of this work, on the origin and nature of good and evil. I have shown that it is repugnant to every man of sense to admit that different properties have the same source. Let us, therefore, apply this to the different properties which Matter manifests in our eyes, and see if it is true that there is only one material essence.

Diversity of Material Essence

I ask whether the action of fire is like that of water; If water acts like earth, and if we do not see in these elements properties not only different but even quite opposite; Yet these elements, though many, are really the foundation and foundation of all material envelopes. It is therefore impossible for us to adopt with the observers that there is but one essence in bodies, when we see their properties appear so differently; far, then, as they pretend, that the same Matter is continually employed in the successive revolution of forms, there are only two, in which one can reasonably admit it.

I shall, therefore, cease to repeat that the essence of bodies is not unique, as they believe; That all forms are the result of their innate principles, which can manifest their action only under the general law of three elements, essentially different in nature; That an outcome of this kind cannot be considered as a Principle, since it is not one, it is liable to vary, and depends on the more or less strong action of one or the other of these Elements; That Matter cannot be stable and permanent, nor pass successively from one body to another, but that these bodies are all derived from the action of a new and consequently different principle. In a word, this difference of all the innate principles is quite sensible, if we observe that all classes and all the reigns of corporeal nature are marked by striking and distinctive characters: if we observe, , The opposition between most classes and species; It is this which will make us admit that these innate principles and agents of the various bodies are necessarily different. For in order that the principle of the internal and innate principle of bodies should be the sole or the same in all Nature, it would have to act everywhere, and that it should reappear continually and uniformly in the various bodies.

But after having recognized this individual difference of the Principles, let us recall with what precision and exactitude each of them operates the particular action which is imposed upon him, and we shall thus complete the idea which we have already given of these Principles of Corporeal Beings, by saying that they cannot be an assemblage, like the essences of matter, but that they are simple Beings, depositaries of their Law and all their faculties; Beings who are the depositaries of a single action, like all Being simple; That is to say, indestructible beings, but whose sensible action must end, and end at all times, because they are prescribed only to act in time, and to compose time.

System of Developments

I have but a slight remark to make to the Observers of Nature, on a word they employ, in treating bodies. They announce the birth and the growth under the name of development. We cannot pass this expression to them; because if it were true that the bodies only develop, they would have to be whole in their germs or in their principles. Now, if these bodies were essentially and truly contained in the Principles, they would make them disappear from their primitive quality of Being simple; Then they would no longer be indivisible, nor consequently clothed with immortality, or it would be necessary to preserve it from the Principles and to preserve it also to the corporeal beings who would be confined to it; It would be to grant what we have denied so far, and to rudely contradict what we have established.

If the observers do not wish to expose themselves to the most absurd consequences, they must accustom themselves not to regard the growth of the corporeal beings as a development, but as the work and operation of the innate Principle, Producer of the material essences which disposes them and conforms them according to the particular Law which he carries with him. I know that those to whom I address myself are far from suspecting such a doctrine and that they will be reluctant to admit it; For nothing is more opposed to their thoughts and to the manner in which they have contemplated Nature hitherto; Yet I present these Truths to them with confidence, and in the conviction that I can do no other.

I do not even know how admitting the growth of the bodily Being through development, they were able to stop for a moment at the idea that I fought above, on the passage and the union of the different parts of A body in another body; For, if the germ only grows, it must, therefore, have all its parts in it; Now, if it has all its parts, why should it need the parts of another body to form itself?

But let no one think it possible to turn the argument against me, and to say that if I deny that all the parts whose formation is necessary for the complete corporation of a material Being are contained in its germ, it is to agree that he must receive from outside the materials of his growth; Which would doubtless be very contrary to the Truths which I have endeavored to exhibit on Nature. This Nature is alive everywhere; it has in it the motive of all its facts, without the need that the germs contain within themselves the abridged assembly of all the parts which one day must serve as their envelope. They need only the faculty of producing them, and they have it. Hence, if they have this faculty, all the other expedients which have been invented to explain the growth and formation of corporeal beings become superfluous; For the Observers had only recourse to it after having misunderstood in Matter the innate principle of its life and action, and after having thus imagined that it was essentially dead and sterile. One more word will complete the prescription of this idea of the development of corporeal beings; that if there were any monsters since all would have been created regularly; And that if there were only one development, the Author of Things would have nothing more to do. Now we far from believing that he, neither he nor all that he has produced, can remain inactive.

Summary

I shall here limit my observations on the defective manner in which men have considered the essence of bodily nature; I dare believe that if they wish to meditate on what I have announced to them, they will admit that it is because they have not distinguished Matter from its Principle, that they have so often gone astray; And from what I have just said about the formation of beings, the continual mutation of forms, the distinction of essences

from their innate Principle, the properties and simplicity of this Principle, both in the particular and the universal And on the unity of his action, which is ordained only for a time, they will agree that the principles of the different corporeal beings are not confounded, nor are they communicated, because they are indivisible; That, being indivisible, they can never dissolve; That they are distinct from one another, both by the particular nature of their action, and by the term of its duration; What is announced by the destruction of the elements that make up Matter; That from this there results in an infinity of successive bodily combinations, from which the observers have too lightly concluded, that the bodies which succeed each other without ceasing, the matter which serves them as a base is imperishable. For, far from regarding it as eternal, they must agree with us that there is not a moment when it is destroyed since in it one action always gives place to the other. They will no longer flatter themselves, like the Alchemists, with a continual revival which will put them and all bodies safe from dissolution; For if the existence of the bodies has but a limited duration, once this term has arrived, it would be impossible to retard their destruction without adding a new Principle to the one who is ready to part with it; And we have seen that this could not happen in the very natural order of things; Would men then believe their superior powers to Nature and to the laws which constitute Beings?

Thus, having learned to distinguish Matter from the Principle which engenders it, and having recognized the different actions manifested in this Matter, they will no longer believe in all these chimerical identities which have made them insensibly confuse everything, even the good and evil. Let us now take our view of higher objects.

Chapter 3

Sequence of Errors

If it were possible that an error was not always the source of infinity of other errors, I yield little sensitivity to those which I have just discussed, concerning the Principle, and the Laws of Matter; for the knowledge of these objects being of no great importance, such mistakes cannot be very dangerous on their own. But, in the state of things, these Errors stand between them as the Truths; And as our proofs against the false reasoning of men have mutually supported each other, so their opinions on the bodies, and the fragile consequences which they have drawn from them, have for them the most disastrous consequences, Because they are essentially connected with things of a higher order. After having confused Matter with the Principle of Matter in the particular bodies, men, lost in the first step, have not been able either to discover the true essence of this Matter, or to discern the Principle which Upholds and gives to him action and life; Having thus assimilated the two natures which constitute the whole elementary region, they did not have the idea of looking for a different and superior one.

Indeed, we have seen that they have exposed themselves to this vicious alternative, or to give to the Principle the limits and subjections of Matter, or to give to Matter the rights and properties of the Principle. Henceforth the Principle of bodies and the coarse parts which constitute them, being for them one and only thing; they have easily succeeded, by reasoning in the same way, in confounding these bodies and their Principle with Beings of a Nature independent of Matter. Thus, from step to step, they soon established a universal equality among all Beings, so that it would be necessary to admit with them, or that Matter is itself the cause of all that takes place, or that The cause which causes Matter to operate is no more intelligent than the Principles which we have recognized in this Matter; Which is absolutely the same thing. For to give Matter, as they do, such extensive properties, is to announce that it has everything in it; Now, if it has everything in it, what is the necessity of an intelligent being watching over and directing it, since it can direct itself? So what would it be that this intelligent being, if men refuse him knowledge and action on this Matter? And to deprive him of this power, would it not deprive him of intelligence, since there would be something beneath him, which would be unknown to him, and which he could not conceive.

This is the narrow circle in which imprudent men would endeavor to enclose our knowledge and our enlightenment. I know that most of them have noticed the dangerous consequences of their principles and that if they allow themselves to be dragged into it, it is less by conviction and taste than by want of precautions; Are no less blameworthy for having exposed themselves to these inconsistencies. Man is at any moment susceptible of

being led astray, especially when he alone wishes to bear the sight on objects whose exile obscures his knowledge. Nevertheless, in spite of his deprivation, there are errors which he is guilty of not avoiding.

These are of this number, and with a little good faith and the principles which we have established, it is impossible that the Authors of such systems should still find some probability. I might confine myself to what I have already said concerning the difference between sentient beings and intelligent beings, and to the proofs I have given that the rarest faculties of a corporeal Being cannot rise Beyond the sensible, as I have remarked in the Animals, who hold the first rank among the three Reigns of Nature; Confronting the movements and the progress of the animals, with the faculties of another order which we have so evidently discovered in man, we can no longer doubt that this man is an intelligent Being; We cannot deny also that there are other beings endowed with this faculty of intelligence, since we have seen that in the state in which man is at present he has nothing of his own And that he is obliged to wait all from the outside to the least of his thoughts.

Moreover, he reminds us that among the thoughts communicated to him he cannot avoid admitting that there are some which are repugnant to his nature, and others which are analogous to him, so that he cannot reasonably attribute them to one and the same Principle, we would have already sufficiently proved the existence of two Principles external to man, and consequently external to Matter, since it is infinitely beneath it.

Rights of Intelligent Beings

Then, I repeat, one cannot refuse the intellect to these two opposite Principles, since in the state of reprobation we suffer, they are the only ones by whom we can feel our intelligence. But if they are intelligent, they must know and conceive all that is beneath them; For without this they would not enjoy the least of the faculties of intelligence; If they know and conceive that which is below them, it is only possible, as active beings, to occupy themselves with it, or to destroy, if it is the evil Principle; Or to preserve, if it is the Good Being.

By this, we could easily demonstrate that Matter does not go by itself. But it is in her that we must seek the proofs, in order to dissuade those who have attributed to her an activity essential to her Nature. We have established the Principles of Matter, both general and particular, as containing in them the life and the bodily faculties which are to be derived from them. We have added that, in spite of this indestructible and innate property in these Principles, they would never be able to produce anything if they were not reacted and warmed by the external Ardent principles, intended to put their faculties into action, This double Law which subjects all Being corporeal, and which presides over all the actions and all the generations of Matter.

The Principle of Movement

It is no doubt a mark of weakness and subordination in the Principle of the Corporeal Being, of having life in itself, and of being able to put it into action. Yet we cannot doubt that this innate Principle of life in the germ of all corporeal Being is above the external ardent principles, which employ only a secondary reaction on it, without being able to communicate anything essential to it to its existence. Then, if these fiery Principles are inferior to the Principle of Life which they come to react, they can still less than themselves, to put themselves into action.

It would be in vain to traverse the circle of the Revolution of Corporeal Beings, in order to find the first Principle of this action; And if one were to conclude that these Beings mutually reacting, need no other cause to produce what is in them, one would be obliged to admit, that at first the first movement would have been communicated To that circle in which they are confined; For the most active Principles among the Body Principles can do nothing, without the reaction of another Principle, how those who are inferior to them can do without this reaction. From this we see that at some point in the circle the first action is begun, it is of necessity that this action begins.

I, therefore, ask the Observators in good faith, if they now conceive that this beginning of action may be found in Matter, and belong to its Nature; And if, on the contrary, it does not physically demonstrate to them its original dependence by this irrevocable Law, which subjects the Principle of its daily reproduction, to the concurrence and action of another Principle. They must be the less doubtful of this Truth, since the means they use to destroy it are, on the contrary, the best means of supporting it. Let them put together such and such matters together, and fermentation, putrefaction, and production will soon be perceived; but if these materials alone could approach each other, would it be necessary to put them together? Then, if these particular manipulations cannot take place, without the help of a foreign hand, will not the universal be in the same case, since its nature being no different from that of all the parts of The Matter, he has nothing more than them, and cannot conduct himself by another law?

Mobility of Nature

Thus I believe I can proclaim the necessity of a cause intelligent and active in itself, which has communicated the first action to Matter, as it communicates it continually in the successive acts of its reproduction and growth, and in All the effects it manifests in our eyes. Not only can it not be conceived that this Matter does not originate from a Cause which is outside it, but we see that even today there must necessarily be a cause that constantly

directs all And that there is not a moment in which she could live and sustain herself, if she were abandoned to herself, and deprived of her principles of reaction.

Finally, if a Cause was necessary to give the first action to Matter, if it is necessary and always the concurrence of this Cause to maintain Matter, it is no longer possible to form the idea of this Matter Without having at the same time that of its Cause, which alone makes it be what it is, and without which it cannot have a moment of existence; and just as I cannot conceive the form of a body Without the innate Principle which has produced it, so I cannot conceive the activity of the Body and Matter without a physical but immaterial, active and intelligent cause at the same time superior to the Body Principles and which gives them This movement and this action that I see in them, but I know not to belong to them essentially.

This may suffice to explain all the regular Phenomena of Nature, in which, recognizing as a leader and guide, a superior Cause, to which we cannot refuse the intelligence, we shall consider the order and the exactitude which reign in the universe, As an effect and a natural consequence of the intelligence of this same Cause. Nothing will astonish us anymore in this Nature, all its operations and even the destruction of Beings, will appear to us simple and conformable to its Law, because death is not anything but action, and time which Composes this Nature, is only an assemblage and a succession of actions, sometimes creative and sometimes destructive. In a word, we must expect to find everywhere in the Universe the character and testimony of the Wisdom that built and sustains it.

Disorders in Nature

But as much as this Truth makes itself felt in the mind of man, so much as he struck by the disasters and the confusion which he sees so often in Nature; To whom do we attribute this contrast? Could it be this active and intelligent Cause, which is the true Principle of the perfection of corporeal things? It is not possible to pause for a moment on this idea; and it is absolutely repugnant to think that this powerful Cause acts both for herself and against herself; that this deformed spectacle does not deprive her of our homage, and does not weaken our veneration for her. After what has been seen on the double intellectual law, that is, on the opposition of the two principles, we must know to whom we may attribute the evils and disorders of Nature, Not yet here the place to speak of the motives which cause them to operate. But the puerile distrust of these Truths is one of the obstacles which has retarded the progress of our knowledge and of light; It is the principal cause of the errors, in which the ideas of men have led them upon these objects, and of the uncertainty of all the arguments which they have made to explain the nature of things.

Distinct Cause of Matter

If they had better applied themselves to consider the two different Principles which they were forced to recognize, they would have perceived the difference and the opposition of their faculties and their actions, they would have seen that Evil is absolutely foreign to the Principle of good; Acting through his own power over the temporal productions of this Principle, with which he is imprisoned, but having no real action over good itself, which hovers over all beings, sustains those who by their nature cannot support themselves, and allow those to whom he has granted the privilege of liberty to act and defend them. They would have seen, I say, although Wisdom has arranged things, so that evil is often the occasion of good, it does not prevent that at the moment when this evil acts, it is not evil, and Hence we can not in any way attribute its action to the Principle of Good. This, then, would help us to convince ourselves of the fragility of the systems of men, and confirm in the principles in which we are, that it is only by distinguishing the true nature and the true properties of the different Beings, That a just idea may be formed of them; But it is time to return to our subject.

If the observations we have just made on the Laws which direct the formation of bodies have made us discover the necessity of a superior and intelligent Cause; If we have seen that the two inferior agents, namely, the first Principle, innate in the germs, and the secondary Principle, operating the reaction, are not sufficient by themselves to produce the least corporation; Nature and Reason teach us these truths, and we can no longer doubt them.

I must nevertheless fortify this doctrine by a simple observation, which will give it much more weight and authority; I will observe, then, that the active, superior, universal, temporal, and intelligent cause, having in this quality the knowledge and direction of the inferior Beings, has an influence upon them which will doubtless increase infinitely in our eyes, if we observe that It is by its action that all bodily beings have originally assumed their form and that it is also by this action that they are maintained and reproduced as if they will be maintained and reproduced by it throughout the whole Duration of time. The faculties of a Being so powerful must surely extend to all the works he directs, it must be such that he can watch over everything, preside over everything, that is, embrace all the parts of his work.

Temporal Causes

We must, therefore, presume that he himself directed the production of the substance which serves as the foundation of bodies, as he later directed the corporation of the same substance; and that its power and intelligence extend to the essence of bodies, and to the actions which have formed them. Simple in his Nature

and in his action, like all simple beings, his faculties must show themselves in all things under the same character, and although there is a distinction between the production of the germs of Matter and the corporation of forms which are derived, it is not possible, however, that the law which has governed both is different, otherwise there would be diversity of action; Which is absolutely repugnant to everything we have observed.

For we have already indicated that the essences or elements whose bodies are universally composed were three in number; it was by the number of three that the Law which directed the production of the elements was manifested; It is, therefore, necessary that it is also by the number of three that the Law which directs and directs the corporation of the same elements manifests itself. It is the necessity of simple action in a simple Being, which begins to make us feel this analogy; But when the uniformity of this law is confirmed by the strictest examination, and by the same token, then it becomes for us a reality.

It would, indeed, profane the idea that one must have the intelligent Cause, not to recognize its evident action on Beings who cannot do without them for a moment. For to confound this intelligent Cause with the inferior causes of all acts and all corporeal products is the same as excluding it; Then it is truly to place Matter in the sole direction of these causes or inferior actions. Now we have seen that these causes and their inferior actions were reduced to the number of two, namely that innate in all germs, and that arising from the second agent, which is necessarily employed in every act of bodily reproduction. Then let us examine again whether I was wrong to say that it would be impossible to obtain any production by these two causes left to them.

If they are equal, they will be inactive; if there is one superior to the other, the superior will overcome the inferior, and render it null; then there would be only one who could act. But we know with all possible evidence that a single cause can not suffice for the formation of any corporeal Being and that besides the Action or Principle innate in all germs it is necessary and necessary We may never dispense with it, a secondary action which causes its production to proceed; Just as this secondary cause must actuate them throughout their duration. We know, I say, that without the concurrence of these two causes or of these two actions, it is impossible that no corporeal Being should receive birth and corporation, and that he should preserve life; yet we see clearly that if these Two causes were restored to their own action, nothing would be done, since the one overcoming the other would remain alone.

Is it not then the very fact which teaches me the necessity of this third cause, whose presence and intelligence serve to direct these two lower causes, to maintain between themselves the equilibrium and the mutual concurrence, upon which The Law of Body Nature is established. It will suffice to recall what I have said above. I have established that there was a law by which all the principles of bodies were subject to the reaction of other

bodies or secondary principles; was it not already to place the Observers within the reach of recognizing the two distinct agents employed in the corporation of every Being of form? I have then shown that, without a superior and intelligent cause, these two inferior agents could not produce the least of the corporations, since they require the first action, and we have not been able to find it in them.

The Universal Ternary

The necessity of a superior agent in the temporal is thus demonstrated; And all teaching us that there is a physical, immaterial and intelligent cause, which presides over all the facts presented to us by Matter, the union of all these proofs must operate in us the strongest conviction. Let us return to the ternary number by which this cause manifested its Law in the elements. I know that at first, I will not agree with what I have taught that the Elements were only three, while four are universally recognized. We were surprised to hear me talk about the Earth, the Water, and the Fire, without saying anything about the Air. I must, therefore, explain why it is necessary to admit only three Elements, and why the air is not one. Nature indicates that there are only three dimensions in the bodies; That there are only three possible divisions in every Being extended; That there are only three figures in Geometry; That there are only three innate faculties in any Being; That there are only three temporal worlds; That there are only three degrees of atonement for man or three ranks in the true man; In a word, that under whatever face the created things are contemplated, it is impossible to find anything above three. Now, this law, showing itself universally with so much accuracy, why should it not be the same in the number of Elements which are the foundation of bodies? And why should she have known herself in the results of these Elements, if they had not been subjected to them? It must be said, then, that the fragility of the bodies indicates that of their base, and that they are opposed to giving them four elements for essence; For if they were formed of four elements, they would be indestructible, and the world would be eternal; Whereas, being formed of only three, they have no permanent existence, because they have no unity in them; Which will be very clear for those who know the true Laws of Numbers. Thus, having previously demonstrated the state of imperfection and caducity of Matter, it is a necessity to find this same decay in the substances which compose it, and a proof that its number cannot be perfect since it is not itself.

I cannot dispense with pausing for a moment, and to prevent here the alarms which my expressions might spread in many minds. I announce the number three as fragile and perishable: then, what will become of this Ternary so universally revered, that there have been Nations that have never counted beyond this number?

I declare that no one respects me more than this sacred Ternary; I know that without him nothing would be what man sees and what he knows; I protest that I believe that it existed eternally and that it will exist forever, and there are none of my thoughts that prove it to me; It is even where I shall take my answer to the present objection, and I venture to say to my fellow-men that, notwithstanding all the veneration they bear for this Ternary, the idea that they have of it is still at Below that which they ought to have; I urge them to be very reserved in their judgments on this subject. Finally, it is very true that there are three in one, but there cannot be one in three, without the one who would be subject to death. Thus my Principle destroys nothing, and I can safely recognize the defectiveness of Matter, founded on the defect of its number.

I bind even more those who will read me to make an absolute distinction between the sacred Ternary and the Ternary of actions employed in sensible and temporal things; It is certain that the Ternary employed in sensible things did not originate, exists, and is sustained only by the upper Ternary; But as their faculties and actions are evidently distinct, it would not be possible to conceive how this Ternary is indivisible and above time, when one would judge it by the one who is in time; And as this is the only one that we are permitted to know here below, I say almost nothing of the other in this work.

That is why it would be contrary to my intention to insert something of my account and to make the least application of it to the most sublime object of my homage unless it was to ascertain the superiority And the indivisibility of this sacred Ternary. Let us return to the Elements.

Air

I taught that the Air was not among the Elements, because we cannot, in fact, regard as a particular Element, that coarse fluid we breathe, which swells or tightens bodies, as is more or less charged with water or fire. There is no doubt in this fluid a Principle which we must call Air. But it is incomparably more active and powerful than the coarse and terrestrial elements whose bodies are composed; which are confirmed by a thousand experiments. This Air is a production of Fire, not of this Material Fire that we know, but of the Fire which produced Fire and all things sensible. Air, in a word, is absolutely necessary for the maintenance and life of all elementary times; it will not last longer than they; but not being Matter, like them, it cannot be regarded as an element, and consequently it is true to say that it cannot enter into the composition of these same bodies.

What will be its destination in Nature? We shall not be afraid to say that he is appointed only to communicate to the corporeal Beings the strengths and virtues of that Fire which produced them. He is the chariot of the life of the Elements, and it is only by his help that they can receive the support of their existence; for without it, all the

circumferences would return to the center from which they came out. But at the same time that it cooperates most in the maintenance of bodies, it must be noted that it is also the principal agent of their destruction, and this Universal Law of Nature should no longer astonish us, since double action Which constitutes the corporeal Universe, teaches us that one of these actions can never dominate it except to the detriment of the other. For this reason, when the corporeal beings do not enjoy all the particular virtues, it is very necessary to preserve them from the Air, if we wish to preserve them. It is for this reason that all the wounds and wounds, which sometimes occur, are carefully covered, and which require no other remedy than to protect them from the action of the air; It is for this reason also that animals of every kind take cover during sleep, because then the Air would act more strongly on them than during the vigil, when they have all their strength to resist its attacks And reap only the advantages necessary for their preservation.

If besides these properties of the air, one wishes to see still better his superiority over the Elements, it will suffice to observe that when one is able, as far as possible, to separate it from the bodies, it always retains Its strength and its elasticity, as violent and as long as the operations which may be performed upon it are; Hence it must be recognized as unalterable; Which is not suited to any of the other Elements, which all fall to dissolution, when they are separated from each other; It is, therefore, for all these reasons combined, that we must place it above the Elements, and not confuse it with them. Nevertheless, I might here object to an objection; Although I do not place the Air among the Elements, I nevertheless attach it to the maintenance of bodies and give it no more duration than they do; This necessarily makes one more Principle in the constitution of the corporeal Beings; They will no longer be Ternary, as I have announced. Examining then the analogy which I have established between the law of the constitution of bodies and the number of agents which cause it to operate, one might conclude from this that I am also obliged to increase the number of these agents.

Without a doubt, there is a Cause above the three temporal causes of which I have spoken since it is they who direct them, and who communicates their action to them. But this Cause, which dominates over the other three, is made known only by manifesting them in our eyes. It is shut up in a sanctuary impenetrable to all beings subject to the temporal, and its dwelling and its actions being absolutely out of the sensible, we cannot count it with the three causes employed in the actions of the corporation of Matter and Any other temporal action.

It is this same reason which would still prevent us from admitting Air to the number of Elements, although the Elements and the Bodies they generate cannot live for a moment without it; for though his action is necessary for the maintenance of the bodies; he is not subject to the physical sight, as are the Body and the Elements. Finally, in the decomposition of the bodies, we visibly find the Water, the Earth, and the Fire, and although we know

undoubtedly that the Air exists there, we can never see it, because its action is of one Another order and another class.

Thus we always find a perfect analogy between the three actions necessary to the Existence of the bodies and the number of the three constituent Elements; Since the Air is in the order of the Elements, which the first and dominant Cause is in the order of the temporal actions which operate the corporation; And just as this Cause is not confounded with the three actions in question, though it directs them; So the Air is not confounded with the three Elements, though it vivifies them. We are therefore justified in admitting the necessity of these three actions, as we cannot dispense with recognizing the three Elements.

Divisions of the Human Body

On this subject, I shall enter into some details on the universal relations of these three Elements with the bodies and faculties of the bodies; which will put us on the road to making discoveries of another kind and to confirm ourselves in the certainty of all the principles which I set forth. The distinction generally received among anatomists is that which divides the human body into three parts, namely, the head, the chest, and the lower abdomen. Doubtless, it is nature itself that has directed them in this division and that by a secret instinct they themselves justify what I have to say about the number, as well as the different actions of the three different Elementary Principles.

First, we find that it is in the lower belly that the Seminal Principles are contained and worked, which is to be used for the bodily reproduction of man. Now, as we know that the action of mercury is the basis of any material form whatsoever, it is easy to see that the inferior belly or the lower abdomen really offers us the image of the action of the mercurial element. Secondly, the breast contains the heart or focus of blood, that is to say, the principle of life or action of the body. But it is also known that fire or sulfur is the principle of all vegetation and all corporeal production; the ratio of the breast or the second belly to the sulfurous element is thus clearly indicated.

As to the third division, or the head; It contains the source and primitive substance of the nerves, which in the animal bodies are the organs of sensibility; But it is known that the property of salt is also to render all sensible; It is, therefore, clear that there is a perfect analogy between their faculties, and that thus the head has an incontestable relation with the third element or salt; Which fits perfectly with what physiologists teach us about the seat and the source of the nervous fluid.

However righteous these divisions may be, and whatever may be their relations with the three Elements, it would be necessary to have a narrow view to perceive only that. For besides this faculty, attached to the head, to bear within it the Principle and the agent of sensibility, could it not be seen that it is endowed with all the organs by which the animal can distinguish objects which Are salutary or harmful to her, and that she is thus charged with special care of the preservation of the individual? Could it not be seen that in the breast, besides the focus of the blood, there is still the receptacle of water or those spongy viscera which collect the air moisture and communicate it to fire or blood to temper it the heat?

Then, without having to have recourse to the Head to discover our three Elements, we would clearly see them all three in the two Lower Bellies; For the Head, though elementary itself, both by the organs of which it is endowed, and by the rank it occupies, it would find itself dominating over them, occupying the center of the triangle, and maintaining it in equilibrium; And by this we should avoid this general error, by which the superior is confounded with the interior, and the active with the passive, since the distinction is written clearly on Matter. But these objects are too high to be fully exposed to the eyes of the multitude. This is what Anatomy has not contemplated, because, being isolated by man, like all other sciences, those who profess it think that they can consider separately the bodies and parts of the bodies, and they have persuaded themselves that the divisions they imagined had no connection with the Principles of a higher order.

Yet it was in the division which I have just shown, that they had found a sensible image of the Quaternary, that is to say, of that number without which we can know nothing, since, Will see in the sequel, it is the universal emblem of perfection. But I shall say no more for the present on this number, so as not to deviate too much from my subject, I shall content myself with having made it clear, and I shall set forth other Truths concerning the arrangement of Different Basic Principles in the Body of Man, as well as in all other bodies.

Man, Mirror of Science

When the Observers so ardently desired to know the origin of things, it was useless for them to seek out and away from them, it was necessary to cast their eyes upon themselves, the Laws of their own Corps Would have indicated those who gave birth to all that received it; They would have seen that the opposite action, which takes place in the breast between sulfur and salt, or fire and water, sustains the life of the Body, and that if one or the other of these agents come To fail, the Body ceases to live. Applying this observation to all that exists corporeally, they would have acknowledged that these two principles, by their opposition and their struggle, do the same with life and the corporeal revolution of the whole of Nature; It is not necessary to be educated; Man has in him all

the means, as well as all the proofs of Science, and he would need only to examine himself, to know how things have their origin.

Harmony of the Elements

But it will be remarked, that it is absolutely necessary that two agents, so hostile to one another, should have a mediator who acts as a barrier to their action, and which prevents them from overcoming each other, since then everything would end; This mediator is the mercurial Principle, the basis of all corporations, and with which the two other Principles concur in the same end, it is he who, being everywhere with them, oblige them everywhere to act in the prescribed order, That is to say, to operate and maintain forms.

This is the harmony by which the bodies of animals experience, without suffering, the action of water by the lungs, and the action of fire by blood, because of the law, of which mercury is the depository, presides to all these actions, and to measure the extent. By this same harmony, the Earth receives the action of the fluids by its surface, and the action of fire by its center, and this, without experiencing any disturbances, since it is the same Law which directs it. I need not repeat, that in these two instances the real property of the fluid is to moderate the ardor of fire, which would otherwise go beyond its limits, as it appears in all the effervescence of the blood of animals, and In all the eruptions of the terrestrial fire. For we feel that if these different fires were not tempered by a fluid, which penetrates to the very center, they would know no bounds of their action, and would successively burn all the bodies and the whole earth.

It is for this reason that the animal breathes and that the earth is subject to the ebb and flow of its aquatic part; Because by breathing the animal receives a fluid which moistens its blood, independently of that which it receives from food and drink; And by the ebb and flow, the earth receives in all its parts the moisture and salt necessary to water its sulfur or its Principle of Vegetation.

Misconceptions of the Observers

I do not speak of the manner in which plants and minerals receive their moist; As soon as they are attached to the earth, it is natural that they should feed on the food and digestion of their mother; for even to water them, where would water be taken that was not her? Let our readers here make comparisons with all they have seen of the active and intelligent cause; Let them be observed, that if all proceeds from the same hand, it is to be presumed that the intellectual law and the corporeal law have the same course, each in their class and in the action proper to them. Let them finally discover that if Volatility is everywhere, everywhere it is necessary to fix it. For us, let us

continue to show why such beautiful analogies are almost always forgotten by the Observers. It is because, far from having discerned agents and Laws of two different classes, they have not even discerned, as we have seen, agents and different Laws in the same class, In separating everything, and examining each object separately, they saw them alone and isolated, and were not wise enough and intelligent enough to suspect the relations they had with other objects. If for example, they are still in search of a satisfactory explanation of the ebb and flow of which I have just spoken, it is only because they are always in this fatal habit of dividing the sciences and considering each Being separately.

The Laws of Nature

For if they had not displaced the Matter of its Principle, by confounding it with it; If they had not removed from the same Principle a superior, active, intelligent, temporal, and physical law, which ought to regulate the whole course, they would have seen that no corporeal Being could do without them, Was subjected like all bodies; They would have seen that it was on this Earth that this double law, indispensable for the existence of all Being materially corporate, took place in nature.

But of these two laws we have seen one essentially residing in the corporeal Principle of every Being of form, whether general or particular, and the second from the outside; It is necessary that this second law should be external to the earth, as to all other bodies, although it is absolutely necessary to its existence, as it is to theirs. We shall recognize here, as in the double movement of the heart of the animal man, the presence of two Agents, violently linked to one another, directed by a superior physical cause, and in turn demonstrate their action responsive to Eyes.

We know that this manifestation takes place in the 'quadratures' of the Moon, at which time the Solar action is felt on the universal saline part. Though we can know these two agents only by their sensible action, as we know the Principles of bodies, only by their corporeal production or envelope, we should be inexcusable to doubt their power, since their effects demonstrate it in a manner also irrevocable. Thus this phenomenon of flux and reflux is but an effect of this double law, to which all that is the body of matter is necessarily subject. I may add, that since we see so much regularity in the course and in all the acts of Nature, and feel at the same time that the corporeal beings who compose it are not capable of intelligence, There is for them in the temporal a powerful and enlightened hand which directs them, an active hand placed above them by a principle true as it is, consequently indestructible, living by itself, and that the law which emanates from one And on the other, the rule and the measure of all the laws which take place in Body Nature.

The Routes of Science

I know that all these truths are evident, as soon as they are out of the senses, they will find it difficult to gain access to the observers of my time, because, having buried themselves in the sensible, they have lost the touch of what is not 'is not. Nevertheless, as the road which they take, illumines them much less than the one I indicate to them, I shall never cease to urge them to seek rather the reason of sensible things in the Principle than to seek the Principle in sensible things ; For if they seek a true and real Principle, how to find it in appearance? If they seek an immaterial Principle, how to find it in a body? If they seek an indestructible Principle, how to find it in an assembly? In a word, if they seek a living Principle by itself, how can it be found in a Being which has only one dependent life, which must cease as soon as its passing act is fulfilled?

But I would have only one thing to say to those who would pursue such a chimerical search: If they absolutely want their senses to understand, then they begin by finding meaning that speaks, for it is the only one Way to make them have intelligence. This proof will subsequently become a fundamental Principle, and it is this which will make men conceive the true means of attaining the knowledge which is to be the sole object of their desires; But in the meantime let us not neglect to cast our eyes upon the different parts of Nature, which may best persuade the Observators, the certainty of the different laws which we expose them to; It is there where they will convince themselves of the Truth of the Causes which are above their senses, since they will see the progress written in a manner so palpable in sensible things.

Mercury

Mercury, as I have said above, serves universally as a mediator of fire and water, who, as irreconcilable enemies, could never act in concert without an intermediate Principle, because this intermediate Principle participating in nature Of the one and the other, brings them together at the same time that it separates them, and thus turns all their properties to the advantage of corporeal beings.

Also in Nature there is, as in particular bodies, an aerial Mercury which separates the fire from the terrestrial part, from the fluid which is to be diffused over the earth, because before this fluid reaches it, The air Mercury purifies it, and prepares it to communicate to the earth only beneficial properties, which produces the beneficial quality of the dew, and its superiority over the serene and the mist, which is only improperly purified fluids. It is therefore because of this universal property that the Mercury holds in all bodies the middle between the two opposing Principles, fire and water, thereby making the formation and composition of bodies what the An active and intelligent cause in all that exists, when it maintains the balance between the two laws of action and reaction

which constitute the whole universe. As long as the Mercury occupies this place, the well-being of the individual is assured, because this element tempers the communication of fire with water; When, on the contrary, the two latter principles can overcome or break their barriers, and join, then they fight with all the force which is in their nature, and produce the greatest disorders, And the greatest disturbances in the individual of whom they formed the assemblage; Because in the shock of these two agents it is always necessary that one of the two surmounts the other, and thereby destroys the equilibrium.

Thunder

Thunder is for us a perfect image of this Truth. It is known that saline and sulphurous exhalations of the earth are formed, which are drawn from their natural abode by the action of the sun, as well as driven abroad by terrestrial fire, rise in the air, Mercury air takes hold of them and envelops them almost like coal amalgam and envelops sulfur and saltpeter in artificial powder.

Here, this air Mercury does not place itself between the two Principles which form the exhalation, because it would be too active to remain there, and since they are of a class superior to theirs, they cannot together constitute a body. But he envelops them and encloses them by his natural tendency to the spherical and circular form, and by the inherent property in him, of binding and embracing everything. At the same time it has another very remarkable faculty, that of dividing itself in an incomprehensible manner, so that there is not even the smallest globule of these sulfurous and saline exhalations, which And encounters a sufficient quantity to serve as an envelope, and it is the mass of all these globules which forms the clouds, or the matras of the thunderbolts.

Now, in this formation, we cannot dispense with recognizing our two very distinct agents, namely, salt and sulfur, and, moreover, the image of the superior agent, or that aerial Mercury which binds the other two. We thus already see clearly the necessity of all these different substances, in order to co-operate in any assembly, and it is Matter alone which makes us know it.

But it is not sufficient to find here the true signs of all the Principles which have been established on the universal laws of beings; they must still be found in the various actions, and in the diversity of the results which result from the mixtures of these elementary substances. Let us not consider for the moment the clouds in which lightning is formed, but as the union of two kinds of vapor, some terrestrial and others aerial; And, certainly, if no other agent heats them up, and makes them ferment, we shall never see an explosion. It is therefore absolutely necessary to admit an external heat, which is communicated to the two substances contained in the mercurial envelope, and which divides with splendor all the saline and sulphurous globules enclosed in these clouds; This external

heat is a sensible testimony to all the principles which we have previously laid down, and of which our readers will easily apply here.

But in order to make them even easier, it will not be useless to examine the different properties of salt and sulfur in the explosion of lightning, because we can here give some ideas on the two principal laws of nature, Especially as salt and sulfur are the organs and instruments of these two laws. The external heat acts, as has been seen, upon the mass of the substances which make up the lightning; It dissolves the mercurial envelope, which by its nature is susceptible of considerable division; Then it communicates to the two internal substances, and inflames the sulphurous part, which strongly pushes and spreads the saline part, whose junction with it is contrary to its true law, and formed a disease in Nature. In this explosion the Mercury is so prodigiously divided that everything contained in it is at liberty; As for it, after having received this complete dissolution, it falls with the fluid on the earth's surface, and for this reason rainwater has more properties than other waters, because it is more charged with Mercury, and that Mercury is infinitely purer than earthly Mercury.

All the revolution is thus affected by the two other substances, that is to say, on those which in corporeal nature are the signs of the two laws and of the two incorporeal principles. Thus it is on the different mixtures of these two substances that all the effects which we see produce in the Thunder are supported. It is well known that fire, being the principle of all elementary action, collect the terrestrial and celestial vapors from which lightning is formed; it is also he who causes them to ferment, and which then brings about its dissolution; It is therefore to the fire that we must attribute the origin, as well as the explosion of lightning. As for the noise which comes from the explosion of lightning, it can only be attributed to the impact of the saline part on the columns of air, because the fire itself cannot make any noise, It is easy to see, when he acts in Liberty; And although fire is the principle of all elementary action, none of these actions would be sensible in Nature without salt; Color, taste, smell, sound, magnetism, electricity, light, everything appears and appears by it; For this reason we cannot doubt that it is also the instrument of the sound of thunder, especially as the more lightning is loaded with saline parts, the more violent are its blows and lashes.

We cannot doubt also that salt influences the color of lightning, which is much whiter when it dominates it than when sulfur prevails. Finally, it is so true that salt is the instrument of all sensible effects, that lightning is much more dangerous when it abounds in salts because its explosion being more violent in proportion operates harsher shocks and ravages more frightening. Moreover, this explosion by the abundance of salt is almost always done in the lower part of the cloud, as being the coarsest, least exposed to heat, and consequently most likely to be frozen; which produces the hailstones. On the contrary, when lightning abounds in sulfur, its noise is not acute or

abrupt; Its flashes are red, and its explosion rarely succeeds in communicating its effects to us, because it is then commonly done from above, in view of the weakness of the cloud in this part, and the natural property of fire which is to go up.

That is why it is received that the Thunder falls every blow, though we do not always have the ocular proof of it. Hence also the knowledge of the matter of which the lightning is charged, must learn on what parts of the earth it may fall, because it always tends towards the matters which are analogous to it; Without, however, being able to determine for this purpose what fixed point it will fall, because it would be necessary to know its direction entirely, and that in the shock and opposition of all these different matters the direction changes at all times.

This is where we clearly see the effect of the dual action of Nature. Yet all these different shocks, so confused in appearance, offer us, when closely observed, as well as all other corporeal actions, the fixed law of a cause which directs them, and it is in this tendency of matter of lightning, to analogous matters, that this cause principally manifests its power and its property.

Indeed, if the direction of lightning was towards a part of the earth's surface, from which it could lose its communication with the air columns charged with the same substances, it would end and die out at the point of its fall, all his substance would be consumed. It is for this reason that lightning never rises again when it falls into deep waters, because then free communication with the Air is forbidden to her, and she finds there no suitable ways. But when its direction leads it to columns of air, loaded with substances which are analogous to it, it entails them and follows them, increasing its strength more or less, accordingly as it finds more or less to nourish itself. Thus, by means of all these columns of which the Atmosphere is composed, it can very rapidly traverse different roads, and even the most opposite one to the other; So that it must turn away when it finds matters which are contrary to it, or a place from which the Air would have no exit, because this Air being impenetrable, opposes to it an invincible resistance: in a word, it does not Must stop only when it no longer encounters those substances from which it can feed itself; And when it seems to be at the moment of ceasing its course, if it encounters new ones, it regains strength and produces new effects.

This is what makes his march so irregular in appearance, and generally so incomprehensible; Yet, in this very irregularity, it cannot be denied that there is a law, since all the principles which we have seen before teaching it to us, and all the results prove it to us; There is, therefore, not a single moment when this Nature is left to itself, and where it can take a step without the cause appointed to govern it. I have only a word to say on the subject I have just dealt with. It was commonly believed that he who saw lightning would have nothing to fear from lightning. Let us see how faithful this idea is. If there was only one column in the Air and only one explosion of

lightning, it is certain that he who had seen the lightning would have nothing to fear from the blow accompanying this lightning; Because Heavenly Time is so prompt that it cannot be seen on Earth.

But as the aerial columns, loaded with materials similar to lightning, are in great numbers, the explosion of the former may have been avoided, and not be covered by the explosion of the second, nor All those which successively will be inflamed after the lightning flashes, since the lightning can prolong its course; As much as it will meet with those columns capable of feeding it.

Protection against Thunder

Then a man who would have had time to see the lightning would be wrong to think himself safe for it until the chain of all the explosions which must be made in the present blow is traveled. Yet it is no less true that this opinion has a real foundation, and that there is a face under which it cannot be disputed. For, just as there is no flash without explosion, so, and still more, there is no explosion without flash; Now, as soon as the interval between one and the other is almost nil, that a man be struck at the first explosion, The last, it is commonplace that he can never have seen the lightning of that of the explosions whose blow strikes him. These natural observations, however frivolous in themselves, have appeared to me the most suitable for depicting in the eyes of man the universality of the Principle to which he ought to attach himself, He wants to know; I will only add that after all that I have exposed to the reader, it will be easy for him to know what is the means of preserving himself from thunder. It would be to break the columns of air in all directions, that is to say, those which are horizontal, like those which are perpendicular, and to drive the ends of the direction of lightning, because then, By standing in the center, one cannot fear that it approaches.

I will not say the reason, it would be to depart from my duty; I will, therefore, let it be discovered by my readers; But I will ask them to reflect upon what they have just read of the different properties and actions of the Elements, and of the laws which direct them, even in the greatest apparent confusion; They will doubtless conclude, that though they cannot perceive the causes and agents of these laws, it is impossible for them to deny their existence. Let us pursue our career, and prove by man himself the reality of the superior Causes, or distinct from the sensible.

Relationship of Elements to Man

The details which preceded the analogy of the three Elements with the three different parts of the body of man are capable of explanations of an order far more worthy of him, To interest him more in the fact that they are

directly related to his Being, and that they will show him the difference of his sensible faculties and intellectual faculties, or, if you will, his passive faculties and active faculties. The darkness in which men are generally of these objects have contributed little to all the errors we have seen them make in their own nature, and it is because they have not perceived the most striking disparities, They have not yet the first notions of their Being.

Main Errors

For the true reason why they believed themselves to be like animals were, doubtless, that they had not discerned their various faculties. Thus, having confounded the faculties of Matter with those of the intellect, they have recognized in man only one Being, and consequently only one Principle and the same Essence in all that exist; So that for them man, beasts, stones, all Nature presents only the same Beings, distinct only in their organization and form. I will not repeat here what was said at the beginning of this work, about the difference of innate actions in Beings, as well as on the difference of all Matter and its Principle, from which it was possible to know very Clearly, what was the mistake of those who confounded all these things. But I shall begin by asking my readers to observe with attentive eyes what happens in animals, to which the division of the form into three distinct parts, as well as to the animal man, Each of these three divisions could not really indicate to us different faculties, though belonging to the same Being, and yet having all the material for its object and its end.

Weight, Number, and Measurement

Who knows, in fact, that everything is constituted by weight, by number, and by measure? Now the weight is not the number, the number is not the measure, and the measure is neither the one nor the other, and, let me say, the number is this which gives birth to action, measurement is what governs it, and weight is what operates it. But these three words, although universally applicable, must not, of course, mean the same thing in the animal and in the intellectual man; nevertheless, if the three parts of the animal bodies are constituted by these three principles, we ought to find their application there.

Thus it is by means of the organs of the head that Animal puts into play the Principle of its actions; So that the number must be applied to that part. The heart, or the blood, experience a sensation more or less strong, on account of the greater or lesser force and the constitution of the individual; Now it is the extent of this sensation which determines the extent of action in the sensible; It is for this reason that the measure may be suitable for the second division of the animal body. Finally, the intestines perform the same action, which in the Animal, according to the Peaceful Law of Nature, must confine itself to the digestion of food in the stomach, and to the

fermentation of reproductive seeds in the kidneys. It is for this reason that the weight must relate to this third part, which together with the other two constitute essentially all animals.

Since it is certain that we cannot dispense with feeling the different nature of these three kinds of actions, we must necessarily recognize an essential difference between the faculties which manifest them. Yet we cannot deny that these different faculties reside in the same Being; We are, therefore, obliged to admit, that although this being forms but one individual, it is evident nevertheless that in him all is not equal, that the faculty which vegetated is not that which makes it sensible; That which makes him sensible is not that which causes him to perform and carry out his actions on account of his sensibility, and that each of his acts carries with him a peculiar character.

Different Actions in the Animal

Let us apply the same observation to man, and then we may preserve him from the horrible confusion in which we pretend to drag him. For if we perceive that in him weight, number, and measure represent faculties not only different from each other but even infinitely superior to those which these three laws have shown us in Matter, we may legitimately conclude That the Being who will be endowed with these faculties will be very different from the corporeal Being, and then one would no longer be excusable to confuse one with the other. It will be readily admitted that in regard to bodily functions, the three distinctions which we have made may be applied to the bodies of man, as to any other animal, because he is an animal in this part. Like animals, he can manifest by his aid of the organs of the head, his faculties, and his animal functions. He feels; Like them, his sensations in the heart, and like them, he experiences in the lower belly the effects to which the corporeal laws subject all animals for their support and reproduction. Thus, in this sense, weight, number, and measure also belong to him essentially and in the same way as to any other animal. But it is no longer possible to doubt that these three signs had effects in man which all the properties of Matter do not offer the slightest trace.

Different Actions in the Intellectual

For, first of all, though we may have agreed that all the thoughts of the present man came to him only from without, it cannot be denied that the interior act and the feeling of this thought occur within and independently of the senses body. Now it is in these interior acts that we shall find perfectly the expression of these three signs, weight, number, and measure, from which all the sensible acts to which man is determined as a consequence of his liberty. The first of these signs is the number, which we apply to thought, as the Principle and the subject

without which none of the subsequent acts would take place. After this thought, we find in man a good or bad will, and which alone constitutes the rule of his conduct and of his conformity to justice; so nothing seems to us better suited to this will than the second sign, or measure.

In the third place, from this thought and will, there results in an act which is conformable to them, and it is to this act taken as result that the third sign or weight must be applied; This act nevertheless takes place in the interior, as thought and will; It is true that in its turn it produces a sensible act, which must cause the body to repeat the order and course of all that has passed in the intellect; But as the connection of this internal act to this sensible act which results from it, is the true mystery of man, I could not dwell there any longer without indiscretion and danger; And if I speak of it afterwards, when I speak of languages, it can never be anything but reserve.

Two Natures of Man

This does not prevent me from recognizing with myself in the interior or intellectual man the weight, the number and the measure, images of the laws by which everything is constituted, and although we have also recognized these three signs in the Beast, we shall be careful not to make any comparison between it and man, since in the Beast they operate only and can operate only on the senses, whereas in man they operate on his senses and on his intelligence, but in a particular manner to each of these faculties, and relative to the rank which they occupy one in relation to the other. If we persist in denying these two faculties in man, I would only ask those who dispute them to cast their eyes upon themselves, they would see that the different parts of their bodies in which they are manifested are a striking indication of the difference in these faculties.

The Two Universal Natures

When man wishes to consider some object of reasoning, that he proposes the solution of some difficulty, is it not in the head that all the work is done? When, on the contrary, he experiences feelings of whatever nature, whatever the object, or intellectual, or sensible, is it not in the heart that the whole movement, Agitation, all the sensations of joy, pleasure, pain, fear, love, and all the affections of which we are susceptible? Do we not also feel, how much the acts which take place in each of these parts are opposed and that if they were not brought together by a superior tie, they would themselves be irreconcilable? It is, therefore, this manifest difference which must again convince man that there is in him more than one nature. Now if man, notwithstanding his state of reprobation, finds in him a nature superior to his sensuous and corporeal nature, why should he not admit a

similar in the universal sensible, but also distinct and superior to the Universe, though specially appointed to govern it.

Seat of the Soul in the Body

It is also here that we shall learn what we ought to think of a question which commonly disturbs men; namely, in what part of the body the active Principle, or the soul, is placed, and what is the place which is fixed for it to be the seat of all its operations. In the corporeal and sensible Beings, the active Principle is in the blood, which, as fire, is the source of corporeal life; then, from what has been said, speaking of the different faculties of Beings, we cannot deny that its principal seat is in the heart, whence it extends its action in all parts of the body. Let no one be stopped by the difficulty of those who have said that if the corporeal soul were in the blood, it would divide, and partly escape, when the animal loses blood; For it weakens by this only its action, inasmuch as it loses the means of exercise; But it suffers no alteration in it, since, being simple, it is necessarily indivisible. What we call the death of bodies is nothing but the total end of this action, which is deprived of its secondary vehicles, as in exhaustion; or too constrained, as in diseases of humors; or too free, and thereby intercepted or interrupted, as in the wounds which attack the parts indispensable to the life of the body.

Seat of the Intellectual Soul

Though I announce that life, or the corporeal soul, resides in the blood, nevertheless I must pass in passing, to point out that the blood is insensible; An observation which will make known to men, the difference which exists between the faculties of Matter and the faculties of the Principle of Matter, and which will prevent them from confounding two equally distinct beings. Man being like animals by bodily and sensitive life, all that has been seen on the animal active principle, may suit him only in this part. But as to his intellectual Principle, as it was not made to inhabit Matter, it is one of the greatest mistakes that men have made, to seek his cradle in Matter, and to wish to assign to him a dwelling Fixed, and a bond taken from corporal assemblies, as if a portion of impure and perishable matter could serve as a barrier to a Being of this nature. It is much more evident that, as an immaterial Being, it is only with an immaterial Being that he can have bond and affinity, and it is conceivable that with any other Being Communication would be impracticable.

Linking the Intellect to the Senses

Thus it is on the bodily immaterial principle of man, and not on any portion of his material, that his intellectual Principle reposes: it is there that he is bound for a time by the superior hand which has it there Condemned; But by its nature it dominates over the corporeal Principle, as the corporeal Principle dominates over the body, and we must no longer doubt it, as it is in the upper part, or in the head, that we have shown Before he manifested all his faculties; In a word, he uses this Principle for the sensible execution of these same faculties; And so had the means of discerning clearly the seat and the employment of the two different principles of man. Nevertheless, although by nature and place, the corporeal Principle is inferior, it is through its connection with it that man experiences in his intellectual Being so much suffering, so much anxiety, so much privation, and this terrible Obscurity which causes him to bring so many errors. It is by this connection that he is forced to undergo the action of the senses of this absolutely necessary day, in order to obtain the enjoyment of the true affections which are made for him. But as this path is variable and uncertain, and it does not always give light in all its clearness, man does not derive from it the advantages and satisfactions of which his nature would render him susceptible.

Deformities and Illnesses

Hence it follows that the disturbances, whether natural or accidental, which the sensible and corporeal Principle may experience, are very injurious to the intellectual Principle, in that they weaken both the instrument of its actions, Organ of his affections. These facts appeared so favorable to the materialistic, that they believed they could give them as a solid support to their system, that is to say, having founded the intellectual faculties of man on his corporeal constitution, Have made them depend absolutely on the good or the bad state, where his body could be according to the variable course of Nature.

But after all that has been seen concerning the liberty of man, and the difference of the two Beings which compose it, these objections have no longer any value; Man is not bound to the full enjoyment of all the faculties which might belong to his intellectual nature, since by their very origin all men do not receive the same measure, and since a thousand events independent of their own Will, may at any moment disturb their bodily constitution; But he is guilty when he allows the faculties granted him to fall away by his own fault. Not all were born to have the same Domain, but all are answerable for the use of that which is due to them.

Thus, whatever derangement, or irregularity, which a man experiences in his corporeal constitution and intellectual faculties, do not, for that reason, believe him safe from justice, because, however small the number and value of the faculties Which remain to him, he will always have to take account of it, and there is only man in

madness, from whom true justice can demand nothing, because that justice then holds it under its scourge. Nor do we believe with our adversaries that these disturbances and corporeal irregularities have no other principle than the blind law by which they pretend to explain Nature. We shall hereafter show how the conduct of man in his corporeal life extends even to his posterity; we shall also show in its place what are the immense faculties of the Principle, or of that temporal cause, attached from all necessity to the direction of the universe. Thus, by reflecting upon the nature of this universal temporal cause, which not only presides over bodies but which should also always be the compass of human actions, it will be easy to see if nothing in this corporeal region can happen which Has a purpose and a purpose.

We shall rather believe that all these deformities and accidents to which we are exposed, both in our corporeal Being and in our intellectual Being, have incontestably a principle; But that we do not always know it, because we seek it in the Dead Law of Matter, instead of seeking it in the laws of justice, in the abuse of our will, or in the misguidance of our ancestors. I leave the man blind and light, murmuring on this Justice, extending the punishment of the aberrations of the fathers on their posterity. I will not bring to him the proof of this physical law, by which an impure source communicates its impurity to its productions, because this well-known Law is false, abusive when applied to that which is not the body. It is not the body. He would see even less that if this Justice can afflict the Children by the Fathers, it may also whiten and wash the Fathers by the Children; which should suffice to suspend all our judgments upon her, until we are admitted to her council. This cautious, just and salutary glance is one of the rewards of Wisdom itself; How could she give it to those who believe that they can dispense with her light, and who persuade themselves that they need no other guide than their own senses and the gross notions of the multitude?

Effects of Amputation

The question which I have just dealt with concerning the place which the soul occupies in the body naturally leads me to another equally interesting on the corporeal Principle, which also occupies the observers; It is to know why, when a man is accidentally deprived of one of his limbs, he experiences, for some time, sensations which seem to him to be in the limb of which he no longer enjoys.

If the soul or the bodily Principle were divisible, as it should be inserted from the opinions of the materialistic, it is certain that after the amputation of a limb, no man could suffer in this part, Of the corporeal Principle, which would have been separated at the same time as the amputated limb, no longer maintaining any connection with their source, would be extinguished by themselves, and could no longer give any testimony of sensibility.

It is even less in this amputated limb that we must seek the Principle of this sensibility, since on the contrary, from the moment of its separation, there is nothing left for the body from which it is separated. It is therefore only in the corporeal Principle itself that we can find the cause of the fact in question, and recalling all the truths which we have established, we shall say that in the assemblage of the present man, Just as his corporeal Principle serves as an instrument and organ for the faculties of his intellectual Being, so his body serves as an organ and instrument to the faculties of his corporeal Principle.

We have seen that if this corporeal Principle experienced disturbances in the principal organs of the body, which are fundamentally necessary for the exercise of intellectual faculties, it might happen that the intellectual principle suffered; But it will not be believed, I hope, that this suffering may go so far as to alter the Essence of this intellectual Principle, or to divide it in any way; We know that by its nature of Being simple it always remains the same; All that is then experienced is a derangement in his faculties, and this, because the organ which was to serve him to exercise them, and to transmit to him the external intellectual reaction from which he cannot do without, Not being in its state of perfection, the action of these intellectual faculties becomes null, or reflexes upon the intellectual Being itself.

In the first case, that is to say, when the action of the faculties becomes null, the intellectual Being only demonstrates privation; which is the beginning of imbecility and madness, but there is no pain then, so it is acknowledged that madness does not cause suffering. In the second case, that is to say, when this action flows back on the Principle, it shows confusion, disorder, and an evil which is a real intellectual suffering, because this Principle, which does not tend That to exercise his action, is limited and constrained in the employment of his faculties. The same is true of corporal suffering in the case of deprivation of a member. The body must serve as the organ of the corporeal Principle which animates it; If this body receives some considerable mutilation, it is certain that the organ being truncated, the corporeal Principle can no longer execute its faculties in their entire extent, because the action of the faculty which required the amputated limb to have its No longer finding an agent which corresponds to it, becomes null, or falls back upon itself; It is then that it causes a very sensitive confusion and pain in the corporeal Principle from which it emanates, the more so since the amputation of a limb gives entrance to external and destructive actions, which repel with still more promptness the action of the corporeal Principle, and make it return to its center.

In spite of this suffering we ought not, therefore, to admit of dismemberment in the corporeal Principle, nor in any sort of Principles, and we shall simply acknowledge that every corporeal being in need of organs for the execution of its action must suffer when these organs are disturbed, Because then they cannot render the effect of

their own. It is not entirely useless to remark that this can only take place on the four external members, or on the four correspondences of the body; for of the three principal parts which compose the bust, none can be suppressed without the body perishing.

Three Temporal Actions

In a few words let us return to the various objects which I have just treated. I have shown by the different properties of the Elements several different actions in the composition of bodies; I have shown that, in addition to the two opposing and innate actions in these bodies, there was a superior law by which they were governed, even in their greatest shocks and confusion; I then showed that this higher law was found even today in man, in whom it was distinct from the sensible, though attached to the sensible; We can no longer deny that there are three actions necessarily employed in the conduct of temporal things, in the likeness of the three Elements whose bodies are composed. Of these three actions ordained by the first Cause, to direct the formation of corporeal beings, one is that temporal, intelligent and active Cause which determines the action of the innate Principle in the germs, by means of a secondary action, Or a reaction without which we have acknowledged that no reproduction will take place; And doubtless all that has been seen has made clear enough the existence and necessity of this intelligent Cause, whose superior action must direct the two lower actions.

Source of Ignorance

How is it then that men have misunderstood it, and that they thought it possible to walk without it in the knowledge of Nature? Now we see the reason for this. It is because they have distorted the numbers which constitute these actions, as they have distorted those which constitute the Elements; For on one side, in the three, they have recognized only two: on the other, they thought they saw four, in that which is only three; That is, in considering the two passive actions of the bodies, they have lost sight of the active and intelligent cause, so that they have assimilated and confounded the action and the faculties of this cause with those Of the two lower actions, as they have assimilated the passive faculty of the three Elements to the active faculty of the air, which is one of the strongest principles of their reaction. Since these numbers were thus disfigured, the Observers no longer perceived the relationship between the ternary of the Elements and the ternary of the actions which operate the universal and particular corporation.

This report having escaped them, and having thus become void for them, they have no longer felt the necessity and superiority of this action of the intelligent cause on the two inferior actions which serve as the basis of all

corporeal production; They have taken for each other, all these causes and their different actions, or rather they have made one. And how could they have preserved themselves from this error, since they had begun by confounding Matter with the Principle of Matter, and by giving to this Matter all the properties of its Principle, it cost them no more than And to attribute to it all the properties and actions of the superior Causes which are indispensably necessary for its existence. But we must now see that to mistake the power and necessity of a third cause is to deprive ourselves of the only support which remains to men to explain the course of Nature; It is to give her other laws than those she has received; It is to attribute to it what is not in it; In a word, is admitting, which is not only not probable, but that which is beyond all possibility.

Need for a Third Cause

Also, who does not know what men have set up this indispensable Cause? Who knows not the puerile reasoning which they have employed to explain without her the Laws of Matter, and to establish the system of the Universe? Blind to the origin of things, to the object of Creation, to its duration, to its action, all the explanations which it has given are the language of doubt and uncertainty, and all their doctrine is Less a Science than a continual question.

By Chance

When, by the sole force of their reason, they have been able to make these observations themselves, and perceive the indispensable need of a Principle which serves as a guide to Nature; Or they have sought this Principle in the First Being itself, and have not feared to swallow it in our eyes, by not separating its action from those of sensible things; Or they confined themselves to a slight feeling of the necessity of an intermediary agent between this First Being and Matter, and not giving themselves time to consider what this intermediate cause might be, they have confusedly designated it under The name of blind cause, fatality, chance and other expressions, which being deprived of life and action, could only increase the darkness in which man is plunged today.

They did not see that they themselves were the source of all these obscurities; That chance was at last engendered by the will of man alone, and took place only in his ignorance; for he cannot deny that the laws which constitute all Beings ought to have invariable effects and universal influence; But when he disturbs his accomplishment in the classes subject to his power, or when he blinds himself, he no longer sees these indestructible laws, and from that moment he concludes that they do not exist. Nevertheless, it will never be in the acts and works of the First

Cause that he could admit chance, since this cause being the sole and inexhaustible source of all laws and perfections, the order which reigns around it is invariable as its own essence.

It would be no more in the works of the intelligent temporal cause than this chance might be conceived, because being specially entrusted with the temporal work of the First Cause, it is impossible that this work should cease unceasingly to its end, And overcomes all obstacles. It is therefore only in the particular facts of bodily nature, as well as in the acts of the will of man, that we may cease to see regularity, and results always infallible and always foreseen. But if man ever forgot how closely these particular facts and his will are intimately connected, if he always had the thought that he was established to reign over himself and the sensitive region, In fulfilling his destination, he might not only discover those universal laws which govern the higher regions, and which he has so often misunderstood; But even he would feel that the power of these ever-imperishable laws would extend even to his Being, as well as to the particular facts of his dark region, that is to say, there would be no longer any Chance for him, nor for any of the facts of Nature.

Then, when he perceives disturbance in the particular acts of this Nature, or when he is ignorant of the causes which cause them to operate, and the rules which govern them, he could no longer attribute this disorder and ignorance, but to his negligence and negligence. To the false use of his will, which has not used all his rights, or who have asserted it as criminals. But in order to acquire the intelligence of these truths, we must have more confidence than observers have in the greatness of man and in the power of his will, we must believe that if he is above the Beings which surrounded him, his vices, and his virtues, must have a necessary relation and influence over his empire.

Let us agree, then, that ignorance and the disordered will of man are the only causes of these doubts, in which we see him floating every day. Thus, having allowed the idea of an order and a law which embraces everything to be effaced, he substituted for them the first chimera presented to him by his imagination; For in his own blindness he always seeks a motive to Nature; It is thus that he constantly renews this guilty error, by which, having voluntarily sowed the uncertainty and chance around him, it is rather unjust and unfortunate to impute them to his Principle. Those who have not denied that bodily things have had a beginning, have given them no other cause than chance, not knowing that there was a primary reason for their existence, or even presuming That a cause beyond them could have occupied itself enough to cause it to operate, and yet, convinced that this existence had begun, they have contained at once in the properties of bodies only the active and innate virtue in Which animates them, and the superior law which has ordained them to be born.

They followed the same order in the explanation they gave to the law which sustains the existence of these same corporeal Beings, and this must be so. After having established its origin on an imaginary and false basis, it was necessary that the rest of the work should conform to it; thus, according to them, bodies live by themselves, as it is by them that they are born. As for those who claim that Matter and corporeal Beings have always existed, their error is infinitely grosser and more outrageous for the Truth. These two Doctrines also disregarded the Law and the primary reason for things, but one only taught that one could dispense with an active and intelligent cause to explain their origin, the other has debased this Cause, in it Equaling the active Principle of corporeal Beings, and not believing it superior, nor older than Matter.

The Observers did not stop there; for having laid down such obscure Principles on the course and nature of things, after having shut themselves up within such a narrow circle, they are seen as forced to bring back to it all the phenomena and all the events which we see happen in the universe. It is, according to them, a Being without intelligence and aim, who has done everything, and who does everything continually; and as there are only two causes which are the instruments of that which is affected, as soon as they have found these two causes in corporeal beings, they thought themselves dispensed from seeking a superior.

It is fortunate that Nature does not submit to the thought of men; blind as they suppose, she allows them to reason, and she acts. It is at the same time an inestimable happiness for them, and the most beautiful character of the greatness of the physical and temporal Being which governs them, that the march of this Nature be as firm and as intrepid; For, being impenetrable to the systems of men, and showing them weakness by its constancy in following its law, it may one day force them to confess their errors, to leave the dark paths in which they drag themselves, Truth in a brighter source.

The Third Cause

But to prevent the anxiety of my fellow-creatures, who might believe that this active and intelligent Cause of which I speak to them, is a chimerical and imaginary Being, I would tell them that there are men who have physically known it, and All would know it in the same way, if they put their trust in it, and take more care to purify and strengthen their will. I must, however, warn that I do not take this physical word in vulgar acceptance, which attributes reality and existence only to objects that are palpable to the material senses. The slightest reflection on all that is contained in this work will suffice to show how distant we are from knowing the meaning of the physical word when applied to material appearances.

Note on the Two Principles

Before going on to another subject, I shall pause for a moment to resolve a difficulty which may arise, although I have already resolved it in some way. At the commencement of this work I have proclaimed the existence of two opposing principles, which are opposed to each other, and though I have sufficiently demonstrated the inferiority of the bad Principle with regard to the good Principle It may be that, from the observations which have just been made of the corporeal nature, we have thought these two principles necessary for existence both, as we have seen that the two lower causes contained in The corporeal Beings, were absolutely necessary for their production.

To avoid this misunderstanding, it will suffice to remember that I have announced that every product, every work, every result in corporeal Nature, as in any other class, was always inferior to its generative Principle. This inferiority subjects corporeal nature to the inability to reproduce itself, without the action of those two causes which we have recognized in it, and which announce its weakness and dependence. Now, if this temporal creation derives its origin from the higher and good principle, as we cannot doubt, this Principle must show its superiority in everything, and one of its principal attributes is to have absolutely everything excepting evil, and to have only need of himself and of his own faculties to operate all his productions. What then will be the state of the evil principle, except to serve to manifest the greatness and power of the good Principle, which all the efforts of this evil Principle can never shake. Thus it is no longer possible to say that the bad Principle has been and is universally necessary to the existence and the manifestation of the faculties of the good Principle; Though as influencing the existence of time, this evil Principle is necessary to cause the birth of all temporal manifestations; For as there are manifestations which are not in time, and the evil Principle cannot depart from the temporal, it is quite clear that the Good Principle acts without it; As will be seen in more detail hereinafter. Let men, therefore, learn here to distinguish again, the Laws and the faculties of the single Principle, universally good, and living by itself, from those of the inferior material Being which holds nothing of itself, Can live only by external help.

Sequence of Truths

I think I have sufficiently glimpsed my fellow-men, the little basis of human opinions on all the points which I have hitherto occupied. After having put them on the path to teach them to distinguish bodies from the innate principle in these bodies; After fixing their eyes on the simplicity of the unity and immateriality of this indivisible, incommunicable Principle, which suffers no mixture, and which remains always the same, although the form it produces and which it envelops is subject to a continual variation, they will be able to recognize with

evidence that Matter being in an indisputable dependence, and yet acting by regular laws, the two lower causes which operate its reproduction and all the acts of its existence can absolutely do without action of a superior and intelligent Cause, which commands them to make them act, and which directs them to make them act successfully.

Hence they will admit that the two lower causes must be subject to the laws of the higher and intelligent Cause, so that time and uniformity may be observed in all their actions; So that the results of all their different actions may not be void, unformed, and uncertain, and that we may render ourselves justified by the order which reigns universally there. They will have no difficulty in agreeing afterwards that this superior Cause, being not subject to any of the laws of Matter, though it be directed to conduct it, ought to be entirely distinct; That the means of attaining knowledge of each other is to take them each in his class; To study its particular faculties; To bring them together in the same picture, but to disentangle the differences and not to confuse them; To make this distinction over all the other Beings of Nature, and on its smallest parts, where the eyes of body and intelligence teach us that there are always two beings together, and that violence Has united; But, nevertheless, never to lose sight of the fact that this bond unites them to one another only for a time; And not to regard this union as having always existed, and as having to exist forever, since on the contrary we see it cease every day.

All these observations will make man prudent and wise and will prevent him from abandoning himself as a fool in unfamiliar paths, from which he can only shoot himself by demotion, or by giving himself up to despair when he feels that he is too advanced and that time is lacking. This is what will make him avoid the reef where most men are dragged, when alone and in darkness; they dare to pronounce on their own nature and on that of the Truth. We shall see in what follows, the frequent falls, which have been, and which are daily the consequences. We shall see that most of their sufferings have taken their source there, just as it is in order to be deprived of their first state of splendor, that they are exposed today to sink more and more into opprobrium and in misery.

Chapter 4

Allegorical Table

A few men, brought up in ignorance and idleness, having reached middle age, undertook to traverse a great kingdom; But as they were led only by vain curiosity, they made little effort to know the true means by which this country was governed. They had neither sufficient courage nor sufficient credence to enter the ranks of the grandees of the state, who might have discovered to them the hidden springs of the Government; Thus they contented themselves with wandering from town to town, and in their public places and places, where they saw the people tumultuously assembled, and, as if abandoned to themselves, And the wisdom of the laws which secretly watched over the safety and happiness of the inhabitants. They believed that all citizens, equally idle, lived there in complete independence.

In fact, what they had perceived, presented neither rule nor law, to their ill-enlightened mind; So that, consulting only their eyes, they were far removed from knowing that men superior in rank and power controlled the multitude which was confusedly agitated before them; They persuaded themselves, that, since there were no Laws in the country which they traversed, there was no chief; Or if there was one, he was without authority and without action. Flattered by this independence, and foreseeing no dangerous consequences to their actions, they soon regarded them as arbitrary and indifferent, and thought they might abandon themselves to their caprices; But they soon became the victims of their error and their inconsiderate judgments; For the vigilant administrators of the state, informed of their disorders, deprived them of liberty, and tightened them so tightly that they languished in the deepest obscurity, without knowing whether light would ever be restored to them.

Imprudence of Observers

This is exactly what was the conduct and fate of those who dared to judge man and nature by themselves; Always occupied with useless and frivolous studies, their view has been narrowed by habit, and not being able to traverse the whole extent of the career, they have stopped at the appearances of objects; So that, confining their gaze to it, they have ignored, or denied, all that they could not perceive. They only saw in the bodies their envelopes, and they transformed them into Principles. They have seen in the laws of these bodies' only two actions, or two inferior causes, and have hastened to reject the active and intelligent superior cause, of which they had confounded the operations with those of the two other causes.

Then, thinking themselves well assured of their consequences, they made a hypothetical material Being on which they had the imprudence to measure all the Beings of Nature which they had entirely disfigured; And it is from

this model, thus mutilated, that they dared to draw man. And indeed, one can no longer doubt that they have done to him the same mistakes that they had made before in all Nature. Not only have they not distinguished more clearly in their bodies than in other corporeal beings the Principle of appearance or envelope, and have not known it better, nor followed the march and the Laws; But, having taken the change on this point, they have again confused this bodily envelope of man with his intellectual Being, and thinking, as they had confounded the innate Principle in all bodies with the active and intelligent cause which directs them.

Thus, not having first disentangled the higher cause, from the innate faculties in the corporeal Being; Having then confounded the faculties of the two different Beings which compose the man of today, it was impossible for them to recognize in them the action of this same active and intelligent Cause, which at the same time communicates all Powers to Nature, gives to man by his intelligence all the notions of good which he has lost. It is, however, with this ignorance that they were not only rash enough to pronounce on the Essence and Nature of man, but also that they wished to explain all the contrasts which it presents, and to establish the Base of his works.

Danger of Human Error

When man has been deceived only in elementary Nature, we have seen that his errors had but slight consequences; because his opinions cannot influence the course of Beings, their invariable laws are constantly executed with the same precision, although man has distorted and disregarded the Principle. But this will never be the case with his misunderstandings about himself, and they will always be inevitable to him, because, being the repository of his own Law, he cannot misunderstand or forget Acts directly against himself, and does not manifestly prejudice himself; in a word; If it is true that he is happy, when he recognizes and follows the Laws of his Principle, his evils and sufferings are an evident proof of his errors and of the false steps which have followed.

Let us see, then, what will result from this being thus disfigured, and if it can be maintained, being deprived of its principal support? It will be easy for us to presume the consequences of this examination, if we recall what we have said of the state of Nature, left to the passive action of the two inferior Beings, which are necessary for all bodily reproduction. These two Beings, as we know, being only passive, can never produce anything by themselves unless the active and intelligent cause gives them the order and the power to operate what they have in them. Now, if it was possible to suppose in these inferior agents a will, by always leaving them the same impotence, it is evident that if they pretended to put this will into action without the concurrence of the active

Cause on which they necessarily depend, Their works would be unformed, and would only announce a shocking confusion.

Now, what we cannot say of these inferior agents, who are devoid of will, let us apply it to the man who has one of his own, and learn to discover still more the unfortunate effects of the errors we have proposed to fight. Man is now composed of two beings, one sensible, the other intelligent. We have hinted that in his origin he was not subject to this assemblage and that enjoying the prerogatives of Being simple, he had everything in him, and needed nothing to support himself since everything was enclosed In the precious gifts he derived from his principle.

We have then shown what were the severe and irrevocable conditions to which justice had attached the rehabilitation of the criminal man by the false use of his will; we have seen, I say, what are the dreadful and numberless reefs, of which he is constantly threatened, inhabiting the sensitive region which is so contrary to his true nature. At the same time, we have recognized that the body which he now carries, being of the same class as sensible things, forms in effect a dark veil around him, which hides the true light from his sight, Both the continual source of his illusions and the instrument of his new crimes. In his origin, therefore, man had a law to reign over the sensitive region, as he still owes today, but as he was then endowed with incomparable strength and had no hindrance; All the obstacles disappeared before him. To-day he has scarcely the same strength, nor the same liberty, and yet he is infinitely nearer to danger so that in the struggle which he now has to sustain, one cannot express the disadvantage It is exposed. Yes, such is the awful situation of the present man. When the stunning Arrest had been pronounced against him, he was left with all the gifts he had received, only a shadow of Liberty, that is to say, a will almost always without strength and without empire. All other power was taken from him, and his union with a sensible Being reduced him to nothing but an assemblage of two lower causes; in the likeness of those which govern all bodies.

I say in similarity and not in equality, because the object of the two natures of man is nobler; And their very different properties; But as to the acrid and the exercise of their faculties, they both undergo absolutely the same Law, and the two inferior causes which compose, the man of to-day, Not, so to speak, more force by themselves than the two lower corporeal causes.

Man, it is true, as an intellectual being, always has the advantage over the corporeal beings of feeling a want unknown to them; But it is no better for them to obtain the relief of them alone: he cannot, by himself, vivify his intellectual faculties, that they have not been able to animate their Being; That is to say, that it is no better for them to dispense with the active and intelligent cause, without which nothing of what is in time can act

effectively. What fruits could man produce today, if in the impotence we know him, he believed that he had no other law but his own will, and if he undertook to walk without being guided by this An active and intelligent cause of which he depends in spite of himself, and from which he must expect everything, as well as the corporeal Beings among whom he is so sadly mistaken?

It is certain, then, that his own works would have no value, no strength, since they would be dismissed from the only support which could sustain them; and the two lower causes, of which he is at present composed, constantly fighting in him, would only agitate him, and spoil him in the most unfortunate uncertainty. Similar to the two lines of any angle, which may move in opposite directions, to separate, to approach, to merge, and to place one upon the other, but which can never produce any species of Figure, if a third line be added; For this third line is the necessary means which fixes the instability of the first two, which determines their position, which distinguishes them sensibly from each other, which constitutes, at last, a figure, and without doubt the most fertile of all figures.

Such, however, are the daily false attempts of man; That is to say, to form a figure with two lines, concentrating on the action of the two inferior causes which compose its nature today, continually striving to exclude this superior, active and intelligent Cause, of which it cannot absolutely do without. Thus, notwithstanding the evidence of his need, he throws himself away from her, from illusions into illusions, without ever being able to find the point which must fix him, because there is no A perfect work without the concurrence of this third Principle; And if you want to know the reason for it, it is because, from the moment you are three, you are four.

The Various Institutions

Reflecting then on the frightful uncertainty in which he finds himself, he is astonished at the disorder which accompanies all his steps, and soon denies the existence of that principle of order and peace which he has misunderstood through negligence or bad faith. But sometimes also, driven by the force of the Truth, he murmurs against the same Principle which he had first rejected and thereby demonstrates to himself the certainty of all that we have said about variations and inconsistencies of all beings, whose faculties are not united and fixed by their natural bond.

Far from believing that all the mistakes of man inflict the slightest attack upon this Cause from which he moves away, we must at present be sufficiently instructed in his nature, to know that he suffers alone from his aberrations; Since in the capacity of being free he is the only one who can be guilty; We must know that when this unalterable Cause in its faculties, as in its Essence, extends its rays to man, they purify it and are not defiled.

We will, therefore, continue our march, and clarify the difficulties which obstruct the Observers when they wish alone and without a guide, to cast their eyes upon all the institutions of the Earth, either those which men have established themselves or those to whom they attribute a more elevated origin. It is precisely where these blind men, not knowing how to disentangle what is arbitrary, and what is real, have made of one and the other a monstrous assemblage, Capable of obscuring the most luminous notions. It is also, doubtless, one of the most interesting objects of mankind, and in which it is essential for him not to make mistakes since this is where he must learn to regulate the faculties which compose it.

Source of False Observations

Let us examine why they have been induced by the observations made by men on the different practices, customs, laws, religions, and cults which have always varied among the different nations, Was nothing real, and that all being arbitrary and conventional among men, it would be an illusion to admit duties to be fulfilled, and some natural and essential order to serve as a torch. If it were true that everything was conventional, as they claim, they would be right to draw this consequence from it, for then, having no distinction between good and evil for them, all their steps will become indifferent, And no one would be justified in reminding them of the rules of conduct. But if the mistake arises from the fact that the observers have not disentangled in man the two faculties which constitute him; If they have confounded in him intelligence and sensibility, and have applied to the first all the variations and disparities to which the second is subject; If they have complemented these errors by confusing even the active and intelligent Cause with the peculiar faculties of man, could we give some belief to a doctrine so undefined and false?

Such, however, is the course which they have followed; That is to say, that they have scarcely ever borne their sight beyond the sensible; Now, this sensible faculty being limited, and deprived of the power necessary to direct itself, will present only repeated proofs of variety, dependence, and uncertainty; It is by it alone, and by it restored to its own law, that all the differences which we can observe here below must be introduced.

In fact, have all the branches of the civil and political order that unite the different peoples; have any other purpose than Matter? Does the moral part of their entire institutions rise beyond this human and visible order? There are not even their most virtuous institutions, which they have reduced themselves to sensible rules, and to external laws because in all these things the Teachers have walked alone and without a guide, it is the only term in which they have been able to take their steps.

The intellectual faculty of man is therefore absolutely for nothing in such facts, and still less in the observations with which they have so often been the object. Thus we must be careful not to adopt the judgments which have come from it until we have examined how far their consequences extend, and whether they are applicable to all. For without this we would be unable to admit them since a Truth must be universal.

The Religious Institutions

Let us begin by observing the institution most respected and most universally widespread among all peoples, those which they rightly regard as not to be the work of their hands. It is very clear, by the zeal with which the whole earth is occupied with this sacred object that all men have in them the image and the idea. We perceive in all nations an entire uniformity on the fundamental Principle of Religion; All acknowledge a higher Being, all acknowledge that it is necessary to pray to him, all pray to him; All feel the need for a form in their prayer, all have given it one; And the will of man has never been able to annihilate this truth, nor put any other in its place.

The False Religions

Nevertheless, the care which the different peoples give themselves to honor the first Being, present to us, like all other institutions, differences and successive and arbitrary changes, both in practice and in theory; Although among all the religions, there are not two who honor him in the same way. Now, I ask, could this difference take place if men had taken the same guide, and had not lost sight of the only light which could enlighten them, and reconcile them? And is this light different from that active and superior cause which ought to hold the balance between their sensual and intellectual faculties, and without which it is impossible for them to make a single step with justice?

It is, therefore, she who must nourish in man the primitive idea of a single and universal Being, as well as the knowledge of the laws to which this Being subjects the conduct of men towards him when he allows them to approach it. It is, then, in departing from this light, that man remains left to his own faculties, and then these faculties are weakened and are almost entirely effaced in him; the darkness covers them with a veil so thick that, without the help of a beneficent hand, he could never free himself from it. And yet, although man is then abandoned to himself, he is always obliged to travel. It is this fact that, in the midst of this terrible ignorance, being always tormented by the idea and the need of this Being, of which he feels he is separated, he turns uncertain eyes to him, Honors according to his thought; And though he no longer knows whether the homage

he offers is truly that which this Being demands, he prefers to render one, as he conceives it, to the secret anxiety and regret of not rendering it at all.

Such is, in part, the Principle which has formed the false Religions, and which has disfigured that which the whole Earth ought to have followed; Then we may be surprised to see so little uniformity in the pious uses of man and in his worship; To see him produce all these contradictions, all these opposing practices, all those rites which fight, and which in fact present nothing of truth to the thought. Is this not where the imagination of man has no restraint, all is the work of his caprice and his blind will? Is it not, therefore, that everything ought to appear indifferent to reason since it no longer sees relations between worship and the Being to which the Teachers and their followers wish to apply it?

But I ask if most of these differences, and even of these palpable contradictions, fall upon something other than that which is subject to the corporeal eyes of man, that is to say, on the sensible. So what could we conclude against the Principle, of which they are not even concerned? Would not this Principle be equally unalterable and intact, when the dark thought of man would introduce varieties even into theory and dogmas; Since, so long as man is not enlightened by his torch alone, and sustained by his sole support, he can have no more certainty of the purity of his doctrine than of the justness of his actions; And, finally, of whatever nature may be his errors, can they ever have anything against the Truth?

If error persecutes the observers and blinds them, then it is always for want of distinguishing the man thus dismembered, and who employs only a part of himself, from the man who uses All his faculties; It is for want of distinguishing the disfigured source from which man derives his shapeless productions, from that in which he ought to have drawn, that we are told that he is incapable of knowing anything fixed and assured.

Independent Truths of Man

Let us, nevertheless, see how far the particular power of man may extend, when he is given to himself, grant him only the rights which belong to him, and examine whether there is nothing beyond Of what he does of what he knows. First, we have seen that, in spite of all their reasoning on Nature, men were obliged to submit to its laws; we have sufficiently pointed out that the Laws of this Nature were fixed and invariable, although by a series of the two actions which are in the Universe their fulfillment was often disturbed. This is already a truth on which all the arbitrariness of man has not the slightest hold. It is no longer time to object to these sensations and impressions of every kind, which the different bodies make upon our senses, and which vary in each individual,

from which the multitude has found itself justified in denying that he There would be some rule in the Creature. We have warned the objection by announcing that Nature could only act by relationship.

We could still strengthen this principle by saying that this Law of Relationship is no more subject to the arbitrariness of man than Nature itself and that we are not the masters of changing them in any way effects; for to divert and prevent them is not to change them at all, but rather to confirm their stability. We already know, therefore, with evidence, that it is in bodily Nature, a Power superior to man, and which subjects it to its laws; we can no longer doubt its existence, although the care which man has taken to know and explain this Power, has so rarely caused him to obtain satisfactory knowledge and success. Secondly, let us recall how we have demonstrated the weakness and infirmity of Nature, with respect to the principles from which it originated, and from which it derives daily its subsistence and its reaction, we shall see that if Man is subject to this Nature; Still more will it be the case with the superior principles which direct it and which support it; And although he has so little conceived their power as that of Nature, his own reason would prevent him from denying its existence, when his feeling would not support it. What, then, will he produce all that he can do, imagine, say, institute against the Laws of these Higher Principles? Far from being the slightest altered, they only show their strength and power, leaving the man who drives away from it, abandoned to his own doubts and the uncertainties of his imagination, Subjected to crawling as long as he wished to disregard them.

Nothing more than these observations are necessary to prove the inadequacy of man, who takes only the sensible for his rule and guide; For if the impotence which we observe in corporeal nature absolutely prevents us from attributing to it the facts which it operates, if man, by his own reason, can perceive the indispensable necessity of the concurrence of an active cause, Without which the corporeal Beings would have no visible action, he therefore needs only to himself to admit the existence of this active and intelligent Cause, and in order to attain to the First and only Cause, which has produced All temporal causes destined for the accomplishment of his works, and the execution of his will.

I have proclaimed this active and intelligent Cause as having universal action, both on corporeal Nature and on thinking Nature. It is, indeed, the first of temporal causes, and that without which none of the beings existing in time cannot subsist; it acts upon them by the very law of its essence, and by the rights given to it by its destination in the Universe. Therefore, whether the Beings who inhabit this Universe conceive it or not, there is no one who does not receive help, and since it is active and intelligent, the thinking being must participate in its favors, Like the Beings who are not.

That is why I said that all the peoples of the earth had necessarily recognized a superior Being. They have not made all the distinctions I have just established between the different causes; They have not distinguished this active and intelligent Cause from the First Cause, which is absolutely separated from the sensible and the time; They have often confounded it with the inferior causes of Creation, to which they have sometimes addressed their homage; So they have not received from their worship the succor they might have expected from them, if their progress had been more enlightened. But this subject would lead us way too far.

Let us confine ourselves, therefore, to observing that the action of this active and intelligent cause having been universal, man ought, through sentiment and reflection, to succeed in recognizing its necessity; and in whatever manner he has considered it, he has been able to deceive himself only on the true nature of this Cause, but never on his existence. The man having made this confession, could not dispense with continuing his march; His feeling and his own reflections led him to the second step, as they had done in the first, although he was still conducting himself in this new path, he could not find more certainty, More obvious lights. But, whatever may have been his discoveries; After acknowledging a superior cause in nature, having even acknowledged that it was superior to his thought, he could not help admitting that there must be laws by which it acted on what Was subdued, and that if the Beings who were to expect everything from her did not fulfill these Laws, they could not hope for any light, no life, no support.

He was drawn to these consequences by his observations on the course of the corporeal Nature itself, to which he is attached; He saw, for example, that if he transgressed the Laws, for the times and the processes of culture, the earth only rendered him imperfect and ill-healthy productions; He saw that if he did not observe the order of the Seasons and an exact precision in all his combinations, the results were fruitless and unsuccessful. It was this which instructed him sensibly that this bodily nature was governed by Laws and that these laws were essentially due to the active and intelligent Cause, of which all men feel the necessity.

The Diversity of Religions

Then, having the same reflection in relation to his thinking Being, he felt very well that, being unable to do anything without the First Cause, it was in his interest to put all his efforts into making her favourable; He conceived that since this Cause could watch over it and take an interest in its own good, it must have established means to preserve it from evil; That, therefore, acts which were advantageous to mankind ought to please that cause, and that those who might injure them were not in conformity with his law, which is to make all beings happy, and so that they could not do better than to always act according to his desire and his will.

But the man could not deepen his thoughts, if the worship he imagined had a certain relation, both to himself and to the first Being whom he wished to honor, each one adopted, at his pleasure, He believed that they were the most suitable to make him favorable, and all the Peoples, who have conducted themselves only by themselves in the search for this institution, have established that which their imagination, or some peculiar circumstance, had aroused in their thought.

This is the reason why all the nations of the earth have been divided, either in the ceremonies of their worship or in the idea and image which they have formed of that which is to be the object of this worship. That is why, notwithstanding their division on the formalities of this same worship, they all agree on the necessity of rendering one; because all have known the existence of a superior Being, and all have felt the need and the desire to have it for support.

Zeal without Light

If the men thus left to themselves had been able to bring as much virtue and good faith as zeal, in these establishments, each of them would have followed in peace the worship which he would have adopted, without depressing those in which he would have Overview of the differences. But as zeal without light leads only more quickly to error, they have given exclusive preference to their work; The same principle which had led them to march alone to establish a cult, led them to regard this worship as the only true one; They have believed in fulfilling their duties even better, leaving no other subsistence; They have made a merit with their idol, to fight and persecute each other, because in their dark shadows they had joined their own cause to his own, and there was scarcely any nation that could have thought to honor the higher Being, by proscribing cults different from that which she had chosen.

It is, as we know, one of the chief causes of wars, whether general or particular, and of the disorders which we see every day disturbing the various classes which compose the political bodies, and even overthrowing the empires. More firmly established, though there are in them an infinity of other causes of division well known and too futile for me to endeavor to make of them, neither enumeration nor examination in this work. Now, all these errors and all the crimes which men have done in the name of their religion, come from another source than from what they have put in the place of the enlightened hand which was to lead them, That they believed themselves to be guided by a true Principle, while they were only guided by themselves.

We must, therefore, conclude, first of all, of what has just preceded, that all men, by the sole aid of their reflections, and by the voice of their inner feeling, could not help acknowledging the existence of A superior

Being of any kind, as well as the necessity of worship towards him; It is an idea which man cannot efface in himself, though it is obscured so often in the greatest number. And indeed we ought not to be surprised at it since some have allowed the very idea of their Being to be extinguished in them, and in which the internal faculties have become so weakened, that they have thought themselves mortal And perishable.

Motives of Man

But it must also be concluded that if this idea of the existence of a superior Being and of the necessity of worship is in the essence of man, it is also the last term in which he can reach all alone here below, these are the only fruits which may be derived from his sensible faculty and intellectual faculty, delivered up to their own efforts. This feeling is a fundamental germ in man; But if no power comes to react this germ, it can show nothing solid, and certainly its productions will have no consistency, just as the germs of the corporeal Beings would remain without action and without production, if an active Cause and Intelligent man directed the reaction and generally all the acts that concern them. We shall be much more persuaded of the truth of this thought, when we reflect upon the nature and properties of the intelligent and active Cause; It is distinct from the First Cause, it is its first agent, it does not give the germs to the corporeal Beings, but it animates them; It does not give the faculties intellectual and sensible to man, but it directs and enlightens them. In a word, being the first, and the sovereign of all the temporal Causes, she alone is charged with leading them, and there is no one who can dispense with her succor, and who is not subject to her.

If therefore, it is by it alone that things manifest themselves, nothing without it will become sensible; Now, being able to know here only by the sensible, how can we succeed if this active and intelligent Cause does not act with us, and does not do what it alone can operate in the Universe? We see, then, the absolute necessity that the two faculties of man are always guided and sustained by this temporal, universal Cause; It will not give man the idea of the First Being, of which it is the first active Cause, but it will make known to man the faculties of this first Being, manifesting them by sensible productions; It will not give man the idea of a cult towards this First Being, but it will clarify his ideas on this object, and by rendering him sensitive to the faculties of this First Being, it will also make him sensitive to the means sure to honor it.

Unity in Worship

It is there that I see all human doubts cease, and all the variations which follow from it: this Active and intelligent Cause being proposed to actuate and direct everything, cannot fail to reconcile everything, when its power will be

used; And the only means which man cannot deceive himself is not to exclude him from any of his acts, from any of his institutions, from any of his establishments, Is excluded from any of the regular acts of Nature. Then man will be sure of knowing the true relationships of what he seeks; There will be no more disparity between the religions of the peoples, since they will all have the same light, there will be no longer any difficulty between them on dogmas or on worship, since they will know the primary reason for things; In a word, all will agree, because each will walk according to the true Law.

We can no longer doubt, therefore, that the reason for all these differences which the nations offer us in their dogmas and in their worship comes from the fact that in their institutions they have not relied on that active and intelligent Cause which alone To lead them, and who alone could unite them; We can no longer doubt, I say, that his Light is the only rallying point; That out of it there is no other hope but error and suffering, and that it is not to her to who is essentially and by nature the invincible truth that outside the center there is nothing fixed.

It will not be suspected, I hope, from this exposition, of attempting to establish equality and indifference between the various cults which are in use among the peoples of the earth, and still less to wish to teach the uselessness of a cult. On the contrary, I announce that there are not a people who have not felt the necessity of it; I also announce that this worship ought to exist as long as there are men on earth; But that, until they are supported by a common support, it is inevitable that they should be divided, and consequently it will be impossible for them to attain the object which they propose. Thus, not only do I maintain the necessity of worship, but I show even more clearly the necessity of a single worship since it is one Head or one Cause, that must direct it.

Nor should one ask oneself now, what is that of all the established cults, which the true worship is; the principle I have just stated should serve as an answer to all questions on this subject. The worship which will be directed by this active and intelligent Cause will be necessary, just and good: the worship in which it will not preside will certainly be either null or evil; that is the rule. It is to those who, among the different nations, are charged with instructing men and leading them into the career, to confront their statutes and their march with the law which we present to them; our object is not to judge the established cults but to enable the chiefs and ministers to judge themselves.

Uncertainties of Man

I must expect an entirely natural objection to this active and intelligent Cause, which I have made known as chief and sole leader of all that ought generally to take place in the universe. Men may well agree on the necessity of the action of this Cause on corporeal beings; They cannot even doubt that it takes place, by the regularity and

uniformity of the results which result from it: but, it will be said to me, even if they should come to agree also on the necessity of the " The action of this Cause, to direct all the conduct of men, what means would they have to know when it presides over it or not? For their dogmas and establishments of this kind, not having the least uniformity, they must absolutely have another law than that of public opinion, to make sure that they are on the right path. It is here that man shows his weakness and his impotence, and it is at the same time that he gives all the more force to what we have said; for if man could himself choose and fix his worship, the power of the active and intelligent Cause, which I recognize as indispensable, would then become superfluous to this object.

Rule of Man

If, however, this active and intelligent Cause could never be sensibly known by man, he could never be sure of having found the best course, and of possessing the true worship, since it is this Cause which must work everything, And manifest everything; It is necessary that man should have the certainty of which we speak, and that it is not the man who gives it to him; It is necessary that this Cause itself offer clearly to the intelligence and the eyes of man the testimonies of his approval; If man can be deceived by men, he must have the means of not deceiving himself, and must have at his disposal resources from which he can expect evident help.

The principles which I have so often established prove to us sufficiently the certainty of what I advance. Have we not already acknowledged several times that man was free? As such, is he not responsible for the good or bad effects that must result from his choice among the good or bad thoughts that reach him? Would he be responsible if he had not the faculty of unraveling them without error? We see, then, that of all the acts which he brings forth, there is none that he is not bound to confront with his rule, and that, so long as he does not see conformity with this rule, He will be absolutely sure of nothing.

Now, what can be this rule, if not the avowal and adherence to the active and intelligent Cause, which is directed to direct all beings subject to time, must visibly balance the different faculties of man, as it puts it among the different actions of corporeal Beings, or of Matter. For if it is appointed to direct the faculties of man, still more must it direct its actions? And among these actions, certainly, the least indifferent is the one by which he must faithfully observe the Laws which can conciliate the First Principle, and bring him closer to that Being to which he feels universally that he owes homage. And if the active and intelligent Cause is the infallible support which must support man in all his steps, if it is the sure light which must direct all the acts of his thinking Being, it is of all necessity that this universal guide should come To preside over the institution of the worship of man, as to all

his other actions, and to preside over them in a manner that puts his voice and his testimony free from uncertainty.

The question has not yet been resolved, I know, and to say what is the necessity for the active and intelligent Cause itself to fix the Laws of our homage to the first Principle, is not to prove that it does. But, after having announced from whence the man had to draw this proof, one can no longer expect other indications from me. I shall not even quote my own personal experience, any confidence which I ought to bear. There was a time when I would not have added any faith to truths that I could certify today. I would, therefore, be unjust and inconsistent to wish to command the persuasion of my readers; No, I am not afraid to repeat it; I sincerely desire that none of them believe me on my word, because, as a man, I have no right to the confidence of my fellow-men; But I should be at the height of my joy, if each of them could take a sufficiently great idea of himself and of the Cause which watches over him, to hope that by his perseverance and his efforts, Ensure the truth.

Mysterious Dogmas

I know that by wise and out-of-the-ordinary views the chiefs and ministers of almost all religions have announced their dogmas with prudence, and especially with a reserve which cannot be praised enough; And doubtless of the sublimity of their functions, they have felt how far the multitude must have remained, and it is surely for this reason that, being the repositories of the key of Science, they have preferred to induce the Peoples to have for themselves It is a dark veneration, to expose its secrets to profanation. If it is true that these are their reasons, I cannot blame them. Shade and silence are the asylums which truth prefers; And those who possess it cannot take too many precautions to preserve it in its purity; But can I not represent to them that they ought also to have feared to prevent it from spreading, that they are appointed to make it fruitful, to watch over its defense, and not to bury it; In short, that to enclose it with too much care, is perhaps to make him miss his aim, which is to extend and triumph?

I would, therefore, believe that they would have acted very wisely if they had more deeply studied the word Mystery, of which they have made a rampart of their religions. They could well lay sails on the important points, announce their development as the price of labor and constancy, and thereby test their proselytes by exercising both their intelligence and their zeal; But they were not to render these discoveries so impracticable that the universe was discouraged; They ought not to render useless the most beautiful faculties of the thinking Being, which had originated in the abode of light, was already sufficiently unhappy not to live near her any longer, without any hope being deprived of her To see him here below; In a word, I should have in their place

announced a Mystery as a veiled truth, and not as an impenetrable truth, and I have the good fortune to have proof that this definition would have been better.

Nothing, then, will prevent me from persevering in the principles which I endeavor to recall to men, and to assure my fellow-men that not only must the active and intelligent Cause direct them in all their actions, Which relates to worship, but also that it is in their power to make sure of it by themselves, and this in a manner which leaves them no doubts. Indeed, it is only necessary to observe the conduct of the different nations, to perceive that they have all regarded their worship as being based on the basis I have just established. Do not we know with what ardor they have defended their religious ceremonies and dogmas? Did not each one of them have sustained her religion with as much zeal and intrepidity as if she had been certain that the very truth had established it?

What do I say, is not this name of truth the bulwark of all Sects and Opinions? Have we not seen the ministers themselves of the greatest abominations, wrapped them in this sacred name, knowing that by this they would impose more surely upon the people? Why, then, would this march be so universal, if the Principle were not so in man? Why, even in his false steps, would he seek to rely on a name which imposes on it, if he did not know inwardly that this name is powerful, and that he needs it? And at the same time, why would he announce that his steps are directed by truth, if he did not feel that they could be? We believe these observations sufficient to convince our readers of the necessity and the possibility of the concurrence of an active and intelligent cause in all the actions of men, and especially in the knowledge and practice of the laws which are to direct their homage to the First Being, which none of them can have misunderstood in good faith.

Outside of Religion

Thus, as soon as by their nature the law is imposed upon them to never walk without this support, and that according to all the principles which we have just seen, it is possible for them to obtain it; they will wander incessantly, and will be exposed to all kinds of dangers, when they wish to act by themselves. Then they will be even more reprehensible to announce themselves to other men, as being guided by this true light, when they are not certain of it. But whatever may be their errors or their bad faith, and some oddities which they may introduce into their religious institutions, we must now sufficiently acknowledge, as I have already said, that we cannot conclude that there is neither rule nor truth for man. We must rather see that the mistakes of men of this kind cannot fall on other objects but on the exterior and the sensible of their religions and that being inferior and absolutely subordinate to the First Being, All the opinions and contradictions which they may bear, will never bring him the slightest harm.

Morality

This is the first consequence which must be inserted of all that has just been said concerning the diversity of religions and cults. By this, the wise man, accustomed to piercing the envelope of things, must no longer be seduced by the variety of establishments of this kind, nor be shaken by the universal contradictions of men upon this object. He must now see what the source is, and not doubt that if man bears within him the idea of the first Being, he must also have a fixed and uniform means of testifying to him that he committed it and Pays homage to him, a means which ought to be one and as unalterable as this Being itself, although men are mistaken every day in regard to the nature of the one and the other. It is at the same time that we can see the little confidence which deserves those who pretend to prove a religion by morality, and how worthy they are of the little success they ordinarily have. For Morality, though one of the first duties of the present man, has not always been taught by masters sufficiently enlightened to apply it justly; It has almost always been confined to the corporeal sensibility, and hence it must have varied according to the place, and according to the different habits in which man has made his virtue to consist: besides, this morality is never more than the accessory of Religion, even when it is most perfect, to wish to use it as evidence, is to announce at once, and that we do not know the true proofs, and that there are necessarily those who carry this title.

The Age of Religion

Nor do I think it necessary to point out that this is the reason why modern doctrines, which reduce all Laws of man to morality, and all his religion to acts of humanity, Relief of the unfortunate in the material order, that is to say, to that virtue so natural and so unremarkable, of which my century tries to support its systems, and which concentrates man in purely passive works, is more than a veil of ignorance, and loses all its value in the eyes of the Sage. This virtue is undoubtedly among our obligations and no one ought to neglect it under any pretext, but we should not restrict exclusively all our duties to temporal and sensible acts if we had not persuaded ourselves that sensible things and man are of the same rank and nature.

After the result we have just seen, we must await a second one, which may help us to combat and reverse another error, to which the Observers have been led to the same subject, and which naturally belongs to the same source. If in their opinion, the knowledge of a superior being, the object of a cult, as well as that of the necessity of this cult, were not innate in man, it would follow that the origin and The birth of religious institutions would be quite undecided; It would then be an insurmountable difficulty to know in what manner, or at what time, they would have been imagined, because then men having as their rule and law only the continual revolutions of

Nature, or the impulses of nature Their caprice and their will, every moment might have been the epoch of a new Religion, as every moment could have annihilated the oldest, and successively destroyed all those which are in honor on earth.

In this supposition, it would be very certain that the institutions of which we speak, being no longer the work of weakness or interest, not only could the true man despise them, but he ought to even to employ his efforts, to efface it to the slightest trace in itself and in all its fellows. But having assured all our principles by founding them, as we have done, on the nature of man, after having recognized the universality of a fundamental basis for all the religions of peoples, one should be sufficiently convinced that this feeling is born with man, and hence any difficulty should cease on the origin of this idea of a superior Being and of the worship due to him.

Affinity of Thinking Beings

It would no longer be seen in the agreement and conformity of the ideas of the Peoples on these two points, but the natural fruits of this indestructible germ, innate in all men, and which has spoken to them at all times, although we cannot deny The bizarre and false customs which he has almost always made; We cannot say as much of the uniform Laws which they should all observe in their worship; For though by a fatal consequence of their liberty they continually remove and misunderstand the superior physical cause, which is directed to direct this worship, as well as all their other actions, it would soon be seen that they have never been deprived of the faculty To feel it and to hear it, since once they are linked to time, this active and intelligent Cause, which watches over time, has never been able to lose sight of them, as they themselves would still have this Advantage to him, if they were not the first to flee from it and abandon it.

If we wish to convince ourselves still more of the relations which exist between man and these luminous truths, of which we announce him as depositary, we have but to reflect upon the nature of thought; We shall soon see that, being simple, unique, and immutable, there can be but one species of Beings who are susceptible to it, because nothing is common among Beings of different nature; We shall see that if man has in him the primitive idea of a superior Being, and of an active and intelligent Cause which carries out his will, he must be of the same Essence as that Superior Being and the Corresponding Cause to one another ; We shall see, I say, that thought ought to be common to them, while all beings who cannot receive any communication of this thought, nor give the least testimony of it, will necessarily be excluded from the class of those of whom we speak.

And it is by this that man could acquire insights into himself, learning to distinguish himself from all the passive and corporeal Beings who surround him. For whatever effort he employs to make himself heard of one of them,

on the principles of justice, on the knowledge of a superior Being and other objects which are the domain of his thought, Will perceive in this corporeal and sensible being no sign, no demonstration which announces to him that it has been heard. All he can obtain, and not yet of all animals, is to make them conceive and execute the acts of his will, without, however, understanding their reason; It would still be necessary, for the perfection of this trade, that man should be able to recall their natural language, of which he has lost consciousness; For the fictitious means which he now uses to supply them are only proofs of his impotence, and serve only to show him that greatness is not in industry but in strength and in authority.

When man, on the other hand, ceases to fix his eyes upon the sentient and corporeal Beings, brings them back to his own Being, and with the intention of knowing it, he makes careful use of his intellectual faculty; His sight acquires an immense extent, he conceives and touches, so to speak, rays of light, which he feels to be outside himself, but from which he also senses all the analogy with himself; New ideas descend into him, but he is surprised, while admiring them, not to find them foreign. Would he see so many relations with himself, if their source and his were not alike? Would he find himself so at ease and so satisfied, at the sight of the gleams of truth communicating to him, whether their Principle and his had not the same essence? This is what makes us recognize that the thought of man, being like that of the First Being, and that of the active and intelligent Cause, there must have been a perfect correspondence between them from the moment of The existence of man. Then, if it is really on this necessary affinity between all Being thinking, all the Laws which are to direct man must be founded, both in the knowledge of the higher Being and in that of the worship which he is to render him, We can now see, with evidence, what must have been the origin of Religion among men, and if it is not as old as themselves.

Difference between Intangible Beings

However, the similarity I have just pointed out among all Beings who are endowed with thought, require that I should at this moment point out an important distinction which escapes the greater part of men, which keeps them in thick And exposes them to the least excusable mistakes. In fact, if they give thought to an immaterial Being, such as man, and they are confessed, as I have done, that the Principle of Matter is immaterial, they will also want this Principle The thought, and will not conceive that it can be refused. On the other hand, if I refuse thought to the immaterial Principle of Matter, they will not know whether they should not refuse it also to the immaterial Principle of man because they do not see in these two different Immaterial Beings, the same nature, and consequently, the same properties. But it is always the same error which abuses them; it is always by not

wanting to disentangle two natures so distinct, that they allow themselves to be led to the greatest errors on this object. Let us, therefore, recall them to the first principles on which we have already relied.

All immaterial beings come mediately or immediately, from the same source, and yet they are not equal. We cannot doubt this inequality of Beings, since man, who is an immaterial Being, necessarily recognizes above him immaterial beings to whom he owes homage and assiduous care, as being in their dependence; He recognizes that although he is like these immaterial beings by his immaterial nature and his thought, yet he is infinitely inferior to them, inasmuch as he can lose the use of his faculties and go astray instead That the Beings who rule him are covered with this fatal danger. Similarly, the Principle of Matter is immaterial and indestructible as the immaterial Principle of man, but what distinguishes them from all relation is that one has thought and the other does not And this is because, as I have just said, the immaterial Being of man comes immediately from the source of Beings, whereas the immaterial Being of Matter comes from it only mediately.

Difference between Thinking Beings

I do not think I am indiscreet in admitting that it is a number that distinguishes them, which will be explained hereafter. At the same time, I believe that I render an essential service to my fellow men, by committing them to believe in immaterial Beings who do not think. For several Observers of my time thought they were no longer Materialists, as soon as they were able to admit and recognize as I did, an immaterial Principle in Matter. But will materialism consist solely in not having a perfect knowledge or a correct idea of Matter and its Principle; And is not the true Materialist rather, and will he not always be the one who will put in the same class and rank the immaterial Principle of the intellectual man and the immaterial Principle of Matter. I cannot therefore too strongly recommend not to confound the true notions which we bear in ourselves upon these objects, and to believe in immaterial beings who do not think; it is a distinction and a truth which must resolve all the difficulties which have been raised on this object.

If, however, there were still doubts about Thought, which I have presented as having to be common and uniform in all the distinct Beings of Matter and of Sensibility, and that to support these doubts this remarkable difference among the Intellectual faculties of men, that each of them appears not to be of this kind, shared more equally than in the bodily and sensible faculties; I would agree with them, who would have this uncertainty, that in fact, judging from the universal difference which one sees in the intellectual faculties of men, it seems difficult to believe that they can all have an equal idea of their Being, as well as the worship to which they are bound towards him. But we have never pretended that the ideas of all were equal on this object, it is enough for us to be alike. It

is not necessary, it is not even possible that all men also feel their Principle, but it is constant that all feel it, and that there is none who has any idea of it. This confession is all that we desire of them, and it is of the active and intelligent cause to do the rest. It will not be too much to depart from my subject, but to dwell for a moment on the natural difference which we perceive in the intellectual faculties of man, and it will be useful to learn to know what they would have been In his original origin, if he had maintained himself in his glory, and what they are today as he descended from it.

Even if man had retained all the advantages of his first state, it is certain that the intellectual faculties of each man of his posterity would have announced differences, because these faculties being all the sign of the first Principle from which they emanate, and This Principle being always new, though always the same, the signs which represent it, must manifest itself its continual novelty, and thus make its fecundity known all the more. But, notwithstanding that these differences had produced an imperfection, or caused pain and humiliation among men, none of them had even perceived it; Too busy to enjoy, they would not have had the leisure to compare, and although the measures of their faculties would not have been equal, they would each have satisfied the persons to whom they would have been apportioned.

In the present state of man, on the contrary, besides the same original inequalities which always take place, he is subject to those which proceed from the Laws of the sensitive region he inhabits; which renders even more difficult the exercise of his first faculties and multiplies to infinity the differences. Nevertheless, not being condemned to death, or to the perpetual deprivation of these same primitive faculties, the elementary region merely presents to it an additional obstacle, and it always has an indispensable obligation to work to overcome it; At last, as in his first state, the measure of his gifts would be sufficient, if he had always the firm determination to employ them to his advantage. But who knows but far from taking advantage of these obstacles, and turning them to his glory, man increases them still more by the false use of his will, by irregular generations, by ignorance, if he Sinks every day upon things which are agreeable to it, or which are contrary to it, as well as by a multitude of other causes which incessantly cause the decline of these same faculties, and which distort them to the point of rendering them almost unrecognizable.

Hence, in this state of degradation in which man allows himself to be carried away, he loses the true notion of the privileges which belong to him, his heart is emptied, and, knowing no longer his true enjoyments, he degrades himself and no longer considers himself On conventional differences, which exist only in his disordered will, but to which he attaches himself with all the more ardor, because having let his support alone escape, he has nothing to support him. However, in spite of these original differences, multiplied still more, either by the reefs of the

sensitive region, or by the vicious habits of men, can we ever say that man has changed nature, while we have seen that the corporeal Beings In spite of the multitude of revolutions, to which their own law and the hand of man can subjugate them?

Tribute Imposed on Man

Now, if it is of the nature and essence of men to confess to a higher Being, and to feel that being attached to the sensory region there must be a sensible means of bringing them their homage is certain that, in spite of all their errors, the Law can never vary for them. They will be able to make their task longer and more difficult, as they do every day by their blindness and imprudence, but they will never dispense with the obligation of fulfilling it. Whether one is more charged than the other by his nature, or whether he becomes so by his own fault, it will nevertheless be necessary that the tribute of each should be paid, and this tribute is nothing else, As well as the feeling, the admission, and the just use of the faculties which constitute it. Then, however disfigured man may be, we must always find in him his first Law, since his nature is always the same; We must always find it similar to the Being which communicates with it the thought, since this thought can correspond only among beings of the same nature; We must recognize him as inseparably bound up with the idea of his Principle, and with that of the duties which attach him to him, since it being agreed that these ideas are universal among men, we have not been able to Deny that they are born and that they do not perpetually live with them.

Error on the Origin of Religion

It is for this reason that we have carried to the very origin of man the epoch of the birth of his religion. What then can we do with the imprudent and insane opinions which have given birth to this sacred institution, to the fear and timidity of men? How could such weaknesses give them an idea so sublime as that of a guide who can enlighten them and support them at all their steps if the germ were not in their midst? And, since they bear this germ in themselves, why seek another origin? No, no doubt, it will no longer be said that the frightful revolutions of Nature have given birth to this idea in man. At most, they would have been one of the means to revive in him the precious faculties which have so often dropped off; but they will never have communicated to him the germ of these faculties since it is only through this that he is a man.

Still less would it have given him all the knowledge and knowledge necessary for the complete fulfillment of the duties connected with his religion and his worship, since, at the same time that man feels that these lights are lacking, He feels that he can hold them only by an intelligent Cause, which, being above him, is still more

superior to material Nature. Now, if man, in spite of his misery and privation, is still by his essence above this same material Nature, what are the help and lights he can expect? From this, it is evident what mediocre fruits all the revolutions of the Elementary Region could have produced in man, and how unreasonable it would be to seek the source of his virtues and greatness. It is not, as I have just said, that the terrible events to which elementary Nature is exposed have often served to awaken the numb intellectual faculties in man by reminding him both of the ideas of the First Being, and the necessity of honoring it.

I even wish that in the unfortunate situation in which he has frequently found himself, and which must have become even more horrible by the ignorance to which he has almost always abandoned himself, he has chosen among the objects scattered around him those which appeared to him the most powerful, and that he had addressed to them vows to obtain aid against the misfortunes which threatened him; I wish that, having thus made choice of his gods, he also rendered them a sensible worship and offered them sacrifices; I desire that the same mistake, which has taken place differently in different parts of the earth, as man has been more or less frightened, has been one of the causes which have produced the variety which is found among all the religions.

What could be said to be contrary to the principle I am defending? We cannot see what the motive of these institutions was; do we not see what the frivolous object is? Do we not see that those who established them, unable to conceal the infirmity of their Idols, sought to support them by multiplying their numbers, that they often repudiated them and replaced them at their will, And that they have shown the same inconstancy in the choice of the means which they had employed to render them favorable. Now, if it were a fixed light that would have directed them, they would be themselves and their works covered by all these contradictions.

It is evident, then, that those who have observed such facts have carried far too far the consequences. From the fact that fear and superstition have given rise to religious institutions in different places, or, still more truly, have introduced varieties into the established religions, it would not be fair to conclude that such was the source of all religions and that it is there where man has derived the principles and notions common to him universally with his fellow-men. But it is not absolutely impossible to show the cause of this error even more clearly and to expose it entirely.

Have I not announced man as an assemblage of sensible faculties and intellectual faculties? Has it not been conceivable, therefore, that his sensible faculties being common to him with the beasts, he was at that time susceptible of habits like them; But also that these habits, which were all sensible, could only be borne by the aid of sensible causes and means. On the contrary, should it not have been conceived that the intellectual faculties of man, being of a higher order than sensible causes, could not be controlled by these sensible causes, and that they

To move and animate them, the reaction of a cause and an agent of another order, that is to say, of the same nature as the intellectual being of man.

This is where the solution of the problem lies; It was necessary to distinguish the sensible works of man from his original ideas which belong only to his intellectual Being; It was necessary to see that the climate, the temperature, and all the more or less considerable accidents of Material and Sensible Nature could well operate in the manners, habits, and external actions of man, which they could even by the liaison of The sensible man, to operate passively over his intellectual faculties; But that the concurrence of all the elementary revolutions of any kind would never give him the least idea of a superior Cause or of the fundamental points which we have discovered in him; Since, in a word, all the causes which we examine at this moment, being by their nature in the sensible order, can actively operate only on the sensible, and thus never on the intellectual.

Then we would see in all these fruits of the weakness and the fear of man, a false use and an insane application of his intellectual faculties; but we would never see their origin. For even if these intellectual faculties act upon the sensible, they simply cause it to move, and not create it, though superior to it; the sensible being inferior to them, and they may be affected by it when it acts upon them, but they will never receive its birth and life.

Intellectual Germ of Man

We, therefore, return to our principle, which was to place the existence of Religion at the first moment of man's existence. If, after such demonstrations, those who have advanced the contrary opinion still persisted in supporting it, and in wishing that man had found, in inferior and sensible causes, the source of the notions and all the enlightenment of which we proclaim That he carries the germ in himself; In order to overthrow their system absolutely, we would have only one thing to ask them: why, if, according to them, the revolutions of material nature have given men a religion, have not also the beasts theirs; For they have been present, like men, to all these revolutions. Let us cease, then, to dwell on such an opinion, and let us rather endeavor to recognize all the value of the germ which has been placed in ourselves; Let us strive to feel that if this precious germ should give us fruits without number, when he has received his natural culture; He will also be able to announce only confusion and disorder, when he will receive foreign cultures. Finally, let us attribute only to these false cultures the uncertainties which man has shown in all the steps he has taken without his guide.

First Religion of Man

But I feel the curiosity of my readers on this natural culture, on the invariable effects of the active and intelligent Cause, which I have recognized as the indispensable light of man; In a word, upon that Religion and this unique worship, which, according to the principles I have set forth, would bring all cults to the same law. Although I announced that it was not from the hand of his fellow-man that man should await the proofs and testimonies of some of these truths; He can at least receive the picture, and I propose to present it to him.

I shall not, however, conceal from him all my efforts to undertake it. I do not cast my eyes on knowledge, that I am not covered with shame, seeing all that man has lost, and I would have nothing of me know what I know, for I find nothing in me Who is worthy of it; It is for this reason that I can never express myself on these objects except by symbols.

The religion of man in his first state was subject to worship, as it still is, though the form was different; The principal law of this man was to continually carry his sight from the east to the west, and from the north to the south; That is to say, to determine latitudes and longitudes in all parts of the universe. It was by this that he had a perfect knowledge of all that was passing there, that he was cleansing all his empire of evildoers, that he assured the road to well-intentioned travelers, and that he established order And peace in all the States under its domination; And thus he fully manifested the power and glory of the first Cause which had charged him with these sublime functions, and it was to render him the homage most worthy of her, and the only ones capable of honoring her and To please him; For being essentially One, it has never had any other object than to make its Unity reign, that is, to make the happiness of all Beings. However, if man had not been seconded in the exercise of the immense employment entrusted to him, he could not alone have embraced all the parties; and he had faithful ministers who were performing His ministers read his wishes, and wrote them with characters so clear and so expressive that they were covered with all ambiguity. The first religion of man being invariable, he is, in spite of his fall, subjected to the same duties; but as he has changed his climate, he has also had to change the law to direct himself in the exercise of his religion.

Second Religion of Man

Now this change is nothing else than having submitted to the necessity of employing sensible means for a worship which ought never to know them. Nevertheless, as these means appear naturally to him, he has but very little care to give to seek them, but much more, it is true, to make them worthwhile and use them with success. First, he cannot take a step without meeting his Altar; and this Altar is always furnished with lamps which are

not extinguished, and which will subsist as long as the Altar itself. In the second place, he always carries incense with him, so that at every moment he may indulge in the acts of his religion. But with all these advantages, it is frightful to think how far man is still far from his term, how many attempts he has to make before he reaches the point of being able to fulfill his first duties entirely; And even when he had succeeded, would always remain in an irrevocable subjection, which would make him feel to the very end the severity of his condemnation. This subjection is to be able to have absolutely nothing of itself, and to be always dependent on this active and intelligent Cause, which alone can restore it to the path when it goes astray; Which can alone support it, and which must now direct all its steps, so that without it not only can it know nothing, but cannot even derive the least fruit from its knowledge and its Own faculties.

Reading and Writing

Moreover, it was no longer as in his glory, when he read even the most intimate thoughts of his Superiors and Subjects, and where, consequently, he could trade with them according to his will. But in the horrible atonement to which he has exposed himself, he cannot flatter himself with re-establishing this trade, that he does not begin to learn to write; Happy afterwards if he finds himself in the case of learning to read, for there are many men, and even the most celebrated by their acquaintances, who pass their lives without having read. It is not that some have read without ever writing, but these are special privileges, and the general law is to begin by writing; whereas, in his first state, man could, at his pleasure, continually occupy himself with reading. Now, as the atonement of man must take place in time, it is this law of time which subjects him to a painful and indispensable gradation in the recovery of his rights and knowledge, while in his first nothing could be delayed, and each of his faculties always responding to his needs, acted on the spot according to his desire.

From the Book of Man

These inexpressible advantages were attached to the possession and intelligence of a Book without prize, which was one of the gifts which man had received with birth. Though this book contained but ten leaves, it contained all the lights and all the sciences of what was, what is, and what will be; And the power of man was so extended then that he had the faculty of reading both in the ten pages of the Book and of embracing it at a glance. At the time of its degradation, the same Book remained to him, but he was deprived of the faculty of being able to read it so easily, and he can no longer know all the sheets of it one after the other. Yet he will never be entirely restored to his rights, unless he has studied them all; For although each of these ten sheets contains a particular knowledge

of its own, they are nevertheless so closely connected that it is impossible to possess one perfectly, without having succeeded in knowing them all; And although I have said that man could no longer read them successively, his steps would not be assured if he had not traversed them entirely, and especially the fourth, which serves as a rallying point for all other.

It is a truth upon which men have not fixed their attention, but it is that which it was infinitely necessary for them to observe and know: for they are all born of the Book in the hand; And if the study and understanding of this Book are precisely the tasks which they have to perform, it may be judged of what interest it is for them to make no mistake. But their negligence on this object has been brought to an extreme point; there is hardly any among them who have noticed this essential union of the ten leaves of the Book, by which they are absolutely inseparable. Some halted at half of this Book, others at the third leaf, others at the first; Which produced the Atheists, the Materials, and the Deists; Some have clearly perceived the connection between them, but they have not grasped the important distinction between each of these leaves, and, finding them bound, believed them to be equal and of the same nature.

What happened? Because they confined themselves to the place of the Book which they had not had the courage to pass and relying on what they only spoke from the Book, they claimed that they possessed them entirely, and believing themselves thereby infallible in their doctrine, they have made every effort to persuade him. But these genuine isolated men, who received no food, soon faded into the hands of those who had thus separated them, and these imprudent men were no more left than a vain phantom of Science, whom they could not give as a solid body, or as a true Being, without recourse to imposture. This is precisely the source of all the errors which we shall have to examine in the remainder of this Treaty, as well as all the errors which we have already pointed out on the two opposite Principles of Nature and the Laws of Corporeal Beings, On the different faculties of man, on the principles and origin of his religion and of his worship. We shall see hereafter on which part of the Book principally fell the mistakes; but before we come to this, we shall complete the idea which we ought to have of this incomparable book, by giving the details of the different sciences and of the different properties, each of which contained knowledge.

The First dealt with the Universal Principle, or the Center, from which all the Centers emanate continuously. The Second, the Occasional Cause of the Universe; of the double corporeal Law which sustains it; of the double intellectual law, acting in time; Of the double nature of man, and generally of all that is composed and formed of two actions.

The Third, of the base of the body; of all the results and productions of all the Genres, and therein lies the number of immaterial Beings who do not think.

The Fourth, of all that is active; Of the Principle of all Languages, either temporal or out of time; of religion, and of the worship of man, and therein lies the number of immaterial beings who think.

The Fifth, Idolatry and putrefaction.

The Sixth, of the laws of the formation of the temporal world, and of the natural division of the circle by the ray.

The Seventh of the Cause of the Winds and the Tides; Of the Geographical Scale of Man; of its true Science and of the source of its intellectual or sensitive productions.

The Eighth of the temporal number of that which is the only support, the only force and the only hope of man, that is to say, of this real and physical Being, which has two names and four numbers, As long as he is active and intelligent, and his action extends over the four worlds. It also dealt with justice and all legislative powers; which include the rights of the Sovereigns, and the authority of the Generals and the judges.

The Ninth, of the formation of the corporeal man in the bosom of woman, and of the decomposition of the universal and particular triangle.

The Tenth was, finally, the way and the complement of the preceding nine. This was doubtless the most essential, and the one without which all the others would not be known, because in disposing them all in circumference, according to their numerical order, it is found to have the most affinity with the former, Of which everything emanates; And if we wish to judge of its importance, let it be known that it is through it that the Author of things is invincible, because it is a barrier which defends it on all sides, and that no being can pass.

Thus, as we enumerate in this enumeration, all the knowledge in which man can aspire, and the Laws imposed upon him, it is clear that he will never possess any Science, nor that he will ever be able to fulfill None of its true duties, without going to draw upon this source; We also know at present which hand is to lead him to it and that if he himself cannot make a step towards this fruitful source, he may be sure of doing so by forgetting his will, and letting him act That of the active and intelligent Cause, which alone must act for him.

Let us, therefore, congratulate him on being able to find such support in his misery; That his heart is full of hope, seeing that he can even today discover without error, in this precious Book, the essence and properties of beings, the reason of things, the certain and invariable laws of his religion And of the worship which it must necessarily render to the first Being; That is to say, being at once intellectual and sensible, and having nothing that is neither, he must know the relations of himself with all that exists.

For if this Book has but ten leaves, and yet it contains all, nothing can exist without belonging by its nature to one of the ten leaves. Now, there is not a Being who does not indicate himself what his class is and to which of the ten leaves it belongs. Each Being thus offers us the means of instructing us in all that concerns it. But to direct oneself in this knowledge, we must distinguish the true and simple laws which constitute the nature of Beings, from those which men suppose and substitute for them every day.

Errors in the Book of Man

Let us come to this part of the Book, of which I have already announced that the greatest amount of abuse has been committed. It is this fourth leaf which has been recognized as having the most connection with man, in that it is there where his duties and the true Laws of his Thinking Being were written, as well as the precepts of his Religion And its worship. Indeed, by following exactly, with constancy, and with pure intent, all the points which were clearly stated therein, he could obtain help from the very hand which had punished him, rising above this corrupt Region, In which it is relegated by condemnation, and find traces of that ancient authority, by virtue of which it formerly determined the latitudes and longitudes for the maintenance of universal order. But as it is on this fourth leaf that such powerful resources were attached, it is also, as we have said, in this part of the Book, that its errors were to be the most important; And if man had not neglected the advantages, all would be happy and at peace on earth.

The first of these errors has been to transpose on this fourth leaf, and to substitute for it the fifth, or that which deals with idolatry; Because then man, disfiguring the Laws of his Religion, could not obtain the same fruits, or the same relief, as if he had persevered in true worship. On the contrary, receiving only the darkness for reward, he buried himself there to the point of no longer even desiring the light. Such was the course of this Principle, of which we have said at the commencement of this work, that it had been made evil by its own will; Such was that of the first man, and so was that of several of his descendants, especially among the nations which take their east to the south of the earth. It is this error or crime, which cannot be forgiven, and which, on the contrary, undergoes the most rigorous punishments; But the multitude of men is covered with these aberrations; For it is only by walking that one falls, and the greater number do not walk; However, how to move forward without walking?

The second error is to have taken a rude idea of the properties attached to this fourth leaf, and to have believed that they could be applied to everything; for by attributing them to objects to which they could not agree, it was impossible to find anything. Thus, who knows how little success is achieved by those who base Matter on four

Elements, who dare not refuse thought to beasts, who endeavor to quadrate the Solar calculus with Lunar calculus, which seek the longitude On the Earth and the squaring of the circle; In a word, who try every day an infinity of discoveries of this nature, and in which they never have satisfactory results, as we shall continue to show in the course of this treatise? But since this error is not directed directly against the universal Principle, those who follow it are punished only by ignorance, and it does not require expiration.

There is a third, by which, with this same ignorance, man has thought himself very slightly in possession of the sacred advantages which this fourth leaf might, in fact, communicate to him; In this idea he diffused among his fellows the uncertain notions which he made of the Truth, and turned upon him the eyes of the Peoples, who were to bear them only to the first Being, to the active Physical Cause And to those who by their labors and virtues had obtained the right to represent her on earth. This error, though not as fatal as the first, is infinitely more dangerous than the second, because it gives men a false and childish idea of the Author of things, and of the paths which lead to him; Because, finally, each one of those who has had the imprudence and audacity to announce themselves thus have established so many systems, so many dogmas, and so many religions. Now these establishments, already insufficient by themselves, and by the vice of their institution, could not fail to experience alterations, so that, from the moment of their origin, they were obscure and dark, by the length of time, fully discovered their deformity.

Origin of the Diversity of Religions

Let us, therefore, join the enormous abuses which have been made of the knowledge contained in the fourth leaf of this Book, of which we are all born custodians; Let us add the confusion which has ensued, to all that we have observed concerning the ignorance, the fear, and the weakness of men; And leaving the symbols there, we shall have the explanation and origin of that multitude of religions and cults in use among the nations.

We can only despise them, no doubt, by perceiving this variety which disfigures them, and this mutual opposition which discovers its falsehood; But when we do not lose sight of the fact that these differences and these oddities could only have fallen on the sensible, when we remember that man by his thought, being the image and the similarity of the first thinking Being, brings With him all his Laws, we shall then recognize that his religion is also born with himself; That, far from being a continuation of the example, the caprice, the ignorance, and the fear which the catastrophes of nature have inspired in him, it is, on the contrary, all these causes Have so often disfigured it, and have led man to the point of distrusting even the remedy he had for his ills. We shall recognize even more clearly that he is the only one who suffers from his variations and weaknesses; That the

source of his Existence, and the way it is granted to it, will never be less pure, and that he will always be sure of finding a common meeting point with his fellows when he brings them Eyes towards this source, and towards the only light which must lead him there. Such are the ideas which we ought to have the true religion of man, and of all those who have usurped this name on earth. Now let us look for the cause of the errors which the observers have made in politics; For after considering man in himself, and relative to his Principle, it seems very important to consider him in his relations with his fellow-men.

End of Volume 1 of 2

Chapter 5

Political Uncertainty

In considering man in political relations, he will present two points of view as in the preceding observations: the first that of what he could and should be in the state of society; the second, that of being in the same state. Now, it is by studying carefully what it ought to be in the state of society that we shall learn to judge better of what it is today. This confrontation is undoubtedly the only way to be able to clearly develop the mysteries that still veil the origin of societies, to establish the rights of the Sovereigns and to lay down the rules of administration through which Empires could and should support themselves and govern themselves. The greatest embarrassment experienced by the politicians who have been the most eager to follow the course of Nature has been to reconcile all the social institutions with the principles of justice and equality which they perceive in them. As soon as they were made to see that man was free, they believed him to be an independent man, and from that time on they judged that all subjugation was contrary to his true essence. Thus, in truth, according to them, every government would be a vice, and man should have no leader but himself.

Yet this alleged vice of the dependence of man and of the authority which subjected him, generally subsisting before their eyes, could not resist the curiosity of seeking for him an origin and a cause; Where their imagination, taking the very thing for the Principle, has given itself up to all its errors, and where the Observers have shown as much insufficiency as when they wished to explain the origin of the evil. They have asserted that address and power had placed authority in the hands of those who commanded men; and that the sovereign Power was founded only on the weakness of those who had allowed themselves to be subjugated. Hence, this invalid right having no consistency is, as we see it, subject to flicker, and to fall successively into all the hands which will have the strength and the talents necessary to seize it. Others have been pleased to detail the violent or skilful means which, in their opinion, have presided over the birth of States; And in this they have merely presented the same more extensive system; Such are the vain reasoning of those who gave the motives and the ferocity of the first men as the motive of these establishments, and said that, living in hunters and in forests, these unrestrained men made incursions on those who had surrendered To agriculture, and to the care of cattle, with the view of diverting all their advantages to their advantage; That, in order to maintain themselves in that state of authority which violence had formed, and which was becoming a real oppression, the usurpers were compelled to establish laws and pains, and that it was thus that the most skilful, More bold and ingenious, succeeded in remaining master, and in securing his despotism.

But we can see that this was not the first society since farmers and shepherds are already supposed to be there. Yet this is almost the main opinion of those politicians who have decided that a principle of justice and equity has never been able to form the basis of the Governments, and it is to this conclusion that they have brought all their systems and the observations they supported. Some have thought that this injustice should be remedied by establishing every society by mutual agreement and the unanimous will of the individuals who compose it, and who, in particular, cannot bear the dangerous consequences of the freedom and natural independence of their fellow creatures, have been forced to hand over to one or a few the rights of their natural state, and to undertake to co-operate by the union of their forces, The authority of those whom they had chosen as chiefs.

Forced Association

Then, as this association is voluntary, there is no longer any injustice, they say, in the authority which emanates from it. Then fixing by the same act of association the powers of the Sovereign, as well as the privileges of the subjects, these are the Political bodies all formed, and there will be no difference between them except in the particular means of administration which may Vary according to time and occurrence. This opinion appears to be the most judicious, and which best fulfills the natural idea which we wish to give to the justice of the Governments, where persons and property are under the protection of the Sovereign, and where this Sovereign is only intended for the common good, it is only occupied in upholding the law which is to procure it. In forced association, on the other hand, we see only the image of a revolting atrocity, in which the subjects are so many victims, and in which the Tyrant alone brings back all the advantages of the society he has made himself a master. I shall not, therefore, stop my view any longer on this kind of government, although it is not without example; but seeing no trace of justice or reason, it cannot reconcile itself with any of the true natural principles of man; Otherwise it should be said that a band of thieves also forms a political body.

Voluntary Association

It is not enough, however, that the idea of a voluntary association has been presented to us; It is not sufficient even to find in the form of the Government which would have come from it more regularity than in all those which violence may have produced; It is necessary to examine carefully whether this voluntary association is possible, and whether this edifice is not as imaginary as that of forced association. It must also be examined whether, in the event of this convention being possible, man could legitimately take it upon himself to form it. It is on the basis of this examination that the Policies may judge the validity of the rights which have founded the

societies; and if we find them evidently defective, we shall soon perceive, by discovering whence they fish, which are necessarily substituted.

It is not necessary to reflect for a long time to feel how the voluntary association of a whole People is difficult to conceive. For the voices to be unanimous, it would be necessary that the manner of considering the motives and conditions of the new engagement should be the same; This is what has never been and will never take place in a Region and in things which have only the sensible as their basis and their object, because we must no longer doubt that everything is relative in The sensible and that there is nothing fixed in him.

Apart from the necessity of suppressing in each Member the ambition of being the Chief, or of belonging to the Chief, it would still require the concurrence of an infinity of opinions, which has never been met with among men Both on the most advantageous form of Government, and on the general and particular interest, and on the multitude of objects which are to compose the articles of the Contract. Longer observations would be useless, to make us recognize that a social state, formed freely on the part of all individuals, is absolutely beyond all probability, and to confess that it is impossible that there ever be Had similar. Let us suppose, however, that we may suppose this unanimous concurrence of all voices, and that the form, as well as the laws which will belong to the government in question, have been fixed by mutual agreement; It remains to be asked whether man has the right to take such an engagement and whether it would be reasonable to rely on those whom he would have formed.

After the knowledge which has been acquired of man, by all that has been seen of him, it is easy to foresee that such a right could never be granted to him and that this act would be null And superfluous. First, let us remember that invariable compass which we have recognized as his guide, let us always have before our eyes that all the steps he could make without it would be uncertain, since without it man has no light, and That it is prescribed by its very Essence to lead it and preside over all its actions. If then, without the avowal of that Cause which watches over him, man took a commitment as important as that of submitting himself to another man, he should at first doubt that his approach was in conformity with His own Law, and consequently that it was calculated to make him happy; Which would suffice to stop him, if he listened to prudence.

Reflecting more carefully on his conduct, would he not recognize that not only was he exposed to deceit, but even that he directly attacked all the principles of justice, transferring to other men Rights which he cannot legitimately dispose of, and that he knows how to reside essentially in the hand which ought to do everything for him? Secondly, this undertaking would be vague and unreasonable, because, although it is true that this Cause of which we speak must be universally the guide of man, and that it has all the powers, it is absolutely useless to seek

to use another hand. A fortiori, shall we say the same thing of man, considered in the manner of the Poles; it is, according to them, the impotence of man, and the difficulty which he feels in enduring the state of Nature, which induces him to give himself chiefs and protectors. Indeed, if this man had the strength to support himself, he would need no foreign support; But if he no longer has that strength, if it is after he has lost it that he wants to put on another man, what does he give him, and where to find what makes the material Contract?

Voluntary association is therefore not really more just or sensible, than practicable; Since by this Act man should attach to another man a right which he himself has not the property of disposing of himself; And since, if he transfers a right which he does not have, he makes an absolutely null convention, which neither the Chief nor the Subjects can assert, since he has not been able to link them Neither of them.

Thus, taking up all that we have just said if forced association is evidently an atrocity if voluntary association is impossible, and at the same time opposed to justice and reason, where will we then find the true principles Of Governments? For, finally, there are States which have known and followed them. It is, as I have said, that the Politics consume all their efforts, and if what we have just seen is exactly what they have found in this manner, they have not yet taken the first steps towards their Science.

False Conclusion of Policies

There is in them a secret voice which leads them to admit that whatever may have been the cause of the association of a political body, the chief is essentially a depositary of a supreme authority and power Which by itself must subordinate all its subjects to it; They recognize, I say, in the Sovereigns a superior force which naturally inspires respect and obedience for them. This is also what I glory in professing highly with the Policies; But, as they have not been able to discern from whence this superiority was to come, they have not formed a clear idea of it, and then the applications they have made of it have only offered them falsehoods or contradictions. So most of them, unhappy with their discoveries, and finding no means of explaining man in society, have resorted to their first idea, and have reduced themselves to saying that he ought not to be in society; But it will certainly be seen that this conjecture is no better founded than those which they have formed upon the means of association and that it is rather an evident proof of their uncertainty and the precipitation of their judgments.

The Sociability of Man

It is only necessary to cast a glance upon man for a moment to decide this question. Is not his life a chain of continual dependencies? Does not the very act of his entry into corporeal life bear the character of the subjection

to which he is to be condemned during his course? Has he not need to be born that an external cause may fertilize his germ, and give him a reaction without which he would not live? And is it not this humiliating subjection which is common to all the Beings of Nature? As soon as he receives the day, this dependence becomes even more sensible, inasmuch as the corporeal eyes of men are witnesses of it. It is then that in absolute powerlessness, and a truly shameful weakness, man needs not to die, that beings of his kind give him succor and care without number, until he has attained The age of being able to do without them as to the needs of his body, he is restored to himself, and enjoys all the advantages and all the strength of his corporeal Being.

But such is the nature of man, and the wisdom of the eye which watches over him, that before he reaches this term of bodily independence he feels a need of another kind, and which binds him still more Close to the hand that sustained his childhood; It is that of his intellectual Being, which begins to feel his privation, agitates and blindly surrenders to all that can restore him to rest.

In this age, still infirm, he addresses himself naturally to all that surrounds him, and especially to those who daily relieves his bodily needs, seem to be by right the first repositories of his confidence. It is to them that he demands at every step the knowledge of himself, and it is only from them, in fact, that they ought to await him; For it is for them to direct it, to support it, to enlighten it, according to its age, to arm it beforehand against error and prepare it for battle; In a word, it is for them to do on his intellectual being what they have done on his body at a time when he experienced sorrows, without the strength to bear them, nor to guard himself against them. This is, without a doubt, the true source of society among men, and at the same time the picture in which man can learn what the first of his duties is when he becomes a Father.

Why can we not find any such thing among the beasts, because they are not of such a nature to know such wants; It is because the beast, directed only by the sensible, when this need no longer speaks to it, it knows nothing; It is because bodily affection, being the measure of all its faculties, when this affection is satisfied, there is no longer any sensibility or desire for it; So there is no social bond for her. One should not cite the example of the attachment of some animals, either to one another or to man; We speak here only of the march, and of the natural movements of Beings; And all the examples which might be opposed to us would surely be the fruit of habit, which, as we have said elsewhere, may be suitable and found in the beast as a sentient Being.

Nor should I cite these tribes of certain animals which live and travel together, whether on land, in water, or in the air; It is only the particular and sensitive need which brings them together, and there is so little real attachment between them, that one can perish and disappear without others perceiving it. We thus already see by these observations, in the first stages of our material existence that man is not born to live alone.

We see that after his corporeal dependence has ceased, there remains to him an infinitely stronger bond, in that it is relative to his own Being; We see, I say, that by an interest inseparable from his present state, he will always seek his fellow-creatures and that if they never deceived him, or were not already corrupted, he would not think of going away Of them, even though his body would no longer need their help. It is therefore inappropriate that the source of sociability has been sought in the only sensible needs, and in that powerful means by which Nature brings man closer to Beings of his species, in order to affect its reproduction; For as this is the likeness of the beast, and yet the beast does not live in a state of society, it would not be sufficient to establish that of man. I, therefore, occupy myself only with the faculties which distinguish it, and by which it is inclined to bind with its fellows a trade of moral actions, from which all association must derive to be just. When, at a more advanced age, the intellectual faculties of man begin to elevate him above what he sees, and that he succeeds in perceiving some gleams in the midst of the darkness in which we are plunged, Is then that a new order of things is born for him; Not only does it interest him, but how much more must this interest be increased for those who have made him taste the happiness of being a man, as well as those to whom he could make him taste in his turn?

As he walks in the career of life, this social bond is still strengthened by the extension of his views and thoughts; At last, in the decline of his days, his forces becoming degenerate, he falls bodily into that state of weakness which had accompanied his childhood; for the second time he becomes the object of pity for other men, Dependence, until the law common to all the bodies completes to be fulfilled on its own and comes to finish the course. What more does it take to admit that man was not destined to spend his days alone and without any social bond? We see also that in this simple natural society there are always Beings who give and others who receive; that there is always superiority and dependence, that is to say, that there is the true model of what political society ought to be.

Source of Political Errors

This, however, is what those who have treated of these objects did not consider, when they said that the state of society was contrary to Nature, and finding no means of justifying this Society, to reconcile them with their principles of natural law, they have resolved to proscribe it. For us, who feel the indispensable necessity of the bonding and mutual intercourse of men, we shall not be arrested by the falsehood and injustice of some of the bonds which have often placed them in the social body; We shall be very much persuaded that men would not have been born, as they are, with these reciprocal needs, and with those faculties which promise them so many advantages, if there were not also legitimate means of putting them In value, and to remove all the fruits of which

they are susceptible. Now, since the use of these means can take place only in the mutual intercourse of individuals, and this trade, given the present state of man, being subject to inconveniences without number, we shall not reject. As a political body, we shall only indicate a more solid foundation than that which has been given them today, and more satisfactory principles. But we must now see that the darkness in which the Politics have been enveloped on this point have the same source as those which still cover the Observers of Nature; It is because, like them, they have confused the principle with its envelope, the conventional strength of man with his true strength, which they have obscured and disfigured.

The First Empire of Man

Moreover, we have seen the little fruits which have been produced by all these observations on Nature, by which it has been sought to separate it from an active and intelligent cause, the concurrence and power of which have been demonstrated to be absolutely necessary. We will, therefore, know that the policy process though similar, must be equally unsuccessful; they have sought in the isolated man the principles of the Governments, and have found them no more, that the observers have not found in Matter the source of its effects and all its results.

Thus, just as a circumference without a center cannot be conceived, so none of these sciences can walk without its support; therefore, all these systems cannot sustain themselves, and fall with no other cause than that of their own debility. If by its first origin man was destined to be a leader and to command, as we have sufficiently established, what idea must we form of his Empire in this first state, and on what Beings will we apply its authority? Will it be on its equals? But in all that exists and in all that we can conceive, nothing gives us the example of such a law, everything tells us, on the contrary, that there can be no authority except on inferior beings, and that this word of authority necessarily carries with it the idea of superiority?

Without, therefore, stopping longer to examine what Beings then extended the rights of man, it is enough for us to acknowledge that this could not be on his fellows. If this man had remained in this first state, it is certain that he would never have reigned over men, and that Political Society would never have existed for him, because there would not have been for him Of sensible ties, or of intellectual deprivation, that his sole object would have been to exercise his faculties fully, and not, as now, to labor painfully to rehabilitate them. When man was deprived of this splendor and was condemned to the unhappy condition to which he is now reduced, his first rights were not abolished, they were only suspended, and he always remained the power to work and achieve by its efforts to put them back in their first value.

He could even now govern as in his origin, and this, without having his subjects as subjects. But this empire of which we speak, man can find and enjoy it only by the same titles which have made him master in the past, and it is absolutely by bearing his ancient Scepter that he will succeed With foundation the name of King. This was his first condition, and that to which he can still claim by the invariable essence of his nature; In a word, such is his former authority, in which, as we repeat, the rights of a man over another man were not known, because he was out of all possibility that these rights existed between equal Beings, In their state of glory and perfection.

The New Empire of Man

Now, in the state of expiation which man undergoes today, he is not only able to recover the ancient powers which all men would have enjoyed, without their subjects being taken among their species, but he may acquire Yet another right of which he was not acquainted in his first state; It is that of exercising true authority over other men; And this is where this power came from.

In this state of reprobation in which man is condemned to crawl, and in which he sees only the veil and the shadow of the true light, he preserves more or less the memory of his glory, he nourishes more or less the desire To re-ascend it, all in consequence of the free use of his intellectual faculties, in consequence of the labors which are prepared for him by justice, and of the employment which he ought to have in the work. Some are subjugated and succumb to the rocks scattered without number in this elementary cesspool, the others have the courage and the happiness of avoiding them. It must, then, be said that the one who preserves himself best will have least disfigured the idea of his Principle, and will have been the least distant from his first state. Now if other men have not made the same efforts, if they have not the same successes or the same gifts, it is clear that the one who has all these advantages over them must be superior to them, and governs them.

Sovereign Power

First, it will be superior to them by the very fact, because there will be between them and him a real difference based on faculties and powers whose value will be evident; It will be so also from necessity, because other men who have exercised less and have not received the same fruits will really need him as being in the poverty and obscurity of their own faculties. If he is a man in whom this obscurity goes as far as depravity, he who has preserved himself from both becomes his master not only by fact and necessity but also by duty. He must seize him, and leave him no liberty in his actions, so much to satisfy the laws of his Principle, as to the safety and

example of the Society, he must at last exercise upon him all the rights of Slavery and servitude; Rights as just and real in this case as are inexplicable and void in any other circumstance.

Here then is the true origin of the temporal empire of man over his fellow-creatures, as the bonds of his corporeal nature were the origin of the first society. This empire, however, far from constraining and hindering natural society, ought to be regarded as the strongest support, and the surest means by which it can support itself either against the crimes of its members or against attacks Of all his enemies. He, who is clothed in it, being able to be happy only as long as he maintains himself in the virtues which have made him acquire it, seeks for his own interest to make the happiness of his subjects. And let it not be thought that this occupation must be fruitless and fruitless; for the man whose idea we offer here cannot be such without having to himself all the means of conducting himself with certainty, and without his researches rendering him evident results.

The Dignity of Kings

Indeed, the light which illuminated man in his first state, being an inexhaustible source of faculties and virtues, the more he can draw nearer to it, the more he must extend his empire over the men who depart from it, and also The more he must know what can maintain order among them, and ensure the solidity of the State. By the aid of this light, he must be able to embrace and successfully cure all parts of the Government, to know the true principles of laws and justice, the rules of military discipline, the rights of individuals and his own, and then that multitude of springs which are the motives of the administration.

He ought to even to be able to carry his views and extend his authority even over those parts of the administration which are not the principal object of it in most Governments at present, but which, in the one we speak of, perhaps the strongest link, namely, the Religion and healing of diseases. Lastly, it is not even the arts, whether of pleasure or utility, from which he cannot direct the progress and indicate the true taste. For the torch which he is fortunate enough to have in his hand, shedding a universal light, must illuminate it on all these objects, and let him see its connection. This picture, however chimerical it must appear, has nothing, however, which is not conformable to the idea that we shall find ourselves to have kings when we wish to go deeper.

Reflecting on the respect we bear them, will we not see that we regard them as the image and representatives of a superior hand, and as such capable of more virtue, strength, light, and Wisdom than other men? Is it not with a sort of regret that we see them exposed to the weaknesses of humanity? And would it not seem to us that they should never make themselves known except by great and sublime acts like the hand which is supposed to have placed them all on the throne? What say I, is it not under this sacred authority that they announce themselves,

and that they assert all their rights? Though we are not certain that they are acting on it, is it not from the fact that we feel the possibility of it that this species of terror arises from their power and that veneration which they inspire? All this indicates, therefore, that their first origin is superior to the powers and will of men, and must confirm us in the idea which I have presented, that their source is superior to those which Politics have sought for them.

The Science of Kings

As to the innumerable faculties and virtues which we have shown, as being to be found in the Kings, which would have recovered their ancient light, it is still the Heads of established Societies who announce them to us, since they act as having the enjoyment of All that we feel we ought to be in them. Is not their name the seal of all the powers they pour into their empire? Generals, Magistrates, Princes, do not all the Orders of the State take their authority from them, and when this same authority is transmitted from hand to hand to the last branches of the social tree, Not always under the first emanation? Must not they always be attached to the exercise of useful talents, and sometimes to that of talents which are only agreeable?

In all these cases, the Sovereigns themselves give us an evident sign that they are like the center and source, from whence all the privileges and powers which they communicate must emerge? For the very act of this communication, and the formalities which accompany it, always show that they are, or can be directed in their choice by a sure light and that they are enlightened on the capacity of the subjects To whom they entrust part of their rights. And even these precautions on their part, as well as the decisions which result from them, presuppose not only their personal capacity but also they are as many testimonies.

For all the information which the Sovereigns have taken in the various cases which present themselves, and the adhesion they bring to the enlightenment and decisions of their different Tribunals, must not be regarded as a consequence of their ignorance of the different subjects, subject to their Legislation. It is not that they are supposed not to be able to know everything by themselves; on the contrary, one cannot dispense with supposing it, since it is they themselves who create these jurisdictions. But it is because, in the temporal, the functions of a true and infinite Being are charged with total and infinite action, like him, and are, like him, in the indispensable necessity of not being able to effect actions Bounded and particular, only by their attributes and by the agents of their faculties.

The Legitimacy of the Sovereign

If we enter into the details of all the springs which act and support the political governments, we should apply them to the faculties of the chiefs who direct them; The exercise of justice, both civil and criminal, though carried on by other hands than theirs, but always by their authority, would clearly indicate that they might have the means of discovering the rights and faults of their subjects , And to fix with certainty the extent and the support of some, together with the reparation of the others. The care they take to watch over the preservation of the laws of government, the purity of morals, the maintenance of dogmas and the practices of religion, to the perfection of science and the arts, all this, I say, would remind us That it must be in them a fruitful light which extends to everything, and consequently knows everything.

We do not, therefore, depart from the Truth by attributing to man, clothed in all the privileges of his first state, the advantages of which Kings remind us so sensibly of the image, and we may rightly say that they instruct us And therefore what man could and should be, even in the midst of the impure region which he now inhabits. I do not, however, conceal the multitude of objections which this point of view, under which I have just presented the Kings, and in general all the Heads of the Societies, must give rise to. Accustomed, as are men, to explain things by themselves, and not by their principle, it must be new to them to perceive, to all their rights and all their powers, a source which is no longer but which nevertheless is so analogous to them.

Legitimate Governments

Therefore, being little disposed to these principles, they will begin by asking me what proof the Nations may have the legitimacy of their chiefs, and upon which they may judge that those who occupy the place have not abused them. I am not afraid to go too far, saying that the testimonies will be evident, whether for the Chiefs or for the Subjects, who have been able to make a just and useful use of their intellectual faculties, and I refer to this article to What I have said before concerning the testimony of a true religion. The same answer may serve the present objection, for the Sacred Institution and the Political Institution ought to have only the same end, the same guide, and the same Law; and therefore they ought always to be in the same hand; When they have separated, they have lost sight of both their true spirit, which consists of perfect intelligence and union. The second question that can be asked of me is whether, admitting the possibility of a government, such as the one I have just represented, we can find examples on the Earth.

I should not, I think, be believed, if I were to persuade all the established Governments to conform to the model which we have just seen, because the greater number are far removed from it; To be perfectly convinced that the

true Sovereigns, as well as the legitimate Governments, are not imaginary beings, that there have always been, that there are at present, and that there will always be, Because it enters the universal order, because, in the end, it belongs to the Great Work, which is something other than the Philosopher's Stone. A third difficulty, which will naturally arise from the principles which have been established, is to have seen that every man by his nature can hope to recover the light he has lost, and yet I recognize Of Sovereigns among men; For if every man reaches the end of his rehabilitation, who will be the Chiefs? Will not all men be equal, will they not all be kings? This difficulty can no longer subsist, after what I have said about the obstacles which so often stop man in his career, and which, multiplied still more by his recklessness and the false use of his will, are on his part, So rarely and unequally overcome.

The Military Institution

We may even recall here what I have said about the natural differences of the intellectual faculties of men, where it has been observed that by comparing them only from this point of view there would always be an inequality between them, But an inequality which would not be painful to them, and which would not humiliate them, because their greatness would be real in each of them, and not relative, like that which is only conventional and arbitrary.

This is what is represented to us in some way in the laws of the Military institution, that of all the works of men, which most faithfully depicts the first state, and which, as such, is the noblest of all Their Establishments, though not having a basis truer, nor more solid than their other works, must not hold in the eyes of the sensible man but the first rank in the order of prejudices; But I repeat, he is so noble, he engages in so many virtues, that one almost forgets that he would need to be true. Thus, considering this institution, as that which best applies to the principle of man, we shall observe that all the members who compose a military corps are supposed to be clothed and endowed each with the particular faculties peculiar to their rank. They are supposed, each in their class, to have attained and fulfilled the purpose assigned to them. However, although these members are all unequal, there is no deformity in their assemblage, nor humiliation for individuals, because the duty of each is fixed, and there it is not shameful to be Inferior to the other members of the same body, but only to be inferior to his rank.

At the same time, these Military Corps, being composed of unequal Members, can never remain for a moment without Chief, since there will always be one of these Members who will be superior to the other. If these bodies were not the work of the hand of man, the differences, and superiority of their members would be fixed, and it would be the quality and the real price of the subject which would serve as a rule. But when the Legislator is not

led by his true light, and yet he always has to act, he makes up for it by establishing a value and a merit more easily known, and which need only help from the eyes To be determined. It is seniority which, after the difference of rank, fixes the rights in the Military Corps, and even if there were only two Soldiers in a Post, the Law requires that the oldest command the other.

Inequality of Men

Is not this law, notwithstanding its factitiousness, an indication of the correctness of the principle which I have set forth, and supposing all men in possession of their privileges, as there would never be a whole Equality between them, could it not be believed that they would always have kings? It would be the greatest absurdity, however, to take this comparison literally; The Military Corps, being only the work of man, can only have conventional differences, so that the superior and the inferior are by their nature of the same species, and in spite of these imposing distinctions, In it resembles the bottom, since they are always men in deprivation. But in the natural Order, if every man attained to the last degree of his power, each man would then be a King. Now, just as the Kings of the Earth do not recognize the other Kings for their Masters, and consequently they are not subject to each other; So, in the case in question, if all men were fully rehabilitated in their rights, the Masters and Subjects of men could not be among men, and they would all be sovereign in their empire.

But, I repeat, it is not in the present state of things that men will all attain to that degree of grandeur and perfection which would render them independent of each other; Thus, since this state of reprobation subsists, if they have always had leaders taken from among them, it is to be expected that they will always have, and this is even indispensable, until this time of punishment is Fully accomplished. It is therefore with confidence that I establish the origin of his authority over his fellow-men, his power, and all the titles of political sovereignty, on the rehabilitation of a man in his Principle.

I do not even fear to assure that it is the sole and only means of explaining all the rights, and of reconciling the multitude of different opinions which the Policies have produced on this subject; Because in order to recognize a superiority in a Being, on beings of the same class, it is not in what it resembles them, but in what it can be distinguished from. Now, by their present nature, men being condemned to deprivation resemble themselves absolutely by this place, with a few nuances; it is only by endeavoring to eliminate this deprivation that they can hope to establish real differences between them.

The Torch of Governments

I think, too, that I cannot offer to my fellow-creatures such a satisfactory picture as that of that Society which we have already seen established on the bodily needs of man, and on his desire to know; And to give him a chief, as I have just described, is to complete and confirm the natural idea which we all secretly bear in ourselves of social man and the principle of governments.

In fact, we would see in it only a universal order and activity, which would form a tissue of delight and joy for all the members of the Political Corps; We should see that their very bodily evils would have found their softening; Because, as I have indicated, the light which would have directed the association would have embraced and enlightened all the parties. Then it would have been in the midst of perishable things, to present to us the greatest image and the justest idea of perfection; It would have been to recall that happy age which has been said to exist only in the imagination of the poets, because we, being distant from it and no longer knowing the sweetness, have had the weakness to believe that, He had passed for us, he must have ceased to be. At the same time, if such is the law which should bind and govern men; if this is the only torch which can unite them unjustly; it is certain that by abandoning it they can only expect ignorance and all the inevitable miseries for those who wander in the darkness.

The Submission to Sovereigns

If then, by the examination of the Governments received, deformities are found in them, we may conclude with reason that they remain only by the removal of this same light, and because those who Have founded the political bodies have not known the principles, or that their successors have allowed their purity to be altered. But before undertaking this important examination, I must tranquillize the shadowy Governments, who might be alarmed at my feelings, and fear that, by disclosing their defects, I should annihilate the respect due to them; And although I have already shown, in some places of the subject which now occupies my veneration for the person of the Sovereigns, as well as for their character, it is proper to repeat this protest here, in order to persuade all those Who will read this work, that I breathe nothing but order and peace, that I make to all subjects an indispensable duty of submission to their chiefs, and that I condemn without reserve all insubordination and revolt, as being diametrically opposed To the principles which I have proposed to establish.

We cannot dispense ourselves with believing this authentic declaration when we wish to recall what I have previously established concerning the law which must here govern man in all his conduct. Have I not shown that the chain of his sufferings was but a continuation of the false use of his will; That the use of this will had become

false only when man had abandoned his guide, and that, consequently, if he had the same imprudence today, he would only perpetuate his crimes and To increase his misfortunes so much? I absolutely condemn the rebellion, even if the injustice of the Head and Government is at its height, and neither of them retains any trace of the powers which constitute them; Because, being iniquitous and disgusting as such an administration might be, I have shown that it is not the Subject who has established his Political Laws and his Chiefs, so it is not his task to overthrow them.

But we must give reasons still more sensitive; If the evil is only in the Administration, and the Chief has preserved himself in that force and these incontestable rights which we suppose him to be the fruit of his labor and of the exercises he has made, He had all the necessary faculties to disentangle the vice of the Government, and to remedy it, without the subject being in the position of bearing the hand.

If the vice is at the same time, in the Government and in the Chief, but the Subject has been able to preserve it, by fulfilling this common obligation to all men to never depart from the invariable Law which must lead them, The latter will be able to put himself under cover of vexations, without using violence; Or else he will know whether it is not with a superior hand that the scourge begins, then he will refrain from murmuring or opposing justice.

Finally, if vice was at the same time in the Head, in the Administration, and in the Subject, then it would be no longer necessary to ask what would have to be done; For it would no longer be a Government; it would be a brigandage; Now, for brigandage, there are no Laws. It would even be useless to announce to men in such disorder, that the more they yield to it, the more will they incur suffering and affliction; That the interest of their true happiness will always prevent them from rejecting injustice by injustice, and that evils will pursue them as long as they do not endeavor to bend their thought and will to their natural rule. These speeches would find no access in this tumultuous confusion; For they are the language of reason, and Being given up to itself does not reason. Let me not again be objected to the difficulty of knowing what signs each one can discern whether or not things are in order, and when one must act or stop. I have sufficiently made it known that every man was born to have the certainty of the legitimacy of his actions, that it is indispensable to fix the morality of all his conduct, and that so long as this proof fails him, Exposes if he takes a step.

Accordingly, it is possible to judge whether I permit the least imprudence of man, and still less the slightest act of violence and private authority. I, therefore, believe that this admission on my part can reassure the Sovereigns on the principles which lead me; They will never see in it but an attachment inviolable to their person, and the most

sublime respect for the sacred rank which they occupy; They will see there that even if there were among them usurpers and tyrants, their Subjects would have no legitimate pretext to inflict on them the slightest attack.

Obligations of Kings

If Kings ever read this writing, they would not persuade themselves, I think, that by this submission I devote to them, I increase their powers in nothing, and that I dispense them from this obligation in which they are as men, to subject their march to the common rule which ought to direct us all. On the contrary, if only by the intimate knowledge which they are supposed to have this rule, and by their fidelity to observe it, they ought to bear the title of Kings, to dismiss it would be to favor imposture and to insult in the very name which makes us honor them. Thus, if the subject has no right to avenge an injustice on their part, they must know that they have still less that of committing it; Because, as men, the Sovereign and the Subject have the same Law; That the political state does not alter their nature as thinking beings; That it is only one more charge for both, and that neither can and ought to do nothing by themselves?

I thought it was proper to make this formal declaration before entering upon the examination of the Political bodies, and I now believe that I can follow my design without anxiety, because all defective as the Governments would appear, I can no longer be suspected of working to their ruin; Since, on the contrary, all I have to ambition is to make them taste the only means which are evidently proper to their happiness and perfection.

The Instability of Governments

In the first place, it must be assumed that most Governments have not been guided by the principle I have established above; namely, the rehabilitation of the Sovereigns in their primitive light, is that almost all the political bodies that have existed on earth have passed. This simple observation hardly enables us to be persuaded that they had a real foundation and that the law which had constituted them was the true one; For this Law of which I speak, having by its nature a living and invincible force, all that it would have bound should be indissoluble, so long as those who had been appointed to be its ministers would not have abandoned it.

It is necessary, therefore, that it should have been misunderstood in the origin of the Governments concerned, or that it should have been neglected in the times which followed their institution because otherwise, they would still remain. And certainly, this does not displease the idea we all bear in ourselves of the stability of the effects of such a law; According to the notions of truth which are in man, which is not passing, and duration is for us the proof of the reality of things. When, therefore, men have become accustomed to regard Governments as

passengers and subjects of vicissitudes, it is because they have placed them in the ranks of all human institutions, which have only their whims, and their imagination disordered for support, Can waver in their hands, and be annihilated by another whim.

Nevertheless, and by an intolerable contradiction, they demanded our respect for those kinds of establishments, of which they themselves recognized the lapse. Is it not then certain that in their own blindness the Principle still spoke to them; And that they felt that all, however vicious and fragile their social institutions were, they represented one which ought not to have any of these faults. This would be sufficient to support what I have advanced on the Fixed Law which must preside over any Association; But doubtless, notwithstanding the idea that we all have such a law, we will always hesitate to believe it, because having seen all empires disappear, it becomes evident that they cannot be durable, and it will be difficult to believe that there are any which have not passed.

Stable Governments

It is, however, one of the truths which I can best affirm, and I do not advance too much, by certifying to my fellow-men, that there are Governments which have supported each other since man is on earth; Which shall endure unto the end of time; And this for the same reasons which made me say that down here there has always been, and that there would always be legitimate Governments. I have, therefore, not erred in making it known that if the political bodies which have disappeared from the earth were founded on a true principle, they would still be in force; That those who subsist today will infallibly pass, if they have not such a principle as their basis, and if they had departed from it, the best means they could have of sustaining themselves would be, Approach. By the duration of which I announce that a Government is capable, it is clear that I hear only of a temporal duration since they are established only in time. But, although they had to end with things, it would always be to enjoy the fullness of their action, to carry it to that term, and that is what they could hope for if they knew how to rely on their principal.

I shall not dwell, as a proof, of the pride of which the Governments boast of their antiquity, nor of the care which they take to reverse their origin, I shall not recall the precautions they take for their preservation And for their duration, nor all those establishments which they continually form, in distant views, and whose fruits cannot be collected till after centuries; We see that these would be so many secret indications of persuasion where they are that they should be permanent. So, as I repeat, as soon as we see a state extinguished, we can safely assume that its

birth was not legitimate, wherever the sovereigns who governed it successively, have not all sought To conduct themselves by the light of that natural torch which we shall call them to be the guide of man and theirs.

By the contrary reason, it would not yet be time to pronounce upon the present Governments, if we had but this sole motive for directing our judgments, because, so long as we saw them subsist, we might suppose them to be in conformity with the Principle which Should constitute them all, and it would only be their destruction which would reveal to us if they were defective. But there are other points of view under which we still have to consider them, and which may help us to learn from their faults and irregularities.

The Difference of Governments

The second vice which we cannot conceal from the admitted Governments is that they are different from each other. Now, if it were a true Principle which had formed them, this Principle being unique and always the same, would have been manifested everywhere in the same manner, and all the Governments he had produced would be alike. Thus, as soon as there is a disparity between them, we can no longer admit the unity of their Principle, and certainly, there must be some among them which are illegally established. I do not dwell on these local differences, which, brought about by the circumstances and the continual course of events, must daily be felt in the administration. As the course of this administration must be regulated by the Universal Constituent Principle, far from the fact that the differences which it admits, according to the times and places may alter it, they will rather show us its wisdom and its fruitfulness. I must, therefore, at this moment only reckon on the fundamental differences which are due to the Constitution of the State.

Of this number are the different forms of government, of which I shall only consider the two principal ones because the others hold more or less; namely, that in which the supreme power is in one hand, and that in which it is at once in several. If one of these two kinds of Government is supposed to conform to the Principle, it is to be presumed that the other is opposed to it; for the one and the other being so different, cannot reasonably have the same base, or the same origin. I cannot, therefore, accept this generally accepted opinion, which determines the form of a Government according to its situation, extent, and other considerations of this nature, by which it is intended to, fix the most Suitable to every people or country. According to this rule, it would be in the secondary Causes that the constitutive reason of a State would be found absolutely, and this is entirely contrary to the idea I have already given of this Cause or of this Constitutive Principle. For, as Principle, it must dominate everywhere, direct everything. Being luminous, it is true that he can adapt himself to the circumstances which I have just mentioned, but he must never bend before them to the point of becoming distorted, and produce contradictory

effects. In a word, it would be to renew the error which we have exposed in speaking of Religion; That is to say, it would be to seek in action and the Laws of sensible things the source of a true Principle, while it is they which distend and disfigure it. Thus I persist in maintaining that of the two forms of government, of which I have just spoken, there must necessarily be one which must be vicious.

The Government of a Single

If I were absolutely pressed to decide upon the one which deserves the preference, although my plan is rather to lay down the Principles, than to give my opinion, I could not dispense with admitting that the government of one is, Without contradiction, the most natural, the simplest, and the most analogous to the true Laws, which I have previously described as essential to man. It is indeed in him and in the torch that accompanies him that man must draw his advice and all his enlightenment; if this man is a king, his duties as a man, does not change, they only expand. Thus, in this high rank, having always the same work to do, he also always has the same help to hope for.

It is therefore not in the other Members of his state that he must seek his guides, and if he is a man, he will know how to suffice for himself. All the hands which will necessarily be employed in the Administration, though the image of the Head, each in their own class, will have only the object of seconding it, and in no wise of instructing and enlightening it, since we have recognized in him the source of the immense powers which are spreading throughout his Empire.

Therefore, if we conceive that a man can unite in himself these privileges, it would be very useless for there to be at the same time several men at the head of a Government, since only one can then be the same as all other. Thus, some advantages which may be found in the government of several, I could not regard this form as the most perfect, because there would be a defect which would be a superfluity, and that in the idea which we carry within us of a true government, there must be no faults. However, although I prefer the government of one, I do not yet decide that all who have this form are true, according to all the regularity of the principle. For even among the Governments of one alone, there are still infinite differences. In some the chief has almost no authority; in others, it has an absolute; in others, it holds the middle between dependence and despotism; nothing is fixed, nothing is stable in this way. For this reason, it is very probable, that it is not yet by this invariable Law, of which we are occupied, that all the Governments where power is on one hand have been directed, and that thus We must not adopt them all.

The Rivalry of Governments

But the third, and at the same time the most powerful motive, which must hold us in suspense on the legitimacy of all the social institutions of the earth, both those in which there is only one chief, and those which have several. It is that they are universally hostile to one another; Now, certainly, this enmity would not take place, if the same Principle had presided over all these Associations, and he continually directed the march. For the object of this Principle being the order, in general as well as in particular, all the establishments to which he would have presided, would doubtless have had only this same end; And, far from the object of invading each other, it would have been, on the contrary, to support each other against the natural and common vice which continually prepares their destruction. When, therefore, I see them reciprocally employing their forces one against the other, and so far from their object, I must presume, without fear, that in the number of these Governments, There are irregular and vicious.

The Law of War

Policies, I know, use all their efforts to mitigate this deformity. They consider the Social Instructions as formed like the works of Nature; Then, forgetting that especially in their hands, the copy can never be equal to its model, they convey and attribute to these fictitious bodies the same life, the same faculty and the same powers as those which the corporeal Beings of Nature are clothed, They give them the same activity, the same strength, the same right of self-preservation, and consequently of repulsing attacks, and of fighting their enemies.

By this, they justify the war between the Nations, and the multitude of Laws established for the security, both internal and external, of States. But the Legislators themselves cannot conceal from themselves the weakness and defects of the means which they employ for the maintenance of these rights, and for the preservation of the political bodies; They evidently see that if the active Principle which they suppose in their work were alive, it would animate without violence, and would preserve without destroying, as well as the active Principle of the natural bodies.

The Real Enemies of Man

Now, as soon as the very opposite happens, as soon as the laws of the Governments have no power except to annihilate and create nothing, the Chief no longer finds a real power in the instrument of which he Uses, and cannot deny to himself, that the Principle which made him compose his Law, did not deceive him. I ask, then, what can be this error, except that he himself has been deceived over the kind of combat he had to make; of

having had the weakness to believe that his enemies were men, and formed the political corps; that it was against these bodies that he should turn all his strength and all his vigilance. Now, as this idea is one of the most disastrous consequences of the darkness in which man is plunged, it is not surprising that the rights which he has caused to be established are equally false, and since they can produce nothing.

We ought not to be surprised to see that man cannot have men for his true enemies; And that by the law of his nature he really has nothing to fear from them; Because in fact, as it has been recognized that they cannot by themselves become superior to one another and that they are all in the same weakness and privation, it is certain that in this state, They have no real advantage over their fellows; And if they tried to make use of the bodily advantages which would be in them, such as skill, agility, or strength, the one who was the object of their attacks, would doubtless succeed in preserving it, Allowing himself to be led by the first and universal law, which I have presented at every moment in this work, as being the indispensable guide to man. If on the contrary, it was by virtue of the faculties of this same law, and by the power of the Principle which prescribed it, that man really found superiors; As those who would have these powers would use them only for his own good and for his true happiness, it is clear that he would have nothing to fear from them, and that it would be wrong to regard them as his enemies.

The Three Vices of Governments

It is therefore from weakness and ignorance that man is timid with his fellow-men; The object of its origin, and the object of its destination on Earth, has been misunderstood; And if, as we have observed, we see a jealous and enmity between the different Governments, we must believe that this error has not had another source, nor any other principle, and that consequently, The light which has presided over their association does not have all the rights it would have to our confidence, if it had been as pure as it should have been. Independently of the vices of administration to which we shall speak later, we shall here observe three essential vices, viz., Instability, disparity, and hatred, which is clearly manifested among the Governments received, considered in themselves and in their respective relations ; On this alone I should be entitled to affirm that these associations were formed by the hand of man, and without the assistance of the superior law, which ought to sanction them, and that this sanction having been neglected, the Governments, All of which can only be supported by it, have degenerated from their first state.

But since I have imposed upon myself the Law of not pronouncing upon any one, I shall not here bear my Judgment, inasmuch as each of these Governments might find objections to be made to defend themselves

against the charge. If those who have extinguished have been false, those who subsist may not be; If among these I have noticed an almost universal difference, from which I have concluded that there was necessarily some evil, I have condemned, and even in general, the government of several, and The Governments of one were not included in this judgment.

The Administration

Finally, if I find even among the Governments of a single one a marked hatred, or to speak more decently, a general rivalry, each of them could oppose that he is the depositary of those real rights which ought to preside over any society, And while it is his duty to be on guard against the other States. These are all these reasons, which will always prevent me from giving my opinion on any of the present Political Corps; But, as my design is at the same time, to put them all in the position of being able to judge themselves; I will offer them other observations that will help them to direct their judgments about who they are and what they should be. It is in their administration that I shall presently cast their eyes, because, for a government to be conformable to the true Principle, its administration must be conducted by certain laws, dictated by true justice; If on the contrary, it is found to be unjust and false, it will be for the Governments which employ it to draw the consequences from it on the legitimacy of the Principle and the motive to which they owe their origin.

The Public Law

The Administration of the Political Corps has two principal things to do; firstly, the rights of the State and of each of the members, which is the subject of Public Law and Civil Justice; secondly, it has to ensure the security of the Society, both general and particular, which is the subject of War, Police, and Criminal Justice. Each of these branches having laws to guide themselves, it is not necessary to ascertain their correctness, to examine whether these Laws emanate directly from the true Principle, or whether they are established by man alone and deprived of his guide. Let's start with Public Law. I shall examine only one article because it will suffice to indicate the obscurity in which this part of the Administration is still plunged; It is that of the exchanges which the Sovereigns often make between themselves, from different parts of their States, according to their convenience.

Exchanges and Usurpations

I ask, in fact, if after a subject has lent or is supposed to have taken an oath of fidelity to a sovereign, the latter has the right to lose it, even in spite of all the advantages which may result from it For the State. The custom of sovereigns not to take the confession of the inhabitants of the countries they exchanged, does not announce that the old oath has not been free and that the new one will not be free No more. Now, can this conduct ever conform to the ideas which the Legislators themselves wish to give us of a legitimate Government? In that of which I have proclaimed the Truth and the indestructible Existence, these exchanges are also in use, and those which are practiced by the Governments received are only the image of it, because man can invent nothing ; But the formalities are different, and dictated by motives which render all acts equitable; That is to say, that the exchange is free and voluntary on both sides, that men are not regarded as attached to the soil, and forming part of the domain; In a word, that their nature is not to be confounded with that of temporal possessions.

Civil Law

I dare not speak here of those illustrious usurpations by which the various Governments pretend to acquire a right of ownership over peaceful and ignored nations, or even on neighboring and defenseless lands, their greed. It is true that everything being done by reaction in the Universe, Justice has often allowed to arm Peoples for the punishment of the Criminal Peoples, but by serving reciprocally of Ministers to its revenge, they only increased their own crimes And their own defilements, and those horrible invasions, of which we have before us so many frightful examples, have perhaps been fatal to those who have been the victims of them than to those who have operated upon them. Let us come to the examination of civil law. I suppose all the property rights established, I suppose the partition of the land legitimately among men, as it was in the beginning, by means that ignorance would make today look like imaginary. Then, when avarice, bad faith, even uncertainty will come to produce disputes, who will be able to finish them? Who will be able to secure rights threatened by injustice, and rehabilitate those who would have died? Who will be able to follow the filiation of inheritances and mutations from the first division until the time of the dispute? And yet how can we remedy so many difficulties, without having the obvious knowledge of the legitimacy of these rights, and without being able to designate the true owner? How can one judge without having this certainty and how can one dare to pronounce without being sure that one does not crown usurpation?

Prescription

Now, no one will deny that this uncertainty is universal, from which we will boldly conclude that civil justice is often imprudent in its decisions. But here is where it is even more reprehensible, and where it reveals its temerity; It is when, in the extreme embarrassment in which it is frequently found, to recognize the origin of different rights and properties, it fixes a limit to its research, by assigning a time during which all peaceful possession becomes legitimate, She calls Prescription; For I ask, if possession be badly acquired, if there is a time which can efface an injustice. It is evident, then, that the Civil Law acts of itself at this moment, it is evident that it is she who creates Justice, while she is only to perform it, and that she repeats thereby a universal error by which man always confuses things with their Principle. Perhaps it would suffice to confine myself to this single instance of civil justice, although it could offer me several others which would also lay against it such contradictions as these varieties, where it is exposed at every step, and Which oblige her to disavow herself in a thousand occasions.

Adultery

I will only add that it is a circumstance in which she discovers completely her imprudence and her blindness, and in which the principle of justice, which should always direct her course, is wounded much more seriously than when she makes hazardous judgments on Simple possessions. It is when for other causes than for adultery, it pronounces the separation of the persons bound by the marriage. Indeed, adultery is the only motive on which it can legitimately disunite spouses because it is the only contravention that directly wounds the covenant and that by this alone it is broken since it was on this union without sharing that it was founded. Thus, when the Civil Law is guided by other considerations, it undoubtedly announces that it has not the first idea of such a commitment.

I cannot, therefore, dispense myself with avowing that the course of the Civil Law is defective, both in regard to the person of the members of the Society, and in all that relates to their property rights; Which absolutely prevents me from considering this Law as conforming to the Principle which should have directed the association, and compels me to recognize here the hand of man instead of that superior and enlightened hand which should do everything in its place. I shall confine myself to the first part of the Administration of Political Corps, but before passing to the second, I think it proper to say a word about the adultery which we have announced as the sole legitimate cause of the Dissolution of marriages.

Adultery is the crime of the first man, although before he committed it, there were no women. Ever since there has been some, the pitfall which led him to his first crime still subsists, and besides, men are exposed to the Adultery of the flesh. So that this last Adultery cannot take place without being preceded by the first.

What I say will become sensible, if we conceive that the first Adulteress was committed only because man had deviated from the Law which had been prescribed to him, and followed one entirely opposite; Now the corporeal adulterer repeats absolutely the same thing, since marriage, which can be governed by a pure law, must not be the work of man more than his other actions; Since this man, having not to have formed his own bond, has not the right of the power to break it; Since, in the end, to indulge in the Adultery, it is to revoke, on its own authority, the will of the universal temporal cause, which is supposed to have concluded the engagement, and to listen to one which it has not approved. Thus, the will of man always precedes his actions; he cannot forget himself in his corporeal acts, without having previously forgotten himself in his will, so that by giving himself to the adulterous Flesh, instead of a crime, he commits two.

If he who reads this is intelligent, he will be able to disentangle in the adultery of the flesh some clues clearer than adultery committed by man before he was subject to the Law of Elements. But as much as I desire to be attained, my obligations forbid the slightest clarification on this point; and, moreover, for my own good, I prefer to blush at the crime of man, than to speak of it. All that I have to say is that if there are some men to whom adultery has appeared indifferent, it is surely only to those who have been blind enough to be Materialists. For if man had only senses, there would be no adultery for him, since the Law of the senses being is not fixed, but relative, everything for them must be equal. But as he has, moreover, a faculty which ought to measure even the actions of his senses, a faculty which is made known even in the choice and delicacy with which he seasons his corrupt pleasures, we see that man can in good faith persuade himself the indifference of such acts. So, far from adopting this depraved opinion, I will make every effort to combat it. I will strongly assert that the first adultery was the cause of the privation and ignorance in which man is still plunged and that this has changed his state of light and splendor into a state of Darkness and ignominy.

The second adultery, besides rendering the First Judgment even more rigorous, exposes man temporally to inexpressible disorders, to cruel sufferings, and to misfortunes, the principal source of which he often does not know, and which he is far removed from to suspect so near him; but this does not prevent them from having a multitude of other causes.

It is also in this corporeal adultery that man can easily form the idea of the evils which he prepares for the fruits of his crimes, by reflecting that this Universal Temporal Cause or this higher will does not preside over assemblages

It has not approved, or, to a greater extent, those it condemns; That if his presence is necessary to all that exists temporally, whether sensible or intellectual, man destitute his posterity from this support, when he engenders it from an illegitimate will; And that consequently he exposes this posterity to unheard-of suffering, and to the terrible decline of all the faculties of his Being.

Species of Irregular Men

But it would be in the various original adulteries that men eager for science would find the explanation of all these abashed tribes, of all those nations whose species is so oddly constructed, as well as of all these monstrous and ill-colored generations of which The Earth is covered, and to whom observers seek in vain a class in the order of the regular works of Nature. Let me not be objected to those arbitrary beauties, the fruit of habit, which is admitted in the different countries; it is only the senses that judge them, and the senses become accustomed to everything. There is certainly of the human race a fixed regularity, independent of the convention and the caprice of the Peoples; for the body of man was constituted by a number. There is also a law for its color, and it is clearly indicated by the arrangement and order of the Elements in the composition of all bodies, where we always see salt on the surface. It is for this reason that the differences of the climate, and those of the manner of life, often operate, both on the form and the color of the body, do not destroy the principle which has just been established; For the regularity of the stature of men does not consist in the equality of their reciprocal grandeur, but in the proper proportion of all their parts.

Modesty

In the same way, although there are nuances in their true color, yet there is a degree which they can never pass because the Elements cannot change their place without an action contrary to that which is natural to them. Thus let us attribute without fear to the disorders of the Ancestors of Nations, all these corporeal signs, which are a striking clue to an original defilement; Let us attribute to the same source the stupefaction in which whole Peoples are so immersed that they have lost all sense of shame and shame, and not only do they not prohibit adultery, but even they are so little shocked Of nudities, that for some of them the act of bodily generation has become a public and religious ceremony. Those who, according to these observations, have judged that the sense of modesty was not natural to men, have not taken care that they should take their example among abject tribes; They have not seen that those who exhibit the least repugnance and delicacy in this respect are also the most abandoned to the life of the senses, and so little advanced in the enjoyment and use of their intellectual faculties,

They almost differ from the beasts only by a few vestiges of Laws which have been transmitted to them, and which they preserve by habit and imitation.

When, on the other hand, the Observers wished to take their example in polished societies, where respect for the conjugal bond and modesty are almost always the effect of education, they have been mistaken in their judgments because These Societies, not enlightening man by the rights of his true nature, supplement them by instructions and factitious sentiments, which time, place, and kind of life make disappear; Thus, by removing from the polished societies the exterior of decency received, or a more or less strong attachment to the principles of the first education, there would perhaps be no more decency than among the coarsest nations; But this will never prove anything against the true law of man, because in these two examples the Peoples in question are equally remote, some by want of culture and others by depravity; So that none of them are in their natural state.

The Two Natural Laws

To solve the difficulty, it was necessary to go back to this natural state of man; Then it would have been seen that the corporeal form being the most disproportionate being with the intellectual man, offered him the most humiliating spectacle; And that if he knew the Principle of this form, he could not regard it without blushing, although, however, each part of the same body having a different purpose and employment, they might not all be calculated to inspire him with the same horror. It would have been seen, I say, that this man would have shuddered at the very idea of adultery, inasmuch as she would have retraced the frightful and despairing recollection of this first adultery, from which all her misfortunes have flowed. But how could the Observers have considered man in his Principle? They knew not one of them; then what confidence can we add to their opinions?

Let us never forget, then, that all the deformities and vices which the different nations show either in their bodies or in their thinking Being arise from the fact that their ancestors did not follow their natural law, And that the Materialists do not now believe me to agree with them, by hearing me speak here of a natural law for man; I want, as they do, to follow his natural law, but we differ, in that they want it to follow the natural law of the beast, and I that which distinguishes it from it, that is, That which illuminates and secures all its steps, that, in a word, which belongs to the very flame of the Truth.

Of Two Adulterers

Let us not forget, I repeat, that the second crime of man, or corporeal adultery, originates only in the first adultery, or that of the will, by which man has followed in his work a corrupt law, instead of the pure law imposed upon it. For if man can commit adultery with woman today, he can still commit adultery, as in the beginning, without woman, that is to say, intellectual adultery, since after The first temporal cause, nothing in time is more powerful than the will of man, and since it has powers, even though it is impure and criminal, in similarity to the Principle which has become evil.

Let us then examine whether the man who would find himself the author of all the disorders which we have just described should ever be happy and at peace, and if he could hide from himself, He owes more tributes to justice than his unfortunate posterity. Those who believe to remedy all these evils by rendering the results of their crimes void will never pretend in good faith to have this depraved opinion adopted, and they cannot doubt, on the contrary, that the whole scourge should be turned against them, While their posterity could have shared it with them. Moreover, it is to give this same scourge an extension without measure, since by this criminal act, joined to corporeal and intellectual adulteries, of all the laws which form the Essence of man, there is none one that is not violated.

I could not, without indiscretion, extend myself further on this object: the Deep Truths do not suit all eyes; but though I do not expose men to the first Reason of all the Laws of Wisdom, they are nevertheless bound to observe them, because they are sensible, and man can know all that is sensitive. Moreover, although it is also received among them that the Generation is a mystery, it is none the less true that it has in man a law and an order unknown to the brute, and that the rights Are the most beautiful testimonies of his greatness, as well as the source of his condemnation and his misery.

Criminal Administration

Let our readers meditate on this point, and pass on to the second part of the Social Administration, namely, the one which oversees the external and internal security of the State. We have seen that this second part having two objects, also had two kinds of laws to direct themselves; the first responsible for watching outside, form Laws of War, and the political rights of the Nations. But as I have shown that the manner of being of the Peoples, and the habit of considering themselves respectively as enemies, were false, I cannot have more confidence in the Laws than they have Made on these objects. It will be easy to agree with me if we examine these continual uncertainties, in which we see the policies which seek to seek among human things a base for their

Establishments. Since they know only the force or the convention as the principle of governments; As they tend only to dispense with their sole point of support; As they wish to open, and yet they persist in not wishing to make use of the only key with which they can attain it, their research remains utterly fruitless. That is why I shall not go beyond what I have already said on this subject.

The Right to Punish

It will be, then, only on the second kind of Laws, or on those which are concerned with the internal security of the State, that my observations will be directed, that is to say, on that part of the Administration which The Police and Criminal Laws; I gather these two branches together from one point of view, for, notwithstanding the difference of the objects they embrace, each has for its object the maintenance of order, and the repair of offenses; Which gives them both the same origin, and also makes them derive from the right to punish. But in the examination which I am about to make, my design will always be the same as in the whole course of this work, and I shall continue to seek in everything whether or not things conform to their Principle, Draws the consequences, and learns by itself, rather than by my own judgments.

I shall here examine in what hand the right of punishment should principally reside, and then how the person who is to be clothed should legitimately proceed to it; For, without all these explanations, it would be strangely foolhardy to take the sword, since it might also fall upon the innocent and the guilty, and that even if there were not this inconvenience to be feared, It was possible that the blows should never fall on criminals, it would still be uncertain whether the striker had the right to do so. If it is a superior principle, unique and universally good, as all my efforts have so far tended to establish; If it is an evil Principle of which I have also proved the existence, which is constantly working to oppose the action of this good Principle, it is as inevitable that in this intellectual class there are crimes.

Since justice is one of the essential attributes of this good Principle, crimes cannot sustain its presence for a single instant, and the punishment is as prompt as it is indispensable; this proves the absolute necessity of punishing, in this good Principle. and, in his first origin, physically experienced this Truth, and was solemnly invested with that right to punish; This is what made his resemblance to his Principle; And it was also by virtue of this resemblance that his justice was exact and certain; That his rights were real, enlightened, and would never have been altered, if he had wished to preserve them; It was then, I say, that he really had the right of life and death over the evildoers of his empire. But let us remember that it was not on his fellows that he could have exercised it because in the Region he inhabited at that time there can be no Subjects among like beings.

The Right to Life and Death

When degenerating from this glorious state, he has been precipitated into the state of nature, whence results in the state of society, and soon that of corruption, he has found himself in a new order of things, has had to fear and punish new crimes. But just as no man in the present state can have a just authority over his fellows without having by his efforts regained the faculties he has lost; In the same way, whatever may be this authority, it cannot reveal in him the right to punish his fellows bodily, nor the right of life and death over men; Since this right of life and corporeal death did not even have it during his glory, on subjects subjected to his dominion.

It would be necessary for this, that by his fall, his empire should be extended, and that he would have acquired new subjects. But, far from increasing its number, we see, on the contrary, that he has lost the authority he had over the ancients; We see even that the only kind of superiority which he can acquire over his fellow-creatures is that of straightening them up when they go astray; To arrest them when they indulge in crime, or rather to support them by bringing them, by their example and by their virtues, to the state of which they have no longer the enjoyment; And not that of being able by itself, to exercise over them an empire which their own nature disavowed.

Source of the Right to Punish

It would, therefore, be in vain that we should seek to him today the titles of a Legislator and a Judge. However, according to the Laws of Truth, nothing should go unpunished, and it is inevitable that justice will have its course universally, with the most precise accuracy, both in the sensible state and in the intellectual state. So if man by his fall, far from acquiring new rights, has been deprived of those he had, it is absolutely necessary to find elsewhere than in him those which he needs in order to conduct himself in this social state to which it is now bound.

And where can we better discover them than in the same temporal and physical Cause which has taken the place of man by order of the first Principle? Is it not, in fact, that it has been substituted for the rank which man has lost by his fault, is it not she whose destination and employment have been to prevent the enemy Did not remain, master of the Empire, from which the man had been driven? In a word, is it not she who is appointed to serve as a lantern to man, and to enlighten him in all his steps? It is, therefore, by this alone that the work which man has to do formerly, and that which he has imposed himself, must come today had not been created for him. This is the only explanation and justification for the progress of the criminal laws of man. The society in which it necessarily

lives and to which it is destined creates crimes; He has neither the right nor the power to arrest them; it is therefore absolutely necessary that some other causes do it for him, for the rights of Justice are irrevocable.

However, this Cause being above sensible things, though it directs and presides over them; and the punishments of man in society must be sensible as his crimes are, he must employ sensible means to manifest his decisions, as well as to enforce his judgments. It is the voice of man which it employs for this function, when, however, it has made itself worthy of it; It is he who is charged to proclaim justice to his fellow-creatures, and to make them observe them. Thus, far from being the depositary of the avenging sword of crimes by his very essence, his very functions announce that this right of punishment resides in another hand, of which he is only to be the organ. We see also what infinite advantages would accrue to the Judge who would have obtained to be truly the organ of this intelligent, temporal, universal Cause; He would find in her a sure light which would make him discern without error the innocent of the guilty; In this way he would be guilty of injustice, he would be sure of measuring penalties for offenses, and of not taking upon himself crimes, by repairing those of other men.

This inestimable advantage, however unknown among men in general, offers nothing, however, which ought to astonish, nor surpasses all that I have hitherto shown, that man was susceptible; They all come from the faculties of this active and intelligent Cause, destined to establish order in the Universe, among all the Beings of the two natures; And if by his means man can assure himself of the necessity and truth of his religion and of his worship; If he can acquire incontestable rights which elevate him, and which legitimately establish him above his fellows; He can no doubt hope for the same assistance for the safe administration of civil or criminal justice in the Society entrusted to his care.

Besides, all that I have advanced is represented and indicated by what is commonly observed in Criminal Justice. Is not the judge supposed to forget himself, to become the mere agent and organ of the Law? Is not this law, though human, sacred to him? Does he not take all the means he knows to enlighten his conduct and his judgments, and to proportion, as far as the law permits, punishment for crime; Or rather is it not more often this law itself which is the measure of it; And when the Judge observes it, does he not persuade himself to have acted according to justice?

Witnesses

It would be the man himself who would instruct us on the reality of this Principle, when, moreover, we would not have the most intimate experience of it. But at the same time it seems even more manifest to us that the criminal justice in use among the Nations is in fact only the figure of that which belongs to the Principle of

which we speak; And that, not taking it for support, it walks in the darkness, like all other human institutions, whence results in its effects a frightful chain of iniquities, and true assassinations.

Indeed, this obligation imposed on the Judge to forget himself and his own testimony, in order to listen only to the voice of the witnesses, announces, indeed, that there are witnesses who do not lie; that it is their testimony that should direct it. But also, as these witnesses should not be susceptible to corruption, it is quite evident that the Law is wrong to seek them only among men, whom it can fear, and ignorance and bad faith, because then liable to take falsehood as proof, and render itself utterly inexcusable, since it is only to a sure and true witness that the Judge must forget himself, and transform himself into one Simple instrument; Since, at last, the false law on which he believes he can learn, will never take charge of his errors or his crimes.

Of Human Power

It is for this reason that, in the eyes of the Judge himself, the most important of his duties is to seek to unravel the truth in the testimony of the witnesses; How can he succeed without the aid of that light, which I indicate to him as his only guide as a man, and as he must accompany him at all times? Is it not already an enormous vice in the Criminal Laws, that we have not had this light as a principle, and does not this defect expose the Judge to the greatest abuses? But let us examine those which will result from the very power which human law attributes to itself.

When men said that the Political Law was responsible for the revenge of the Individuals, to whom it was then forbidden to do justice by them, it is certain that they gave him privileges which he could never As long as it is reduced to itself. I nevertheless admit that these political laws which can in some measure its blows, contains a sort of advantage, inasmuch as its revenge will not always be unlimited, as that of individuals could be. But first, it can be mistaken about the culprits, and a man is not so easily mistaken about his own adversary.

Secondly, if this particular vengeance, however admissible in the case where man be endowed only with sensuous nature, is altogether foreign to his intellectual nature; If this intellectual nature not only has never had the right to punish bodily, but is even now deprived of all authority, and can not in any way exercise justice until it has Recovered from its original state, it is quite certain that the Political Law, which will not be guided by another light, will commit the same injustices under another name.

For if a man hurts me in any way, he is guilty according to the laws of all righteousness; If by myself I strike him, I shed his blood, or kill him, I miss, like him at the Laws of my true nature, and those of the intelligent and physical Cause which is to guide me. When, therefore, the political law alone will take my place for the punishment of my

enemy, it will take the place of a man of blood. In vain it would be objected to me now that, by the social convention, each citizen submitted, in case of prevarication, to the penalties imposed by the different criminal laws; For, as we have seen, if men have not been able to legitimately establish political bodies, by the sole effect of their convention a citizen can no more transmit to his fellow-citizens the right to punish him; Since his true nature has not given it to him, and since the contract he is supposed to have made with them can not extend the essence that constitutes man.

Will it be said that this act of political vengeance no longer considers itself operated by man, but by the law? I shall always reply that this political law, dismissed from its torch, is but a pure human will, to which even the unanimity of the votes does not give any more power. Henceforth, if it is a crime for man to act by violence, and on his own motion; if it is a crime for him to shed blood, the united will of all the men of the earth, could never efface it. In order to avoid this pitfall, the politicians believed that they could do no better than to consider a criminal as a traitor, and as such, an enemy of the Social Corps; Then, placing him as in a state of war, his death seems to them legitimate, because the political bodies being formed, according to them, in the image of man, must likewise watch as to their own preservation. Thus, according to these principles, the sovereign authority has the right to dispose of all its forces against the criminals who threaten the State either in itself or in its members.

But first of all, it will be easy to see the vice of this comparison, when one observes that in a man-to-man combat, it is really the man who fights, instead of in the War between the Nations, one cannot say that it is the Governments that fight, since they are only moral Beings, whose physical action is imaginary. Secondly, besides that I have shown that the War between the Nations did not concern itself with its true object, its very aim is not to destroy men, but rather to prevent them from harming: Should kill an enemy only when it is impossible to submit it; And among the Warriors it will always be more glorious to conquer a Nation than to annihilate it.

Now, certainly, the advantage of an entire kingdom against a guilty man is sufficiently manifest, that the right and the glory of killing him disappear. Besides, what proves that this alleged right bears no resemblance to the law of war is that the life of every soldier is in danger, and the death of each enemy is uncertain; whereas here an iniquitous apparatus accompanies executions. A hundred men arm themselves, assemble, and coolly exterminate one of their fellows, to whom they do not even leave the use of his forces; And one wants the simple human power to be legitimate, which one can deceive every day; He who pronounces so many unjust sentences; Finally, that a corrupt will can convert into an instrument of assassins. No, man has no doubt other rules in him; if he sometimes serves as an organ of the higher law to pronounce the oracles and to dispose of the life of men, it is by a respectable right for him, and which at the same time can teach him to direct his course on Justice and equity.

Would it be better to judge of his present incompetence, we must only reflect on his ancient rights. During his glory he had the full right of incorporeal life and death, because then enjoying life itself, he could at his pleasure communicate it to his subjects, or withdraw it from it, when prudence made him judge it necessary; And as it was only by his presence that they could live, he also had the power to put them to death, only by separating from them.

Today he has no more than sparks of his first life, and it is no longer to his former subjects, but to his fellow-creatures, that he can make use of them. As to this right of life and corporeal death, which is the subject of the present question, we can assure that it is even less for the man considered in himself and taken in his present state. For can he say that he is enjoying and dispensing the corporeal life which is given to him, and which he shares with all his species? Do his fellows need his help to breathe and to live bodily? Will his will, all his strength, suffice to preserve his existence, and is he not obliged at any moment to see the law of nature cruelly act upon them, without his being able to stop its course?

In the same way, does he have an inherent power and force which can generally deprive him of life according to his will? When his corrupted will leads him to think of it, what is the distance between this thought and the crime which is to follow it? What obstacles, what trembling between the project and the execution? And do we not see that the care which he takes to dispose of his attacks, almost never responds fully to his views?

The Right of Execution

We shall, therefore, say with truth that by the simple laws of his corporeal Being man must find everywhere resistance; which proves that this corporeal being gives him no right. And indeed, have we not seen clearly enough that the corporeal Being had only a secondary life, which was dependent on another Principle; Consequently, is it not evident that every Being who has nothing more, would be equally dependent, and consequently would have the same impotence?

It would therefore not be, I repeat, in the corporeal man, taken in himself, that we could recognize this essential right of life and death which establishes true authority, and all this will serve only to confirm this which has been established on the source, where man ought today to draw such a right. It will be even less in him that we shall find the right of execution; For if he did not employ violence and foreign forces, it would seldom be possible to put an end to a criminal, unless he had recourse to treachery or cunning, and these means would be well Far from announcing true power in man.

However, the execution of the Criminal Laws is absolutely necessary in order that justice may not be unnecessary; Moreover, I claim that it is inevitable. Thus, since this right can not belong to us, it will still be necessary to hand it over, as well as the right to judge, in the hand which ought to serve us as a guide. It is this which will give a real force to the natural weapon of man, and which will put him in the position of executing the decrees of justice without drawing upon him condemnations. Such, at least, are the means which the true legislators have put into practice, although they only make them known to us by symbols and allegories. Perhaps they even employed the hand of their fellows, in order to operate in appearance the punishment of criminals, in order to strike by sensible figures the coarse eyes of the Peoples whom they ruled; And to cover with a veil the secret springs which directed the execution.

I speak thus with all the more confidence, as we have seen those Legislators use the same veil in the simple exposition of their civil and social laws. Though they were the work of a sure and superior hand, they have endeavored to speak only to the senses, in order not to profane their knowledge. But, as to their criminal laws, they have painted the sensitive picture with extreme severity; To make the peoples who were subject to them feel all the rigor of true justice, and to make them realize that the least of the Acts refractory to the Law could not remain unpunished. It is in this view that some of them have placed punishments even on beasts.

From the Report of Sentences to Crimes

All these observations tell us again that man cannot find in him the right either to condemn his fellow-man or to execute his condemnation. But when this right is really of the essence of the men who govern, or who are employed in the maintenance of criminal justice in the Governments, as they are all persuaded, there would always be a much more difficult question to be decided, It would be to know how they will find a sure rule to direct their judgments, and to apply penalties with justice, proportioning them exactly to the extent and nature of the crimes; All things on which criminal justice is blind, uncertain, and almost never guided by the prevailing prejudice, genius, or will of the legislator.

There are governments, who, feeling their profound ignorance, have had the good faith to admit it, and have solicited the advice of enlightened men on these subjects. I praise their zeal for having taken upon them to make such a move; But I am not afraid to assure them that in vain will they hope for satisfactory lights, as long as they seek only in the opinion and intelligence of man, and they will not feel Not the courage, nor the resolution to go and draw them from their true source.

For the most celebrated of the politicians and Jurisconsults have not yet cleared up this difficulty; They took the Governments as they were; They admitted, like the Vulgar, that the basis was real, and that the science and the right to punish were in man; Then they have exhausted themselves in research to establish a solid edifice on this foundation; But as it cannot be doubted that they are building upon a supposition, it is clear that the Governments which wish to learn must address themselves to other Masters. I do not, therefore, decide what penalties are suited to each crime; on the contrary, I maintain that it is not possible for man to ever rule anything absolutely fixed on these objects, having not two equal crimes, if the same penalty is pronounced, it certainly results in injustice.

Criminal Codes

But the simple reason of man must at least teach him to seek the punishment of the guilty only in the object and order which have been wounded, and not to take them into another class, not in relation to the subject of the offense, would be injured in its turn, without the offense being repaired. That is why human justice is so weak and so horribly defective, that sometimes its power is null, as in suicide and in the crimes hidden from it; Sometimes this power acts only by violating the analogy which ought constantly to guide it, as it happens in all the corporal punishments, which it pronounces for crimes which do not attack the persons, and which fall only on the possessions.

Even when it appears to observe this analogy, and seems to retain a kind of light in this respect, this human justice is still infinitely faulty, in that it has but a very small number of punishments to be inflicted in each class, while in each of these classes the crimes are numberless and always different. This is also why the written Criminal Laws are one of the greatest vices of the States, because they are dead Laws, and which always remain the same, while crime grows and renews itself at all times. Talion is almost entirely banished from it, and indeed they can hardly ever fill all the clauses with humanity, either because they do not always know all the circumstances of the crimes, or because, even if they knew them, they are not sufficiently fruitful by themselves, to produce always the true remedy for evils so multiplied. What then, then, are these criminal codes, if we do not find it, the only penal law which is just, the only one which can surely regulate the progress of man, and which consequently cannot come from It is necessarily the work of a powerful hand, of which the intelligence knows how to measure the pains, and extend them or tighten them according to need?

Torture

I do not dwell on this barbarous custom, by which the Nations do not content themselves with condemning a man blindly, to express the Truth. There is nothing more to indicate the weakness and obscurity in which the Legislator languishes, since, if he enjoyed his true rights, he would have no need of those false and cruel means which serve as guides to his judgments; Since in a word the same light which would authorize him to judge his fellow-man, to enforce his condemnations, and to instruct him in the nature of the penalties which he ought to inflict, would not leave him in error either on the kind of crimes, and on the names of the culprits and accomplices.

Blindness of Legislators

But what clearly reveals to us the impotence and blindness of the Legislators is, that they inflict capital punishments only upon crimes that fall upon the sensible and the temporal; while a multitude is committed around them, which fall upon much more important objects, and which escape every day from their sight. I speak of those monstrous ideas which make man a Being of Matter; Of those corrupt and despairing doctrines which deprive him of the sense of order and happiness; In a word, of these infectious systems, which carry the putrefaction into its own germ, stifle it, or render it absolutely pestilential, and cause the Sovereign to reign only on vile machines or on brigands.

False Judgments

It is enough to stretch out on the defects of the Administration; Let us limit ourselves now to reminding those who command and those who judge, what injustices they expose themselves when they act with uncertainty and without being assured of the legitimacy of their march. The first of these disadvantages is to run the risk of condemning an innocent man. Now the evils which result from it are of a nature never to be evaluated by man, because they depend in large part on the greater or lesser harm which the condemned person must feel in relation to the fruits he Would have been able to recover from his intellectual faculties if he had remained longer on Earth; And with respect to the discouraging impression which an infamous, cruel and unexpected execution must make upon him; How could the Judge ever estimate the extent of all these evils if he did not acquire one day the bitter feeling of his imprudence and his errors? And yet, how could he satisfy Justice if it were not strictly condemned by the Atonement?

The second disadvantage is that of inflicting on a guilty person a punishment other than that applicable to his crime. In this case, here is the chain of evils which the imprudent Judge prepares, either to his victim or to himself. First, the punishment to which he condemns her does not dispense her in any way from that which true justice has assigned her. Moreover, it does nothing but renders it more certain, since, without this hasty condemnation, perhaps true justice would have left the culprit time to expiate his fault by remorse, and, however rigorous it may be, she would have reduced her tribute to repentance. Secondly, if man's light and blind judgment takes away the time of repentance from the criminal, the atrocity of execution deprives him of his strength, and exposes him to lose in despair, a precious life, And a sacrifice made in time, might have effaced all his crimes; So that it is to make him incur two penalties for one, and the first of which, far from expiating anything, can, on the contrary, make him multiply his iniquities, and render the second punishment more inevitable.

When, therefore, the Judge wishes to consider himself closely, he cannot dispense with imputing the first of these penalties, which differs from an assassination only by form; then he will be obliged to impute to himself all the fatal consequences which we have just seen of his temerity and injustice. Let him then reflect on his situation, and see if he is to be at peace with himself.

Rights of True Sovereigns

Let us leave these scenes of horror, and use all our efforts to recall Sovereigns and Judges to the knowledge of their true Law, and to trust in that light destined to be the torch of man; Let us persuade them that if they were pure, they would make the evil-doers tremble more by their presence and their name than by gibbets and scaffolds. Let us persuade them that it would be the only means of dissipating all these clouds which we have perceived about the origin of their sovereignty, the causes of the Association of Political States, and the Laws of Civil and Criminal Administration Of their Governments; Let us urge them to cast their eyes constantly upon the Principle which we have offered them as the only compass of their conduct, and the only measure of all their powers.

The Healing of Disease

To increase the idea that Sovereigns should take, let us show them now, that the same Principle from which they should wait so much help could also communicate to them that powerful gift which I previously placed among their privileges, that to cure diseases. If this Temporal Universal Cause, directed to direct man and all Beings who dwell in time, is both active and intelligent, it is certain that there is no part of the sciences and knowledge which

it does not embrace; this is sufficient to show what should be expected of him who would be directed by it. Thus it is not in error to say that a sovereign who has this light as his guide, would know the true principles of the bodies, or these three fundamental elements, of which we have treated at the beginning of this work; That it should distinguish in what proportion their action manifests itself in the different bodies, according to age, sex, climate, and other natural considerations; That he would conceive the peculiar property of each of these elements, as well as the relation which must always prevail between them, and that when this relation is disturbed or destroyed, when the Elementary Principles tend to overcome each other, To separate, he would see promptly and without error the means of restoring order.

It is for this reason that medicine must reduce itself to this simple, single, and consequently universal rule: *to gather together that which is divided and to divide what is gathered*. But to what disorders and profanities, this rule is drawn from the very nature of things, is it not exposed through the hand of men; Since the least degree of difference in the means they employ, and in the action of remedies, produces effects so contrary to those which they ought to expect; Since the mixture of these Fundamental Principles, which are reduced to the number of three, changes, and multiplies in so many ways, that ordinary eyes could never follow all their varieties; And since in these kinds of combinations the same Principle often succeeds in having different properties, according to the kind of reaction which it experiences.

Three Elements, Three Diseases

For while recognizing a fire universally diffused, like the other two Elements, yet it is known that the interior fire creates, that the superior fire is fertile and that the lower fire consumes. The same can be said of the salts, the interior excites the fermentation, the superior preserves, and the inferior gnaws. Mercury itself, although its general property is to occupy an intermediate rank between the two enemy principles of which I have just spoken, and by this means of establishing peace between them; But this mercury, I say, brings them together in a thousand circumstances, and enclosing them in the same circle, it thus becomes the source of the greatest elementary disorders, and at the same time offers the image of universal disorder.

What care and precaution, then, is it necessary to disentangle the nature and effects of these different principles, which by their mixture diversify even more than by their natural properties? But in spite of that infinite multitude of differences which can be observed in the revolutions of corporeal beings, an enlightened eye, such as must be that of a sovereign, will never lose its rule of view; He will always bring these differences to three species, because of the three fundamental principles from which they emanate, and consequently he will recognize only

three diseases; And even he will know that these three diseases must have signs as marked and distinct as the three fundamental principles are themselves in their action and in their primitive property.

These three kinds of diseases concern each of them, one of the principal substances of which the animal body is composed, that is to say, blood, bone and flesh, three parts which relate to one of the three Elements of which they come from. It will be by the same Elements that they will be able to receive their healing: thus the flesh will be cured by salt, blood by sulfur, and bones by mercury; all with the proper preparations and temperaments.

Diseases of the Skin

It is known, for example, that the diseases of the flesh and skin come from the thickening and the corruption of the saline secretions in the capillary vessels, where they may be fixed by the too vivid and too sudden action of the Air, as well as by the weak action of the blood. It is therefore natural to oppose to these stagnant and corrupted liquors a salt which divides them without reverting; which corrodes and gnaws them in their heart, without bringing them into the mass of blood, to which they would communicate their own putrefaction. But although this salt is the most common of those produced by Nature, it must be admitted, however, that it is still, as it were, unknown to human medicine, which makes it so little advanced in the cure of these sorts of diseases.

Diseases of the Bones and Blood

Secondly, in bone disease, mercury must be employed with great moderation, because it binds and tightens the two other principles which support the life of all bodies, and it is by the obstacles it gives mainly sulfur, that it is the destroyer of all vegetation, terrestrial and animal. Prudence, therefore, would often require that the innate mercury be left to act in the body of man, because the action of this mercury, conciliating with that of the blood, believes no more than it, and contains it Sufficiently so that it does not weaken and evaporate, but not enough to stifle and extinguish it. Nature also gives us the clearest and most instructive lesson on this subject, Repairing the fractures of the bones by his own virtue, and without the aid of any foreign mercury.

As for the diseases of the blood, the sulfur must. To employ them with infinitely more care, because the bodies being much more volatile than fixed, to increase their sulfurous and igneous action would expose them to volatilization even more; The truly educated man would never apply this remedy except with the utmost sobriety, especially as he would know that when the damp radical is altered, the coarse moisture can never alone repair it, Is for this reason that it would add to it the radical moisture itself, by drawing it from the source, which is not entirely in the marrow of the bones.

Pharmacy

And, by the way, this is the reason for the frequent insufficiency and danger of pharmacy, which so eagerly seeks the volatile principles of medicinal bodies, neglects too much the use of fixed principles, is so universal that it would be exclusive if man were wise. Also, who does not know that this Pharmacy destroys rather than preserves it; that it agitates and burns instead of reviving, and that when, on the contrary, it proposes to calm, it knows how to proceed only by absorbents and poisons? We see, therefore, what medicine would be confined to the hands of a man who had recovered himself in the rights of his origin; He himself would give salutary activity to all remedies, and thereby render infallible cures, when, however, the active Cause, of which he was the organ, would have no order to dispose of it otherwise. He would have been careful not to employ in this worthy and useful science, the material calculations of human mathematics, which never operate except on results, are nil or dangerous in Medicine, whose object is to operate on the very principles which act in the bodies.

The Privileges of the Sovereign

For the same reason he would not have attached himself to formulas which, in the art of healing, are the same as the Criminal Codes in the administration of States; Since of all the diseases, never having two of them, which exhibit absolutely the same shades, it is impossible that the same remedy should injure either one or the other. But as a sovereign, this man would have known the virtues of corporeal beings, he would also have known the disturbance, and from that moment he would have been immune from error on the application of the remedy. But let it not be forgotten that, in order to get to this point, man ought not to take Matter for the Principle of Matter, for we have seen that this was the chief cause of his ignorance. Nor can we believe that this inestimable power is beyond the reach of man; On the contrary, he enters, among the Laws which are given him, in relation to the task which he has to fulfill during his passage on earth, since if it is by his bodily envelope that attacks are directed against him Must not be entirely deprived of the means of feeling and repelling them; Thus, as soon as the use of this privilege may be common to all men, still more should it be particularly proper to sovereigns, whose true destination is, as far as they can, to preserve their subjects, Of evils of every kind, and of defending them in the sensible, as in the intellectual. So, if this privilege is not known to them more than all their other rights, it is one more reason for them to feel, if they have been placed at the head of men by the Principle of which I have shown them Power, and which is absolutely necessary for the regularity of all their proceedings. It is, I say, one more means than I offer them to judge themselves.

Let them, therefore, add the observations I have just made in the art of healing, to all those which I have done with them on the vices of the political, civil, and criminal administration of states; On the vices of the Governments themselves, who have disclosed to us those of their Association; As well as the source where the chiefs must draw their different rights; Then they decide if they recognize in them the traces of that light which is supposed to have made them all, and not leave them for a moment; For it is only by this that they can be assured of the legitimacy of their power, and of the justness of the institutions to which they preside. Nevertheless, let us repeat at this moment with as much firmness as frankness, that a subject who perceives all these defects in a state, and who sees the sovereigns themselves so much below what they ought to be, would think himself Free from the least of his duties towards them, and from submission to their decrees, would from that time depart sensibly from his law, and march directly against all the principles which we establish.

Let every man persuade himself, on the contrary, that justice will impute to him only his own faults; that a subject would only increase the disorders, by pretending to oppose and to combat them, since it would be to march by the will of man, and that the will of man leads only to crime. I shall, therefore, believe that, notwithstanding all the applications which the Sovereigns may make of themselves of all that I trace in their eyes, they must never impute to me the establishment of principles contrary to their authority, while my only Desire would be to persuade them that they can have an invincible and unshakable. In order to follow the sequence of our observations, we shall proceed to examine the errors which have been made in the higher sciences, because the principles of these sciences belonging to the same source as the Political and Religious Laws, their knowledge must also Human rights.

Chapter 6

I shall here principally examine Mathematical Science as being to which all higher sciences are connected, and as the first rank among the objects of reasoning or of the intellectual faculty of man; And, first of all, to reassure those whom the name Mathematics might stop, I will warn them that not only is it not necessary to be advanced in this science, to follow me in the observations of which it will be the subject, That it is scarcely necessary for it to have the slightest notions of it, and that the manner in which I deal with them, may suit all readers.

This science will undoubtedly offer us still more striking proofs of the principles which have been advanced before, as well as of the errors to which it gave rise when men indulged blindly in the judgments of their senses. And this must seem natural, because the Mathematical Principles, though not material, being the true Law of the sensible, Geometers are, indeed, always the masters of reasoning about the nature of these Principles in their own way; But when they come to the application of the ideas which they have formed, it is necessary that they confess their mistakes, because then it is no longer they who lead the Principle, but it is the principle which leads them thus, nothing will be more calculated to distinguish truth from false than from an exact examination of the course which they have followed, and of the consequences which would result if we adopted it.

Some Axioms

I shall begin by observing that nothing is proved in Mathematics, unless it be reduced to an axiom, because there is only that of truth; I will pray at the same time to observe why the axioms are true is that they are independent of the sensible or the Matter, and that they are purely intellectual, which can already confirm everything I have said about the road that must be taken to arrive at the Truth and at the same time reassure the Observers on what is not subject to their bodily sight.

It is clear, then, that if the Geometricians had not lost sight of the axioms, they would never have lost their reasoning, since the axioms are attached to the very Essence of the Intellectual Principles, and thus rest on certainty. The bodily and sensible production, which has taken place according to these intellectual laws, is undoubtedly perfectly regular, taken in its class, inasmuch as it conforms exactly to the order of this intellectual Principle, or to the axioms which In every direction of existence and execution. However, as the perfection of this corporeal production is only dependent, or relative to the Principle which engendered it, it is not in this production that the rule and the source can reside.

It would be, therefore, only by continually comparing this sensible production with the axioms, or with the Laws of the intellectual Principle, that one could judge of its regularity, to demonstrate its correctness. But if this rule is

the only true one, if at the same time it is purely intellectual, how can men hope to supplement it by a rule taken in the sensible? How can they flatter themselves to replace a true Being, by a conventional Being and supposed? How can we doubt, however, that this is where all the efforts of the Geometricians are concerned, since we shall see that after having established the axioms, which are the foundations of all the Truths which they wish to teach us, they propose to teach us To evaluate the extent, that a measure taken to this same extent, or arbitrary numbers which always need themselves a sensible measure to be realized to our corporeal eyes.

Should we then confine ourselves to such a demonstration, and consider such proofs as evident? Since the measure always resides in the Principle in which sensible production has arisen, can this sensible and passive production use self-measure and proof? And are there other beings than those who are not created, or true Beings, who can prove themselves? Far from challenging the evidence of the mathematical intellectual principles, or the axioms, we must already recognize the feeble idea which the Geometricians have adopted of it, and the little use they have made of it in reaching the science of extension And other properties of Matter; We must say that if they know nothing about this object, it is because they have fallen into the same mistake which the Observators have made upon all the other subjects I have reviewed; That is, that they have separated the extent of its true Principle, or rather that they have sought that Principle in it, that they have confounded it with it, and that they have not seen that they were two distinct things, though necessarily gathered together to constitute the existence of Matter.

The Extent

To make this even more palpable, it is expedient to fix our ideas on the nature of extension. Extension, like all other properties of bodies, is a production of the generative Principle of Matter, according to the laws and order which are prescribed to this lower Principle by the higher Principle which directs it. In this sense, extension being no more than a secondary production, cannot have the same advantages as the Beings included in the class of the first productions; These have in themselves their fixed laws; All their properties are invariable, because they are united to their Essence; In a word, where weight, number, and measure are so regulated, that they can no more be altered than Being itself can be destroyed. But as to the properties of the bodies, or of the secondary beings, we have seen quite amply that it ought not to be so, since, having absolutely no fixed property for our senses, they can never have any value to our Eyes, then by comparison with the Beings of their same class.

Measuring the Extent

If this is so, the extent of the bodies is not determined for us with more certainty than their other properties. When, therefore, in order to make known to us the value of this extent, we shall make use of a measure which will be taken to the same extent, this measure which we shall employ will be subject to the same inconvenience as the object which we wish to measure, That is to say, that its extent will not be more surely determined; So that we will still have to look for the measure of this measure; For we shall see that it will never be to this extent in which we shall discover its true abode, and consequently that it will always be necessary to resort to the Principle which has engendered extension, and all the properties of The Matter.

This, then, is the complete proof of the insufficiency of the progress of the Geometers, when they pretend to fix the true measure of the corporeal Beings. It is true, and I have agreed, that they attach numbers to this extensive and sensible measure to which they have recourse. But not only are the numbers used by them only relative and conventional, not only is man free to vary its relations and establish himself on such a scale as he deems fit, but also that scale, However useful it may be to measure in general all the tracts of a species, will not suit at all to measure the extent of another species, and men are yet to find a fixed, invariable and universal base, Which may refer to any species of range.

Nature of the Circumference

This is the source of the embarrassment which the Geometricians experience when they want to measure curves, because the measure of which they use having been made for the straight line, accommodates only this kind of line, and Offers insurmountable difficulties when applied to the circular line, as well as to any other curve derived therefrom. I say that this measure offers insurmountable difficulties; For although the Geometricians have cut the knot, by giving us the circular line as an assemblage of infinitely small straight lines, they would be wrong to believe that they have solved the question by that since no falsehood could solve anything.

Now, I cannot dispense myself from considering this definition as false, since it directly fights the idea which they and Nature give us of a circumference, which is nothing but a line from which all Points are also distant from a common center; And I do not even know how the geometers can reasonably rely on two equally contradictory propositions; For if the circumference is only an assemblage of straight lines, however infinitely small they are supposed to be, all the points of this circumference will not be equally distant from the center, since these straight lines themselves will be composed of Several points, of which those of the extremities and intermediate ones will

certainly not be at the same distance from the center; Then the center will no longer be common to them, then the circumference will no longer be a circumference.

Of the Two Kinds of Lines

It is, therefore, to wish to unite the opposites, it is to want to treat as having only the same nature, two things which are of a very opposite nature, and it is, I repeat, to submit to the same number two kinds of Beings, which being different from each other, must doubtless be calculated differently. It must be admitted, then, that it is here that men most clearly show us their natural inclination to confuse everything, and to see in beings of different classes only a deceptive uniformity, by means of which they endeavor to assimilate things that are most repugnant. For it is impossible to conceive anything that is more opposite, more contrary to one another, in a word, more contradictory than the straight line and the circular line.

Besides the moral proofs which are found either in the relations of the straight line with the regularity and perfection of unity, or in those of the circular line with the impotence and confusion attached to the multiplicity of which this circular line is I can still give reasons for it all the more convincing, because they will be taken from the intellectual principles, the only ones which must be admitted as real, and making law in the search for the nature of things; The only ones, I say, that are unshakeable like the axioms. I shall nevertheless warn that these truths will be unclear to the common people, and still less to those who have not walked until this day, but according to false principles I am combating; The first step which would be necessary for me to understand, would be to study things in their very source, and not in the notions which the imagination and the precipitated judgments have given of them.

But I know how few men are capable of courage; And when I suppose it to be for a large number, I should suppose also that few of them would succeed, so early the sources of science have been infected with error and poison. If I have foreseen that all have their number in Nature, if it is by this that all other Beings are easy to distinguish one from the other, since all their properties can only be results in conformity with the Laws contained in Their number; It is a constant fact that the straight line and the curved line being of a different nature, as I have already indicated, must each have their particular number, which designates their different nature, and prevents us from equaling them in our thought, Taking indifferently one for the other.

When we reflected only a moment on the functions and properties of these two kinds of lines, it would suffice for us to be convinced of the reality of what I have just said. What is the object of the straight line, is it not to

perpetuate to infinity the productions of the point from which it emanates? Is it not like perpendicular, to regulate the base and the plate of all the Beings, and to trace to each their Laws?

On the contrary, does not the circular line limit to all its points, the productions of the straight line? Consequently, does it not continually strive to destroy it, and can it not be regarded, as it were, as its enemy? How, then, would it be possible that two things so opposed in their march, and which possess so different properties, were not distinguished in their number, as they are in their action? Had this important observation been made, it would have spared infinite pains and labors to all those who were occupied with Mathematical Science, in that they had been prevented from seeking, as they do, one A measure common to two kinds of lines which will never have anything in common with each other.

Number of Each Kind of Line

It is therefore after acknowledging this essential difference, which distinguishes them in their figure, in their employment and in their properties that I must not fear to say that their number is also different. If I was pressed to explain myself more clearly, and to indicate the number that I attribute to each of these lines in particular I admit, without difficulty, that the straight line carries the number four, and the circular line, the number nine: and I would dare to assure that there is no other way to get to know them; Because the greater or lesser extent of these lines, will not change the number that I attribute to them in particular, and they always keep the same number each in their class, to whatever extent they are extended.

I know, I repeat, that this may well not be heard, as the matter has made progress in the intelligence of my fellow-creatures. It is, therefore, which despite the clarity of my proposal, could falsely infer that a large and a small line which, in my opinion, the same number, must, therefore, be equal. But to prevent this paradox, I would add that a great, as a small line, each of them is the result of their law and number; and so even though both of them have always, in the same class, the same law and the same number, this Act and number always act in a different way in each of them; That is, with more or less strength, activity or duration; From where we see that the result that will come from it, must express to the eyes all these sensitive differences, although the principle which varies its action, is itself invariable.

It is there, we must not doubt it, which alone can explain the universal difference of all the beings of the two natures, both of those in one or the other, occupying different classes, than of those who are of the same class and of the same species; This is what can make us understand how all individuals in the same class are different, even though they have the same law, the same source, and the same number.

It is in this way that the conventional and arbitrary numbers are annihilated, that the surveyors use in their sensitive measures and really the disadvantages where this measure leads them, we clearly see the defects. For, to choose the extent of the extent, it is to expose itself to be obliged to truncate this measure, or to prolong it, when the extent upon which it has been seated is to receive variations; And since these variations do not always occur just under multiple numbers, or submultiples of the given measure; That they may fall on parts of numbers that are not integers, in relation to the main number, the given measure must necessarily suffer the same mutilation; Finally we have to admit what the calculators call fractions of unity, as if ever a simple being or a unit could divide.

The Calculation of Infinity

If the mathematicians had attached themselves to this last reflection, they would have taken a better idea of a learned calculation which they invented: to know, that of the infinite. They would have seen that they could never find the infinitely great in Matter which is limited to three Elements, but in numbers which are the powers of all that exists, and which really have no bounds, neither in our thought nor in their essence. On the contrary, they would have recognized that they could not find the calculation of the infinitely small in Matter, whose indefinite division of molecules is always conceivable, although our senses cannot always operate it; But they would never have sought this kind of infinity in numbers, since unity being indivisible, it is the first term of Beings, and admits no number before it.

Conventional Measures

Nothing, therefore, is less conformable to the true Principle than this conventional measure which man has established in his geometrical processes, and consequently, nothing is less likely to advance it in the knowledge which is absolutely necessary to him. The assistance of such a measure is, I know, of the greatest utility, in the material details of the commerce of the social and corporeal life of man; So I do not pretend that it is blameworthy to apply it to this employment; All I would ask of her would be not to have the imprudence to carry her even to her researches on natural truths, because in this way she can only deceive him; That even the simplest errors are the most important consequence, and that all truths are connected, there is not one which can receive the slightest attack, without communicating it to all the others.

The numbers four and nine, which I announce as essentially belonging, one to the straight line and the other to the curved line, have not the inconvenience which has just been remarked in the arbitrary method; Since these

numbers remain always intact, though their faculty is extended or tightened in all variations of which the extent is susceptible; In the reality of things, there is never a fraction in a Being, and if we recall what has been said above concerning the nature of the Principles of the corporeal Beings, we shall see that since they are Indivisible as simple beings, numbers which merely represent and render them sensible, must enjoy the same property.

But, I repeat again, all this is out of the sensible and the Matter, so I do not flatter myself that a great number hear me. It is for this reason that I expect them to return to the charge again, and to be asked how it will be possible to evaluate the different extents of the same order, if I give without exception to all the straight lines, the number four, and to all the circular and curved lines, the number nine. I shall be asked, "said I," what sign can be known of the different manners in which the same number acts on unequal expanses, and how it is necessary to make a correct determination of any extent. It is useless to seek another answer than that which I have made on this subject. I will say, therefore, that if he who makes this question to me has the object of knowing the extent only for his own bodily use and for his needs or his sensible tastes, as there is nothing of this kind which is not Relative, the conventional and relative measures are sufficient; Because by the mere assistance of the senses, one can carry the regularity to the point of making the error inappreciable to the senses.

But if we are to know more than this relative and approximate value, if we ask to find the fixed and real value of the extension; As this value is due to the action of its number, and that the number is not Matter, it is easy to see whether it is in material extent that one can find the rule that one And if we have been wrong to say that the true measure of extension cannot be known by the corporeal senses: then, if it is not in the corporeal senses that this measure can be found, it will not be necessary To reflect for a long time to judge where it ought to be, since we have never ceased to represent that there was in all that exists only the sensible and the intellectual. We see then what geometers have to teach us, and what are the errors with which they lull our intelligence, by offering only measures taken in the sensible, and consequently relative, while it conceives that it there are real ones and it is made to know them.

The True Measure

At the same time, we see the universal Truth which is the object of this work, namely, that it is in the sole Principle of things that it is possible to evaluate its properties, there is to be read there, it is incontestable that this Principle regulating everything, measuring everything, as soon as one removes it, one will find nothing. I must add, nevertheless, that, although it is possible by the aid of this Principle, to succeed in judging surely of the measure of extent, since it is he himself who directs it, it would be a profanation of the " To use material

combinations, for it may lead us to discover Truths more important than those which are connected only with Matter; And the senses, as we have said, are sufficient to direct man in sensible things. We see that the Beings below man have no other Law and that their senses suffice for their needs; Thus, for this purely relative object, true and just Mathematics, in a word, Intellectual Mathematics would not only be superfluous, but even it would not be understood.

What greater inconsistency then is it not to want to subjugate and subordinate this invariable and luminous mathematics to that of the senses, which is so limited and so obscure; of wanting the latter to take the place of the other; finally, to want the sensible to serve as a rule and guide for the intellectual? Here, however, we only show the inconvenience to which the Geometricians have exposed themselves; For by looking to extension for a sensible measure, and giving it to us as real, they did not see that it was variable as the extent itself, and that, far from directing Matter, it was itself in The dependence of this Matter, since it necessarily followed its course and all the results of its relation.

Then, as soon as the numbers four and nine, which I have confessed to being the measure of the two kinds of possible lines, are entirely covered by this subjection; I must not fear to wander, by giving them all my confidence, and by announcing them, as I have done, as the true measure, each in their class. I confess that it is hard for me not to be able to expose these Truths without feeling how humiliating they are to the Geometricians, since, by their daily efforts to confound these two measures, they compel us to say that even The most celebrated of them do not yet know the difference between a straight line from a curved line, as will be seen hereafter in more detail.

Movement

But the error which has just been perceived is not the only error which they have made upon extension; not only is it in it that they have sought its measure, as we have observed, but they have still sought the source of the motion. Daring never to rise above the dark matter surrounding them, they thought they could fix a space and a boundary to the principle of this movement, so that, according to this system, it was no longer possible of this limit, of conceiving nothing active and moving. If they have not yet formed a correct idea of the movement, is it not always by the same mistake that makes them confuse the most distinct things, is it not because they seek only In extension, instead of seeking in its Principle?

For since this extension has only relative properties, or abstractions, it is impossible for it to offer anything fixed and stable enough for the intelligence of man to rest satisfactorily in it; And wanting to find in it the source of its movement, is to repeat all those insufficient attempts which have already been reversed, and to wish to subject

the Principle to its production, while, according to the natural and true order of things, the work was always Below its generating Principle. It is therefore in the immaterial Principle of all beings, whether intellectual or corporeal, that essentially resides the source of the movement which is found in each of them. It is by the action of this Principle that all their faculties are manifested, according to their rank and their personal employment, that is to say, intellectual in the intellectual order, and sensible in the sensible order.

Now, if the only action of the Principle of Corporeal Beings is movement, if it is by this alone that they grow, that they are nourished; Finally, that they manifest and render sensible and apparent all their properties, and consequently their very extent, how can we make this movement depend on extension or Matter, since, on the contrary, Or Matter, which comes from him? How can we say that this movement belongs essentially to Matter, while Matter is essentially part of movement? It is incontestable that Matter exists only by movement; for we see that when the bodies are deprived of that which is given them for a time, they dissolve and disappear imperceptibly. It is equally certain from this same observation that the motion which gives life to bodies does not belong to them in itself, since we see it cease in them before they have ceased to be sensitive to our eyes; Just as we cannot doubt that they are absolutely in its dependence, since the cessation of this movement is the first act of their destruction. Moreover, let us remember that law of universal reaction to which all corporeal beings are subjected, and recognize that if the immaterial Principles of the corporeal Beings are themselves subject to the reaction of another Principle, much more so the sensible results of these principles, such as extension and others must necessarily experience this subjection.

Let us conclude, then, that if everything disappears as the movement withdraws, it is evident that extension exists only by motion, which is very different from saying that motion is to extent and extent. However, from this assertion that movement is the extension, one might infer that the movement being of the Essence of the immaterial Principles, which we must now recognize as indestructible, it is impossible that this movement exists Not always, and consequently, that extension or Matter is eternal; Which would plunge us back into those gloomy precipices, of which I have taken so much care to preserve my readers; For I know it might be objected that we cannot conceive of motion without extension.

This last proposition is true in the sensible order, in which we cannot conceive of motion which produces extension, or which does not take place in extension; But although the principles which give rise to movement in the sensible order are immaterial, it would be in error to admit their action as necessary and eternal, since we have seen that they were only Beings Secondary, having only a particular and not an infinite action and that they were

absolutely in the dependence of an active and intelligent Cause, which communicated to them this action for a time, as it drew them out, Order and the Law of the First Cause.

Two Kinds of Movement

Moreover, it is in this very sensitive order, in which we can find proofs of motion without extension; although in this sensitive region it always takes place in extent. For this purpose, note that because of this double universal law that governs corporeal nature there are two kinds of movements in all bodies. First, that of their growth or the very action that manifests and sustains their sensible Existence. Secondly, that of their tendency towards the Earth, which is their common center; A tendency which is made known, both in the fall of the bodies, and in the pressure which their own gravity makes on themselves, or on the earth's surface.

These two movements are directly opposite to each other. Thus the second of these movements, or the tendency of the bodies towards their terrestrial center, although it can be affected only in extent, produces no extent, however, as the first movement, or that of growth and the existence of these same bodies. On the contrary, the one tends to destroy what the other produces; Since, if the corporeal beings could unite in their center, they would then be without action, without sensible manifestation, in a word without motion, and consequently without extension; Since it is certain that all these effects take place only because the Beings who produce them are separated from their Center.

Now, if one of these two movements, of which one produces extension, as we have said, there is one which destroys it, this one at least must not regard itself as belonging to extension, Although it takes place only in extent; It would be there, therefore, where we should learn to solve this objection, that we cannot conceive of motion without extension, and no longer generally believe that movement is the essence of all classes of immaterial beings, since those of the sensible class are only repositories of them for a time.

Intangible Movement

Let us further strengthen this truth, that there may be motion without extension. Have we not admitted that there can be only sentient beings and intellectual beings? If it is the class of the latter which governs the other, and which causes it to give this productive movement of sensible things, it is that which, by Essence, must be the true source of motion; As such, it is of a different order from the class of bodily immaterial principles which are subordinate to it; There must, therefore, be in this class an action and results which are like it, distinct and independent of the sensible, that is to say, in which the sensible is not for nothing.

Thus, since the sensible is nothing in all the actions which belong to the First Cause, and in all the immaterial results which result from it; If he only receives the passive life which sustains him for the duration of time; If finally, all the sensible effects, during the present time of their very existence, are absolute without any influence on the purely intellectual class, a fortiori this class has been able to act before the existence of sensible things, To act after their disappearance, since the moment when these sensible things have lived, will not even have disturbed for an instant the action of the First Cause. Then, although in the sensible, motion and extension are necessarily connected with one another, this does not prevent the existence of a motion or an action in the upper class, even if nothing Of sensibility would exist, and in this sense it may be said with certainty, that although it is impossible to conceive of extension without motion, it is nevertheless incontestable that we can conceive motion without extension, since the Principle of motion is Sensitive, or intellectual, is out of scope. All these observations, then, are to be ascertained, that it is possible to attribute reasonably to any extension as if it were necessary Essence, and if man does not go astray, there the principle and the knowledge.

The Number of Movement

I have said in general that motion is nothing else than the effect of action, or rather action itself since they are inseparable. I have also recognized that in sensible things there were two kinds of opposing movements or actions; namely the growth and decay, or the force which removes the bodies from their center, and their own law, which tends to bring them closer together. But as the last of these movements merely reverts to the traces of the other, at the same time, and according to the same Law, in the reverse order, we do not fear to wander, announcing them as coming from Both of the same number; And the least of the Geometers knows that this number is four.

Who knows that all possible movements and revolutions of bodies are made in quaternary geometrical progression, whether ascending or descending? Who knows that this number four is the Universal Law of the Course of the Stars, that of Mechanics, of Pyrotechnics, that, in a word, of all that moves in the Corporeal Region either naturally or by the hand of men? And truly, if life acts without interruption, and its action is ever new; That is to say if it grows or decreases incessantly in corporeal beings and subject to destruction, what other law than that of ascending or descending geometrical progression would be suitable for Nature?

In fact, Arithmetic Progression is entirely banished from it, because it is sterile and can only embrace bounded facts or results which are always equal and always uniform. Men ought, therefore, to apply it only to dead objects, fixed divisions, or immobile assemblages; And when they wished to use it to designate the simple and living

actions of Nature, such as those of the Air, those which produce heat and cold, and all other causes of atmospheric revolutions, their results, or Their divisions, have been very vicious, inasmuch as they have given the multitude a false idea of the principle of life or corporeal action, the measure of which is not sensible, cannot, without the grossest mistake, To be traced on Matter. We will not, therefore, induce anybody to err by giving the quaternary geometrical progression as the principle of the life of Beings, or by assuring that the number of every action is four, however unknown this language may be.

The Number of Extension

But what we have not yet fixed is to know what the number of extension is. It must, therefore, be said, it is this same new number which has been applied before to the circular line. Yes, the circular line and the extent have such a relation, they are so inseparable, that they bear absolutely the same number, which is new. If they have the same number, they necessarily have the same measure and weight; for these three principles always agree, the one cannot be determined, nor does it determine the other two.

The Circular Line

Indeed, however new it may seem, I cannot dispense with admitting that the extension and the circular line are but one and the same thing; That is to say, that there is an extension only by the circular line, and reciprocally that there is only the circular line which is corporeal and sensible; That is to say, that material and extended Nature can be formed only of lines which are not straight, or, what is the same thing, that there is not a single straight line In Nature, as will be seen below.

I have only one word to say before I come to that, which is that if the Observers had examined this more closely, they would have solved for a long time a question which is not yet clearly decided among them, namely, If generation and reproduction are done by eggs, or by worms or spermatic animals; They would have seen that nothing is without an envelope here below, and every envelope, or any extent, being circular, everything is worm in Nature, because everything is egg; And reciprocally everything is egg, because everything is worm. I come back to my subject. It is not enough, I know, to have excluded from Nature, the straight line, the reasons which determine it. First, if we follow the origin of all sensible and material things, we cannot deny that the Principle of Corporeal Beings is Fire, but that their corporation does not come from Water, and thus the bodies do not begin by the fluid.

In the second place, we cannot deny also that this fluid is the principle which operates the dissolution of the bodies, and that then the fire operates its reinstatement, since one of the finest Laws of Truth is, direct order and reverse order have a uniform course in the opposite direction. But every fluid is but an assembly of spherical particles, and it is even the spherical form of these particles which gives the fluid the property it has of expanding and circulating. If, then, the bodies take their birth there, it is therefore certain that they must preserve in their state of perfection the same form which they have received at their origin, as they still represent in their dissolution into fluid and spherical particles. And for this reason the bodies must consider themselves as an assemblage of the same spherical globules, but which have assumed consistency in proportion to the fact that their fire has more or less dried out the coarse part of their moisture. To some degree this assembly of spherical globules is carried, it is evident that the result will always be spherical and circular as its principle.

Do we want to be materially convinced of what I am saying? If we fix with attention the bodies whose dimensions seem to us straight, let us observe the most united surfaces; everyone knows that we shall be able to discover only inequalities, elevations, and depressions; everyone knows, or I ought to know, that the surfaces of the bodies, seen from close range, offer to the eyes only a multitude of furrows. But these furrows themselves are composed only of these inequalities, and this to infinity, and so long as our eyes or the instruments with which we aid them may extend, we shall never see, either on the surfaces of the bodies, or in the furrows which they present to us, then a union of several spherical particles which touch only by a point on their surface. Let us then examine whether it is possible to admit of a straight line.

The Straight Line

Let me not be objected to that interval which exists between two given points, and between which we may suppose a straight line which corresponds to one another. First, these two points, thus separated, are no longer supposed to form a body. Thus the straight line which one would assume would be purely in thought, and could not be conceived as corporeal and sensible. Secondly, this interval, which separates them, is itself filled with aerial mercurial particles, which, being spherical, like those of other bodies, could never be touched except by their surface; Thus this interval would be body, and therefore subject to the same inequalities as the bodies; Which is in full accord with what has been said above on the principles of Matter, which, notwithstanding their union, can never be confounded.

Hence, there is no continuity in the bodies, everything being successive and interrupted, it is impossible in any sense to suppose and to recognize therein straight lines. In addition to the reasons which we have just seen, there

are others which support it, and which confirms the evidence of this Principle. I decided to agree that the number four was the number of the straight line; I have since seen, in concert with all the observers, that the number four was also the leader of every kind of movement; There is, therefore, a great analogy between the principle of motion and the straight line, since we see them bearing the same number, since, moreover, we have recognized that in this movement resided the source and action of corporeal and sensible things, And at the same time we have seen that the straight line was the emblem of the infinity and continuity of the productions of the point from which it emanates.

But I have sufficiently demonstrated that motion, though producing corporeal and sensible things, or extension, cannot, however, ever belong to the same extent, nor depend upon it; Then, if the straight line has the same number as this movement, it must have the same Law and the same property; That is to say, that although it governs corporeal and extended things, it can never be mixed with them, nor become confused with it, and become sensible, since the principle cannot be confused with its production. These are all these reasons, which must prevent ever admitting a straight line in corporeal Nature.

Squaring the Circle

Let us, therefore, recall here all our principles; the number four is that of motion, that of the straight line, in a word, it is the number of all that is not corporeal and sensible. The number nine is that of extension and of the circular line, which constitutes universally the extent, that is to say, that it is the number of the bodies and of all the parts of the bodies; for it is absolutely necessary to regard the circular line as the necessary production of the movement which takes place in time.

These are the only two laws that we can recognize, and with them, we can doubtless embrace all that exists, since there is nothing that is not, either in extension, which is passive or immutable, corporeal or incorporeal, perishable or indestructible. Taking these two Laws as guides, we shall return to the manner in which we have seen that the Geometers had considered the only two possible kinds of lines, the right, and the curve; And we shall judge whether it is true that the circle is, as they pretend, an assemblage of straight lines, since, on the contrary, there is no straight line taken in the corporeal, which is not an assemblage of Curved lines.

It is, however, in the absence of discerning the different numbers of these two different lines, that since his exile man seeks to reconcile them, or what is the same thing, to discover what is called squaring the circle; For, before his fall, knowing the nature of beings, he would not have consumed himself in useless efforts, and would not have devoted himself to the search for a discovery of which he would obviously have known the impossibility; He

would not have been blind enough or imprudent enough to attempt to bring together principles as different as those of the straight line and the curved line; In a word, it never occurred to him to think that he could change the nature of Beings, and to make nine worth four, or four worth nine; Which is to the letter the object of the study and occupation of the Geometers.

If one tries to reconcile these two numbers, how will one succeed? How to adapt nine to four, how to divide nine by four, or, what is the same thing, divide nine into four parts without admitting fractions, which, as we have seen, cannot be found in the Natural Principles Of things, though they may be affected by their results, which are but assemblages? For after having found two for quotient, would we not always have a Unity, which would have to be divided equally by the same number? We see, then, that this squaring is impracticable in the figure, or in the corporeal and the sensible, and that it can never take place except in number and immaterially; That is to say, by admitting the Center, which is corporeal and Quaternary, as we shall soon be convinced of. I leave it at this moment to think whether this squaring is admissible, in the manner in which men deal with it; if the impossibility is not evidently demonstrated, and if then we ought to be astonished that nothing has yet been found on this object; because, in fact of Truth, an approximation, or nothing, is the same thing.

Longitude

The same must be said of the longitude which so many men seek on the earth's surface with so much emulation; and to judge it, it will be sufficient to observe the difference between longitude and latitude. The latitude is horizontal and goes from South to North. Now, as this South is not designated by any of the imaginary points invented by the Astronomers to explain the Universe to us, but most certainly by the Sun, whose vertical Midi varies, rising or falling each day From the preceding day, it follows that this latitude is necessarily circular and variable, and as such it brings the number nine according to all the principles which have just been established. On the contrary, the longitude is perpendicular and comes from the east, which is always at the same point of elevation, though this east appears every day at different points of the horizon. Thus longitude being fixed and always the same is the real image of the straight line, and consequently, bears the number four. Now we have just seen the incompatibility of the two numbers four and nine; How is it possible to find the perpendicular in the horizontal, how to assimilate the superior to the inferior, how to finally discover the east on the earth's surface, since it is not in its Region?

When I said that the East was fixed, it was clear that I did not speak of the one given by the rising of the Sun, since it changes every day. Besides, the kind of longitude which the Sun gives in this manner is always only

horizontal with respect to us, like the latitude, and therefore very defective. But I speak of the true East, of which the rising of the Sun is only the indicative sign, and which manifests itself visibly and more justly in aplomb and perpendicular; Of this East, which by its number four can alone embrace all space, since, by joining to the number nine or that of extension, that is, uniting the active to the passive, it forms The number thirteen, which is the number of Nature. It is therefore no more possible to find this longitude on Earth than to reconcile the straight line with the curved line, and to find the measure of extension and the movement in extent; New proof of the truth of the principles we have set forth.

Solar and Lunar Calculation

We have yet to apply this law to another observation, and to say that it is by reason of this same difference from the number four to the number nine, that we have not been able, until now, Quadrant just the Lunar calculation with solar calculus. For the moon is nevary, as being attached to the earth, which has only curves in latitude; The Sun, on the other hand, though indicating latitude by the South, is nevertheless in its earthly east, or in the place of its rising, the image of the principle of longitude, or of the straight line, and as such it is quaternary. Moreover, it is clearly distinct from the region of the Earth, to which it communicates the reaction to its vegetative faculty, a new index of its quaternary activity; In a word, its quaternary manifests itself on the Moon itself by the four phases which we perceive it, and which is determined by its different positions with respect to the Sun, from which it receives light. Thus applying this principle to the principle which occupies us for the present, we shall see clearly why solar calculus and Lunar calculus are incompatible, and that the true means of attaining knowledge of things is to begin by not confusing them, but to follow them and examine them each according to the number and laws of their own.

Astronomical Systems

What is it not permitted me to extend myself at length to the new number which I attribute to the Moon, and consequently to the Earth of which it is the Satellite? I would show the number of this earth, what is its use and its destination in the Universe; It might even give us clues as to the true form it bears and spread, even more, light upon the present system, which does not admit it as motionless, but, on the contrary, as traversing a very great orbit. For the Astronomers may have a little too much haste in their judgments; And before giving any confidence to their observations, they ought to have examined which of the corporeal beings ought to act most, or who gives the reaction, or who receives it; If fire is not the most mobile of the Elements, and the blood agiler

than the bodies in which it circulates; They ought to have thought that the Earth, although not occupying the center of the orbits of the stars, could serve them as a receptacle, and henceforth to receive and await their influences without being forced to add a second corporeal action to the A vegetative action peculiar to itself, and of which these stars are deprived.

Finally, the simplest experiments on the Cone would have proved to them the true form of the Earth; and we could offer them, in the destination of this same Earth, in the rank which it occupies among the created Beings, and in the properties of the perpendicular or the straight line, insurmountable difficulties, which their systems could not solve. It might also happen that these difficulties would not be felt, because Astronomy has isolated itself like all the sciences where man has put his hand and considered the Earth, as well as each of the celestial bodies, As distinct beings, and without binding to one another; In a word, because man acted there as inconsiderately as in all the rest, that is to say, that he has not taken the view of the principle of the existence of all these bodies, On that of their Laws and their destination, and that for this reason he does not yet know what is the first object of it.

The Earth

Moreover, it is by an apparently praise-worthy motive that he sought to swallow the Earth, comparing it to the immensity and grandeur of the stars; He had the weakness to believe that this Earth being but a point in the Universe, merited little attention from the first Cause; That it would be contrary to the probability that this earth was, on the contrary, the most precious thing in creation, and that all that existed around or above it should bring its tribute to it; As if it was a sensible measure, that the Author of Things ought to evaluate his Works, and that their price was not in the nobility of their use and in their properties, but in the greatness of space and The extent they occupy.

It is perhaps this false combination which will have led man to that other combination more false still, by which he affects not to believe himself worthy of the gaze of his Author; He thought he was listening only to humility, by refusing to admit that this very Earth, and all that the universe contains, were made only for him; He pretended to fear too much to listen to his pride, by giving himself up to this thought. But he has not feared the indolence and cowardice which necessarily follow this feigned modesty; And if man avoids looking at himself today as being the King of the Universe, it is because he has not the courage to work to find the Titles, that duties to him seem too tiring, And that he feared less to renounce his condition and all his rights than to undertake to restore them to their value. However, if he wanted to observe himself for a moment, he would soon see that he

should put his humility to admit that he is rightly below his rank, but not to believe himself to be of a nature to Never to have been able to occupy it, nor never to be able to return to it.

The Plurality of the Worlds

What, then, can I, I repeat, indulge in all that I have to say on these subjects? What can I not show the relations between this earth and the body of man, which is formed of the same substance, since it originated from it? If my plan permitted me, I should take in their incontestable analogy the testimony of the uniformity of their Laws, and of their proportions, from which it would be easy to see that they both have the same to be completed. It would even be there, where one would learn why I taught at the beginning of this work, that man was so much interested in keeping his body in good condition; Because if it is made in the image of the earth, and the earth is the foundation of bodily creation, it can retain its resemblance to it only by resisting it as it does to the forces which continually combat it. It would also show that this Earth must be respectable to it as its mother, and that being the most powerful of the beings of temporal nature after the intelligent Cause and man, it is itself proof that it There are no other corporeal worlds than that which is visible to us.

For this opinion of the plurality of the worlds is still taken from the same source of all human errors; It is in order to separate everything, to dismember everything, that man supposes a multitude of other Universes, of which the Stars are the Suns, and which have no more correspondence between them than with the World we inhabit; As if this separate existence were compatible with the idea we have of unity; And as if, as an intellectual being, in the case that these supposed worlds existed, man would not have knowledge of them. Then, if he can and must have knowledge of all that exists, it must necessarily be that nothing is isolated and that everything holds together; Since it is with one and the same principle that man embraces everything and cannot do it with this same principle, if all beings created bodily were not similar to one another and of the same nature.

Yes, no doubt, there are several worlds, since the least of the Beings is one, but all belong to the same chain, and as man has the right to raise his hand to the first ring of this chain, he cannot approach it, that it touches at once all the worlds. In the table of properties of the earth, it would be seen that, for the well-being of man, whether sensible or intellectual, it is a fruitful and inexhaustible source; That it brings together all proportions, both numerically and figuratively; That it is the first point of support which man has met in his fall, and that in this he cannot too much appreciate its importance, since without it, he would have fallen much lower.

The Ninth Number

What would it be if I dared speak of the Principle which animates it, and in which reside all the faculties of vegetation and other virtues which I could expose? It is then that men would learn to have a veneration for her, that they would take care more of her culture and that they would regard it as the entrance of the road they have to go to return to the place which gave birth to them. But perhaps I have already said too much about these objects, and if I went further, I would fear to usurp rights which do not belong to me. I return, then, to the numbers four and nine, which I have proclaimed to be proper, one in the straight line, and the other in the curved line; As also the one the number of motion, or of action, and the other that of extension; For these numbers may appear supposed and imaginary. It is proper that I should show why I use them, and why I pretend that they are naturally suited to the lines to which I have attributed them; Let us begin with the number nine, or that of the circular line and the extension.

Undoubtedly, that it will not be repugnant to anyone to consider a circumference as a zero; for what figure can more than the zero resemble a circumference? It will be less repugnant to regard the center as a Unity since it is impossible for a circumference to have more than one center; everybody knows also that a Unit joined to a zero gives ten, in this way. Thus we may consider the whole circle as making ten or ten, that is to say, the center with the circumference. But we can also look at the whole circle, as a corporeal Being whose circumference is the form of the body, and whose center is the immaterial Principle. Now, we have seen with sufficient detail that this Intangible Principle should never be confounded with the corporeal and extended form; that although it was their union that the existence of Matter was founded, yet it was an unpardonable error to take them for the same Being, and that the intelligence of man could always separate them.

Is this not the same thing as separating the center from its circumference, and consequently the same thing as removing the unit 1 from the 10? It is quite certain that there will remain only nine in number; however, the zero, 0, or the circular line, or finally the circumference, will remain in figure. Let us, therefore, see now, if the new number and the circumference do not agree with one another, and if we have been wrong to give this new number to every extension since we have proved that every extension was circular. Let us also see, from the relation existing between the zero, which is null by itself, and the new number, or that of extension, if we should have blamed so lightly those who have pretended that Matter was only apparent. I know that most geometers, considering the number of characters of Arithmetic, as dependent on the convention of man, will take little confidence in the present demonstration; I know that there are some among them who have tried to increase the number of these characters to twenty, in order to facilitate calculations.

But first, if several nations have characters of Arithmetic, which arise only from their convention, Arab characters must be excepted, because they are founded on the laws and the nature of sensible things, which as well as Intellectual things, have numerical signs of their own. Second, as the Geometers completely ignore the laws and properties of Numbers, they have not seen that in multiplying them beyond ten they distorted everything and wanted to give Beings a Principle which was not simple, And which offered no unity; They did not see that the unity being universal, the sum of all the Numbers was principally to trace its image to us, so that showing itself as real and as unalterable in its productions as in its Essence, this Unity had to our tribute of Invincible rights, and that man should be inexcusable if he should misunderstand them. They did not see, I say, that the number ten was the one that carried this imprint most perfectly and that thus the will of man could never extend beyond ten, the signs of numbers or laws Of the Unit.

Hence experience has fully confirmed this principle, and the means employed to combat it have remained without success. I cannot, therefore, undertake its defense, and attribute the number one or Unit to the center, assigning the new number to the circumference or extent.

The Division of the Circle

I will not recall here what I have said of the union of the three fundamental elements, which are always found together in each of the three parts of the bodies; By which we shall easily find a certain relation of the Number nine to Matter, or to the circular extent; I will not say anything about the formation of the cube, either algebraic or arithmetical, which, when the factors have only two terms, can only take place by nine operations, since among the ten it should be counted In the strict sense, the second and the third are only a repetition of each other, and henceforth must consider themselves as one. But I will support the principle which I have established, of some observations on the measurement and division of the circle; for it is false to say that it was the Geometers who divided it into three hundred and sixty degrees, as being the most convenient division, and the one most readily lent to all the operations of calculation. This division of the circle into three hundred and sixty degrees is not at all arbitrary; Nature itself gives it to us, since the circle is composed only of triangles, and there are six of these equilateral triangles throughout the whole circle. Let us then follow, if we have eyes, the natural order of these numbers, join the product which is the circumference or the zero, and see if it is the men who have established These divisions. Must I explain the natural order of these numbers? Any production is ternary, three. There are six of these perfect productions in a circle, or six equilateral triangles, six. Finally, the circumference itself

completes the work, and gives nine or zero, 0. If we want to reduce in numbers all these Numbers, we shall have first 3, second 6, and finally 0, which together will give 360.

Let us then make such multiplications as we want, on the Numbers which we have just recognized as constituting the circle; Then, as all results will be new, we shall no longer doubt the universality of the new number in Matter. Nor will we doubt the impotence of this number, when we reflect that with some number we associate it, it never alters its nature; Which, for those who will have the key, will be a striking proof of what we have said, that the form or the envelope may vary, without its immaterial Principle ceasing to be immutable and indestructible.

The Artificial Circle

It is by these simple and natural observations that one can perceive the obviousness of the principle which I expose. This is at the same time one of the means which can indicate to men how to proceed in order to read in the nature of Beings; For all their Laws are written on their envelope, in their march, and in the different revolutions in which their course subjects them. For example, it is because of not having distinguished the natural circumference from the artificial circumference, which the error which I have noted above has come about the manner in which the circumference had been considered up to the present, That is to say, as an assembly of an infinity of points united by straight lines. It is true that the circumference described by the aid of the compass can only be formed successively; And in this sense may be regarded as the assembly of several points, which are marked only one after the other, are not supposed to have any adhesion or continuity between them; So that imagination has assumed straight lines to gather them together.

The Natural Circle

But besides that I have shown in his place, that even in such cases, the line of reunion which one would admit would not be right, since there is not any that is, to examine the formation of the natural circle, in order to recognize the falsity of the definitions generally given to us by the circular line. The natural circle grows at once, in all directions; It occupies and fills all parts of its circumference, for it is only in the sensible order, and through the eyes of our Matter, that we perceive the necessary inequalities in the corporeal forms, because they are but assemblages ; Whereas by the eyes of our intellectual faculty we see everywhere the same strength and power, and we no longer perceive these inequalities, because we feel that the action of the Principle ought to be full and uniform; Otherwise he would be exposed himself: and by the way, that is what makes all these scholastic and puerile disputes fall into the void; The limited eyes of the body of man must find them at every step, because they

can read only in extension; His thought conceives no part of it, because it reads in the Principle, that it sees that this Principle acts everywhere, that it necessarily fulfills everything, since resistance must be universal like pressure. The natural circle cannot, therefore, be compared with the artificial circle, since the natural circle is created by the sole explosion of its center; Whereas the artificial circle only begins with the end which is the triangle; For everyone knows, or ought to know, that the compass, of which one of the points is stationary, cannot make a single step with the other without presenting a triangle.

The Quaternary Number

Let us now consider the reasons why Number Four is that of the straight line.

I will say, above all, that I do not use here this word of straight line, in the sense that it has, according to the language received, by which we express this extension which appears to have the same alignment in our eyes; And in fact, having demonstrated that there was no straight line in Sensible Nature, I could not adopt vulgar opinion in this respect, without holding a contradictory course with all that I have established. I will therefore only regard the straight line as Principle, and as such, is distinguished from extension. Have we not seen that the natural circle grew at the same time in all directions and that the center threw at once out of itself the innumerable and inexhaustible multitude of its rays? Are not each of these rays considered as a straight line in the material sense? And truly, by its apparent rectitude and by the faculty which it has of being able to prolong itself to infinity, it is the real image of the Generating Principle, which produces ceaselessly out of it, and which never deviates from Its Law. We have seen, moreover, that the circle was itself only an assembly of triangles, since we have recognized only three principles in the bodies, and the circle is a body. Now, if this ray, if this straight line in appearance, if the action of this generating Principle can only manifest itself by a ternary production, we should only have to unite the number of the unity of the center, or Of this generative Principle, to the ternary number of its production, with which it is bound during the existence of the corporeal Being, and we would already have an index of the Quaternary that we seek in the straight line, according to the idea that we have given.

But in order not to believe that we are confounding what we have so carefully distinguished, namely, the center which is immaterial, with the production, or the triangle which is material and sensitive, we must remember what has been said about the Principles of Matter. I have made it clear enough that although they produce Matter, they are nonetheless immaterial; Then, taken as such, it is easy to conceive an intimate connection of the center, or of the generative Principle, with the secondary Principles; And as the three sides of the triangle, as well

as the three dimensions of the forms, have indicated to us sensible that these secondary principles are only three in number, their union with the center offers us a perfect idea of our quaternary immaterial.

Moreover, as this quaternary manifestation takes place only by the emanation of the ray from its center; That this ray, which always extends in a straight line, is the organ and action of the central Principle; That the curved line, on the contrary, produces nothing; And that it always limits the action and the production of the straight line or of the ray; We cannot resist this evidence; And we apply without fear the number four to the straight line or to the ray which represents it, since it is the straight line and the ray alone which can give us the knowledge of this Number. This is the way in which man can distinguish the form and the bodily envelope of beings from their immaterial Principles, and thereby obtain a fairly correct idea of their different numbers, in order to avoid confusion and to walk With confidence in the path of observations; Here, I say, is the means of finding the 'Quadrature' of which we have spoken, and which can never be discovered except by the number of the center.

It is true, indeed, that this straight line, or Quaternary, is the source and organ of all that is corporeal and sensible, that it is to the number four and to the square, that Geometry brings back all that She wants to measure; For it considers all the triangles which it establishes in this view, only as a division and half of this same square; But is not this square formed by four lines, and by four lines which are regarded as straight, or similar to the ray, and consequently quaternary like it? Must there be something more, to show that by their very process the Geometers prove what I have advanced them? That is to say, that the Number which produces Beings is the same which serves them as a measure; And thus that the true measure of Beings can be found only in their Principle, and not in their envelope and in extension; Since, on the contrary, everything that is enveloped, and all that is extended, can be evaluated with precision only by approaching the center, and this Quaternary Number, which we call the Generating Principle.

It will not be thought, I hope, to object that all the figures, called rectilinear in Geometry, being bounded by lines supposed to be straight, also bear the Quaternary and that thus I should not limit myself to the square, To indicate the quaternary measurement; Which would seem to contradict the simplicity and unity of the principle announced. When the fact would not be for me, when it would be false that the Geometricians, as I have just said, bring back to the square, all they want to measure, it would suffice for what we have just said about this Quaternary Immaterial, in order to concede that all sensible things arising from it must preserve substantially the marks of this quaternary origin; Since this Quaternary being absolutely the only Generative Principle of sensible things, being the only Number to which this property of production is essential, it is equally indispensable that there be only one figure among the sensible things, Indicates, and this figure, as has been said, is the square.

The Square Root

And how could this truth not be shown to us among sensible things, since we find it clearly and incontestably indicated in the Digital Law, that is to say, in what man possesses Here on earth more intellectual and more certain? How, I say, could we find more than one quaternary measure, or what is the same thing, more than one square, in the sensible and corporeal figures which are the object of Geometry, since in this numerical law, Or of calculation, of which we have just spoken, it is impossible to find more than one square number? I know that this must astonish, and however incontestable this proposition may be, it will doubtless seem new; for it is generally accepted that a numeric square is the product of any number multiplied by itself, and it is not even questioned that all Numbers have this property.

But since the analogy which we have discovered in all classes between the Principles and their productions is not yet sufficient to open our eyes to this point, Since, in spite of the unity of the square among all the sensible figures which man can trace, the Geometers have persuaded themselves that there may be more than one numerical square; I will enter into other details which will confirm the truth of what I have just advanced.

The square in figure is certainly the quadruple of its base; And if it is only the sensitive image of the intellectual and numerical square, from which it originates, it is absolutely necessary that this numerical and intellectual square is the type and the model of the other; That is to say, that just as the square in figure is the quadruple of its base, so the numerical and intellectual square must be the quadruple of its root. Now I can certify to all men, and they can know it as I do, that there is only one Number which is quadruple of its root. I shall even dispense, as far as I can, from positively pointing out to them, either because it is too easy to find, or because they are Truths which I expose only with regret. But, it will be said to me, if I admit only one numerical square, how can we then consider the products of all other numbers multiplied by themselves? For if there is only one numeric square, there can be only one square root among all the numbers; and yet there is not a single number which cannot multiply by itself: then, since all numbers can multiply by themselves, what will they be, if they are not square roots?

I admit that any number can multiply by itself, and consequently that it is not that which cannot be regarded as a root; I do more with the least calculator that there is no root that is not proportional average between its product and the unit; But for all these numbers to be square roots, they would all have to do with the unity of four; And among this multitude of different roots, the quantity of which can never be fixed, since numbers are boundless, there is absolutely only one number or one root, which is in this ratio of four with The unit; It is therefore clear that the Number which happens to have this ratio, is the only one which deserves essentially the name of square

root; And all other roots having different relations with unity, may take names derived from these different relations, but they must never be called square roots, since their relation to unity will never be quaternary.

For the same reason, though all the roots being multiplied by themselves, render a product; Yet since every root is proportional average between its product and the unit, it is absolutely necessary that this product itself be at its root, that its root is unity; Then if there is only one root that is in the ratio of four to the unit or square, it is incontestable that there can be no more than one product in the ratio of four to its root, and consequently that there can be only one square. All other products not being in this quaternary relation with their root, should not, therefore, consider themselves as squares, but they will bear the names of their different relations with their roots, as the roots which are not square, bear the Names of their different relationships with the unit.

In a word, if it were true that all the roots were square roots, all the roots in double reason, would certainly give squares that would make one another double, and we know that in number this is absolutely impossible; that is why we admit only one square and only one square root. It is, therefore, for not having taken a fairly correct idea of a square root, that the Geometricians have attributed their properties to all numbers, while they suit exactly one single number. It should be noted, however, that the difference between this square root and all the other roots, as well as between the only admissible square product and all other digital products, comes only from the quality of the factors, it spreads over the results that come from it. In fact, it is always the Quaternary who directs all these operations; or, to speak more clearly, in every species of multiplication, we shall always find, first, unity; Second, the first factor; thirdly the second factor, and finally the result, or the product which results from the mutual action of the two factors.

And when I say, in every kind of multiplication, this is true, not only in all the products to which we know two Roots or two factors, as in the multiplication of two different numbers one by the other; But also in all products in which we know only one root, because this root, multiplying by itself, always offers us distinctly our two factors. This is what represents to us with new evidence the real power of this number four, the principle of all production, and the universal generator, as well as the virtues of that straight line which is its image and action. This is also where we find a new proof of the distinction between sensible things and intellectual things, as well as all that has been said about their different numbers, since in all numerical multiplications we know essentially three things, namely, The two factors and the product, whereas we know only intellectually the unity to which they relate, and that this unity never enters into the operation of composite things. We see then why we have recognized this quaternary as being both the Principle and the fixed measure of all beings, and why any product,

whether it be the extension or all the different properties of this extent, are generated and directed by this quaternary.

Decimals

The Geometers themselves confirm to us all the advantages which have hitherto been attributed to the quaternary, by the divisions which they employ on the ray to evaluate its relation to the circumference? They are careful to divide it into as many parts as they can, in order to make the approximation less defective. But in all the divisions they make use of, it is important to observe that they always fill the decimals. Now, by a calculation which we shall not describe here, although it is well known, we cannot deny a decimal, and the Quaternary have incontestable relations since they both have the privilege of corresponding and to belong to the unit. Using the decimals, the Geometers still walk through the quaternary.

I know that, strictly speaking, the radius could be divided by other Numbers than by decimals; I know that these decimals never render righteous results, like the division of the circle into three hundred and sixty degrees, whence it may be inferred that neither the decimals nor the quaternary with which they are united in an inseparable manner, Are not the true measure. But it must be observed that the division of the circle into three hundred and sixty degrees is perfectly exact, because it falls upon the true number of all forms; Whereas the decimal division, expressing the number of the immaterial Principle of these same forms, cannot be found just in sensible nature, on the corporeal ray, or on any kind of Matter. This does not prevent that of all the divisions which man can choose, the decimals are the one which approaches him the most from the point he desires; It may even be said that in this, as in many other circumstances, he was led without knowing it, by the law and the Principle of things; That his choice is a continuation of the natural light which is in him, and which always tends to bring him to truth, and that the means which he has taken, wholly useless and useless to him, That he wishes to fit it with extension and with Matter, is nevertheless the best he had to take in this genre.

The Intellectual Square

Thus, notwithstanding the little success which man has derived from his efforts, we shall always be obliged to agree that the division which he has made of the ray into decimal parts confirms what I have said about the universality of Quaternary measure. Whatever reserve I may have promised myself, after all, that I have revealed concerning the number four, and touching the square root, there are none of my readers who judge that neither is the same; Thus it would no longer be time to conceal it; And even having advanced so far, I find myself

engaged to admit to them that in vain would they seek the source of science and enlightenment elsewhere than in this square root, and in the single square which results from it.

And truly if it is possible for those who read this writing to seize by themselves the connection of all that I expose to their eyes, and to take a proper idea of the digital and intellectual square I present to them, I am, as it was, obliged to agree on the truth, and never to refuse them an avowal which they tear from me. I will therefore present, as far as prudence and discretion permit me, some of the properties of this quaternary, and to render myself more intelligible, I shall consider it as the sensible and corporeal square, which is the figure and the production of it, That is, as having four visible and distinct sides. By examining each of these four sides separately, we may be convinced that the square in question is really the only road which can lead man to the understanding of all that is contained in the Universe, That it is the only support which must support him against all the tempests which he is obliged to wipe during his journey through time. But to better perceive the infinite advantages attached to this square, let us recall what has been said by comparing it with the circumference; We shall learn that the circumference is made to limit and oppose the action of the center of the square, and that they react one upon the other, that consequently, it arrests the rays of light, Whereas the square itself is the Principle of this light, its true object is to enlighten; In a word, that the circumference holds man in bonds and in a prison, while the square is given to him to deliver himself from it.

Effects of the Circumference

It is, in fact, the inferiority of this circumference which makes all the misfortunes of man, because he can only traverse all the points of it successively, which makes him feel in the whole extent the pain of the time for which It was not done; Whereas the square as corresponding with unity does not subject it to this Law, since, in the image of its Principle, its action is complete and without interruption. It must be admitted, however, that justice itself has favored man even in the punishments which it has inflicted on him, and that this circumference which has been given him to limit it and make him expiate his first errors, does not leave him without hope And without consolation; For by means of this circumference man can traverse the whole universe and return to the point from which he has left, without being obliged to turn round, that is, without losing sight of the center. It is even for him the most useful and salutary exercise, as one sees that when one wishes to magnetize an iron blade, it is necessary after each friction, to bring it back to the magnet by causing it to make a circuit, Otherwise, it would lose the virtue it has just received.

Superiority of the Square

Nevertheless, notwithstanding this property of the circumference, there is no comparison to be made of it with the square, since it instructs man directly of the virtues of the center, and that without leaving his place, this man can by this means To attain and embrace the same things as by the help of the circumference, he cannot know without going through all the points. Finally, the one which fell in the circumference revolves around the center, because it has moved away from the action of this center or the ray which is straight, and it always turns, because the good action is universal, and That it finds it everywhere on its way and in opposition; Whereas the person who holds the center, or the square, which is its image and number, is always fixed and always the same. It is unnecessary, no doubt, to push this allegorical comparison further, because I have no doubt, that in what I have just said, intelligent eyes do not make many discoveries.

It is therefore not without reason that I have been able to announce this square as superior to everything, for there is absolutely but two kinds of lines, the right, and the curve; Everything that does not belong to the Straight Line or the Square is necessarily circular and therefore temporal and perishable. It was therefore by virtue of this universal superiority that I had to make man feel the infinite advantages which he might find in this square or quaternary number, on which I proposed to give some preliminary details to my readers.

Measure the Circumference

We ask them to remember that the generally known square is only the image and the figure of the numerical and intellectual square; They will doubtless also conceive that we propose to speak to them only of the intellectual digital square which acts on time and which directs time; And that even this is the proof that there is another square out of time, but whose entire knowledge is forbidden to us, until we are ourselves out of the temporal prison; And that is why I did not have to speak of the terms of the Quaternary Progression, which rise above the Causes acting in time. According to this, to make us understand how this square contains everything and leads to the knowledge of everything, let us observe that in Mathematics it is the four right angles which measure the whole circumference; And since these four angles each designate a particular region, it is clear that the square embraces the East, West, North, and South; Now, if in all that exists, whether sensible or intellectual, we can never find that these four Regions, what can we then conceive beyond? And when we have traveled them in a Classroom, shall we not regard ourselves as certain that there will be nothing left of this Class to know?

Measuring Time

That is why he who has carefully and perseveringly observed the four cardinal points of bodily creation would have nothing more to learn in astronomy, and he could flatter himself with the thorough possession of the System of the Universe, The true arrangement of the Celestial bodies; That is to say, that he would have known of the property of the Fixed Stars, the Ring of Saturn, the Times and Seasons proper to Agriculture, and the two Causes that eclipses may have; For it was because they had never wanted to recognize a material and visible law in these eclipses, that Observers denied those that came from another source, and at a time different from the time indicated by the sensitive order.

As to the order of movement of the stars, man might also have a certain knowledge of it, by a reflective examination of the four divisions which complete their temporal course; For Time is that of sensible measures which is the least prone to error, and for this reason Time being the true measure of the course of the stars, one feels that it is easier for me to estimate just their Periodical returns by the calculation of Time, then to evaluate with precision the length of my arm, by the conventional measures taken in the extent; Since these have no fixed base, nor are they determined by sensible Nature; It is for this reason that a multitude of nations measure the space itself and the itinerary distances, by duration or by time.

The Revolutions of Nature

By the aid of this same square man would manage to free himself from the thick darkness which still covers all eyes on the antiquity, the origin and the formation of things; He could even clarify all the disputes relating to the birth of our Globe, and to all the revolutions which are written on its surface, and whose traces may as well represent the consequences and effects of the first explosion, as those of later revolutions And successive, which the Universe experiences continuously from its origin. And indeed these revolutions have always been produced by physical forces, though they have been permitted by the First Cause, and executed under the eyes of the higher temporal Cause, by the continual contraction of the Evil Principle, to which immense Powers have often been granted on the sensible for the purification of the intellectual; For, if it must be said, this purification of the intellectual is the only way which leads to the truly great work or the restoration of unity; How can this purification take place, without its contrary or without its reaction, since it must take place in time, and in time no action can take place without the aid of a reaction.

What would enlighten the man on this subject is, that, observing the four Regions of which we speak, he would see that there is one which directs, one receives, and two which react; Hence he would see that the disasters of

which the earth universally offers the vestiges necessarily belong to the action of two opposed active Regions, namely, that of Fire, and that of Water. Then he would no longer attribute the effects of which his eyes are witnesses every day to the only element which appears to produce them, because he would recognize that these revolutions are the result of the continual combat of these two enemies, The advantage remains both of the one and the other, but also in which one of the two cannot be victorious without the proportion of the place of the earth where the combat took place; Will receive alterations and changes.

That is why nothing of what we see on Earth should astonish us because even if the daily revolutions, which we cannot deny, would not take place, these two elements have nevertheless begun to act in opposition, the moment of the origin of temporal things. That is why we must also be sure that each moment produces new revolutions because the action of these two elements on each other is and will be continuous until the general dissolution. Thus all these prodigies, which so much surprise the naturalists, disappear; All these irregularities, all these devastations which are taking place before our eyes, as well as those whose remains and debris announce the antiquity, are no longer difficult to explain, and are perfectly reconciled with all that has been seen On the innate Principles of Beings, on their different and opposite actions, and finally of the fatal consequences of the universal contraction.

But all these phenomena will be much less astonishing when we remember that these two opposing elements, or these two agents, or this double universal law in matter, are always dependent on the active and intelligent Cause which makes it the center And the bond, and which can, at his pleasure, actuate one or the other of the various agents which are subject to him, and even deliver them to an inferior and evil action. We have, therefore, one further means of knowing where the prodigious excesses of Water on Fire, or of Fire on Water, may have come from great revolutions; For it is necessary merely to think of the active and intelligent Cause, and to recognize that when the Principles of these Elements are no longer within their natural limits, it is because it abandons or actuates one more than the other, For the accomplishment of the decrees and the righteousness of the first Cause, and to let it act, or to stop the too great contraction of the evil Principle which is opposed to it.

We see, then, that in order to know the reasons for the course which this Cause holds in the Universe, it is in its intelligent Nature and in all that resembles it that we must seek them; For, being active and intelligent at the same time, it is its activity which produces the sensible effects, communicating its various actions and reactions to all temporal Beings; But it is his intelligent faculty alone who can give the explanation, since it is for this reason alone that it is admitted to the Council; Thus there will never be any satisfactory result for those who seek this

explanation only in Matter. Let us apply this to all that has been said concerning the manner of seeking in all things the truth of things, and we shall see whether the principles which lead us are not universal.

Temporal Course of Beings

In addition to the knowledge which the knowledge of the square may give to the constitution of corporeal beings, the harmony established between them, as well as the causes of their destruction; It still embraces the four distinct degrees to which their particular course subjects them, and which are clearly designated to us by the four Seasons; For who does not know the different properties attached to each of these Seasons? Who does not know that all corporeal beings, being able to receive birth only by the union of two inferior actions, must first and foremost, that these two actions agree and mutually agree; what we can call the Adoption. It is to autumn that this act of adoption is attributed, because then beings, by the law of their immaterial Principle, cast out of them the germs which are to be used for their reproduction; and this law begins to act only when these germs are placed in their natural matrix. This is the first stage of their course, a degree of which reflection and intelligence will easily discover an infinity of things which I ought not to say.

When the germs are thus adopted by their matrix, the two actions concurrently constitute what we must call the conception, which according to the law of this same corporeal nature is indispensable for the generation of the Beings of matter. This second stage of their course takes place during the winter, the influence of which, by keeping them in repose, and collecting all their fire in the same hearth, operates upon them a violent reaction which causes them to make an effort; Makes them more fit to bind and communicate their virtues to each other.

The third stage of their course takes place during the Spring, and we may regard this act as that of vegetation or of corporation; Firstly because it is the third, and we have sufficiently shown that the number three was devoted to any result either corporeal or incorporeal; Secondly, because the saline influences of winter, which had come to an end after having fulfilled their law, which was to react not only to the Principles of generating germs, but even to those of their productions, both make use of their Faculty and their natural property by manifesting all that they have in them. It is in this spring season that the fruits of this vegetative property begin to appear and that we see them emerge from the breast where they have taken birth.

Finally, Summer completes the whole work; It is then that all these productions, emerging from the matrix in which they were formed, fully receive the action of the Sun which brings them to their maturity, and this is the fourth degree of the course of all terrestrial corporeal Beings. It is felt, however, that we must exclude the greater part of the animals, which, although they are subject to the four degrees which I have just recognized in the

particular course of all corporeal beings, nevertheless do not always follow for their generation and growth, The Act and the ordinary length of the seasons; And this exception should not be surprising to them, because not being inherent in the earth, though they come from it, it is certain that their law must not be like that of the beings of vegetation attached to it Same earth.

Era of the Universe

Nor should the Principle of quaternary universality be rejected, because one would see that even among the Vegetation Beings, some do not wait for the entire revolution of the four seasons to complete their course and that others reach this compliment only after several annual solar revolutions. This difference arises from the fact that some require a lesser reaction, and others require a greater amount to act and to operate their particular work. But these four degrees, or the four acts which I have just remarked, are equally suitable to them, and are always accomplished with perfect accuracy in the earliest beings, as in those which are the later, because according to We have seen in the number four in relation to extension, it is that which measures everything, and which bears its action everywhere, although it does not everywhere carry an equal action, and that it universally proportioned it to the different Nature of Beings.

What we have just seen on the properties attached to the four seasons, would not shed some light on the time when the Universe was born. It is true that this can only look at those who attribute an origin to the universe, for to those who have been blind enough, or rather bad faith, in order not to recognize it, this search becomes superfluous. However, being persuaded that the very people would have profited by what I would say to them on this subject, I will, as far as I can, lift a corner of the veil before their eyes. If in the origin of the world we consider only the first instant of the appearance of its corporation, it is certain that by guiding itself according to the order of the seasons, one would be tempted to attribute it to Spring, because 'Actually this is the moment of vegetation. But if one were to take the view a little higher, and examine all the facts which must have preceded this visible corporation, we must necessarily place the origin of the germ of the world at another season than that of Spring. For it would be necessary to admit that the present course of Universal Nature, being the same as at the time of its birth, the adoption of its Constituent Principles had to be made for it in the same circumstances and in the At the same time that we see the adoption of the Particular Principles which perpetuate its course and its existence; That is to say, that this primitive adoption had to begin in the Autumn.

It is, in fact, when beings lose the heat of the Sun, it is when this star withdraws from them, that they approach and seek each other, in order to make up for its absence by communicating their own warmth; And it is there, as

we have seen, the first act of what must happen bodily among the particular Beings of Nature. It must, therefore, be the same for the universal; it is when the Sun has ceased to be sensitive to those whom it had previously warmed up, that bodily things have taken the first step towards existence, and Nature has begun. By the same analogy one might presume in what season this Nature must decompose and cease to exist; That is to say, that by following the Law of its present course one should believe that it is in the Summer that this Universe will acquire the complement of the four acts of its universal course, It will end its career there, and that detaching itself from the branch, in the image of the fruits, it will cease to be, and will disappear totally while the tree to which it was attached, will remain stable for ever.

What I have just said is based on a generally recognized law which is that things always end where they started. Nevertheless, I repeat, although the four acts of the temporal course are accomplished in each of the Beings, it is not, however, in which this law takes place at different times. If, therefore, this course varies from plant to animal, even if in each of these two classes, it is so varied, both on the different species and on the different individuals, it must be more difficult to fix the laws and the duration by judging the particular to the universal. Thus nothing is further from my thoughts than to attempt to determine a temporal season for these great epochs. And, in truth, these questions are entirely superfluous to man, especially as by the torch which he carries within himself, he can acquire on these objects lights more useful, more certain and more important than those which Fall only on the periods of the passing Beings.

I also pray that no contradiction or inadvertence will be imposed on me, if I have heard of the Sun before the existence of corporeal things, I do not forget that the Sun we see has taken Birth as all bodies, and with all bodies, but I also know that there is another very physical Sun, of which the latter is only the figure, and under whose eyes all the acts of birth and The formation of Nature have taken place, as the daily and annual revolution of particular beings takes place at the aspect and by the Laws of our corporeal and sensible Sun. Thus, for the sake of those who read this, I exhort them to be so reserved as not to judge me before I have understood; and if they wish to understand me, they must often take their view far beyond what I say; For, either from duty or from prudence, I have left much to be desired.

The Sides of the Square

After having shown, in general, several of the properties of the square, which I always announce as the only one, I shall briefly describe some of those which are attached to each of its sides, reserving me to treat of this universal emblem of a little more extensively, in the division which will follow it.

The first of these sides, as the basis, foundation, or root of the three other sides, is the image of the first, unique, universal Being, manifested in time, and in all sensible productions, but Being its cause to itself and the source of all Principle, has its dwelling apart from sensible and time; And to recognize what I have already said several times; Namely, that sensible production, though coming from him, is not very necessary to his existence, we must only observe what is the number which suits him, there is no one who does not know that it is Unity. Whatever operation one does on this number taken in itself; That is to say, multiply it, and elevate it to such power as the imagination can conceive; That the root of all these powers is sought successively, it will always be that same number of unity which will remain everywhere for result, so that this number one being at once its root, its square, and all its powers, necessarily exists By him and independently of any other Being. I do not speak of division because this operation of calculation can only take place on assemblies, and never on a simple number like unity, which confirms what I have said about the nullity of fractions.

Nor do I speak of the operation of addition, because it is clear that it can also take place only in composite things, and that a Being which has everything in itself cannot receive the junction Of every other Being, which serves as proof of all that has been said above on Matter, in which nothing of that which is employed in the growth and nourishment of corporeal beings is mingled with their principles. But I speak of the multiplication, or elevation of powers, as well as the extraction of roots, because one is the image of the productive property, innate in all Being simple, and the other that of the correspondence of All Being simple with his productions, since it is by this correspondence that reintegration takes place.

This is what must help us to confirm that this first side of the square, that number One, or the first Cause of which it is characteristic, produces everything from it, receives nothing from it, Or to her. The second side is that which belongs to that active and intelligent Cause which I have presented in the course of this work, as holding the first rank among the temporal causes, and which, by its active faculty, directs the course of Nature and Of the corporeal Beings, as well as by its intelligent faculty, it directs all the steps of the man who is like him as an intellectual Being.

We attribute to this cause the second side of the square, because just as this second side is the nearest to the root; so the active and intelligent Cause appears immediately after the First Being which exists in temporal things. So if we put it in parallel with the second side of the square, we must also give it a double number; and we see that we can not apply this double number to any Being with more accuracy than to this Cause, since it indicates it to us, both by its secondary rank and by its double property possession. And in fact, it is so true that this Active and

intelligent Cause is the first agent of all that is temporal and sensible, that here nothing would have existed without its help, and, so to speak, without having begun with it.

Does not the square itself prove it? Is not the second of its sides, which we are examining for the moment, the first step and the first step towards the manifestation of the powers of its root? In a word, is it not the image of this straight line, which is the first production of the point, and without which there would never have been neither surface nor solid? We find, then, in the square, two most important points for man, namely, the knowledge of the first universal Cause, and that of the second Cause which represents it in sensible things, and which is its first temporal agent.

I have sufficiently stretched myself, in its place, on the immense attributes which belong to this second, active and intelligent Cause, in order to dispense myself with recalling them here; And if we wish to have the idea that suits her, it will suffice to never forget that she is the image of the First Cause, and charged with all her powers for all that happens in Time ; This is what we can conceive more truly about him; It is at the same time that which will teach man, if after him there is no Being in Time, in whom he can better place his confidence. The third side of the square is that which designates all results, that is to say, both those which are corporeal and sensible and those which are immaterial and out of Time; For just as there is one. A Square assigned to Time, and a Square independent of Time, so there are results attached to one and the other of these two Squares, because each of them has the power of manifesting productions; And as the productions which are manifested in one and the other Class are always three in number, that is why we apply them to the third side of the square.

This agrees perfectly with what has been seen in bodily productions, all of which are the assemblage of three Elements; All that is to be observed is a considerable distinction, which, notwithstanding the similarity of the Number, is found between temporal productions and those which are not; These being directly derived from the First Cause, are simple Beings like her, and consequently have an absolute existence which nothing can annihilate; The others being born only by a secondary cause, cannot have the same privileges as the first, but must necessarily feel the inferiority of their principle; Therefore their existence is only temporary, and they do not subsist by themselves, like beings who have reality.

This is what the third side of the square obviously makes known to us; For if the second gives us the line, the third will give us the surface, and since the number three is at the same time the number of the surface and the number of the bodies, it is clear that the bodies are composed only of Surfaces, that is to say, substances which are only the envelope or external appearance of the Being, but to which neither solidity nor life belongs. In fact, the last operation, indicated by human geometry, to compose the solid, is only the repetition of those which have

preceded, that is to say, those which formed the line and the surface; For the depth which this third and last operation engenders, is nothing but the vertical direction of several united lines, and all the difference therein is, that in the preceding operations the direction of the lines was not Horizontal; Thus this depth is always the product of the line, and as such it cannot be anything but an assemblage of surfaces.

Do we want, as the opportunity presents itself, to learn to evaluate more accurately what are the bodies? For this purpose, one has only to follow the reverse order of their formation. The solids will be composed of surfaces, the surfaces of lines, the lines of points, that is to say, Principles which have neither length nor breadth nor depth; In a word, which have none of the dimensions of Matter, as I have amply explained when I have had occasion to speak of it. Let the bodies be thus brought back to their source and to their primitive Essence, and we see it the idea that we ought to have Matter.

Finally, the fourth side of the square, as a repetition of the quaternary number, by which everything has its origin, offers us the number of all that is Center or Principle, whatever class it may be; But as we have sufficiently spoken of the universal Principle which is outside of Time, and that the square of which we are now dealing, has merely temporal as its object, we must understand by its fourth side only the different Principles acting in the temporal class, That is to say, both those who enjoy the intellectual faculties, and those who are limited to the sensible and corporeal faculties; And even as to the immaterial Principles of Corporeal Beings, upon which we have extended ourselves as long as we have been permitted to do, we shall not here recall their different properties, their innate action, nor the necessity of a Second action to make the first operate, or in a word, all those observations which have been made on the Laws and the course of Material Nature.

We shall content ourselves with pointing out that the relation which may be found in these Body Principles and the fourth side of the square is a new proof that, as Quaternaries or centers, they are simple Beings distinct from Matter and Hence indestructible, although their sensible productions, which are but assemblages, are subject by their nature to be decomposed. It is therefore only on the Intellectual Intangible Principles that we must now fix our attention, and among these Principles there is none on which we can attach our view more appropriately than on man at this moment; Since it was he who was the principal object of this writing; Since it is in him that should essentially reside all the virtues contained in that important square which we are occupying; Since this Square has never been traced except for man, and that it is the true source of the sciences and enlightenment of which this man was unfortunately stripped.

It would be, then, by carefully contemplating the fourth side of this square that man would really learn to evaluate its price and advantages. It would be there at the same time that he would discover the Errors, by which

men have obscured the foundation and the very object of Mathematics; How wrong they are when they subsist on the simple laws of this sublime Science, their false and uncertain decisions, and how much they are injurious to themselves when they limit it to the examination of the Material Facts of Nature, By making another use of them, they might derive such precious fruits.

But it is well known that man can no longer observe this square under the same point of view as he did formerly and that among the four different classes contained therein he occupies only the most mediocre and the most obscure, whereas in its origin it occupied the first and most luminous. It was then that, drawing on knowledge from its very source, and approaching without fatigue and without labor the Principle which had given it its being, he enjoyed unlimited peace and happiness, He was in his Element. It was by this very means that he could advantageously and safely direct his march throughout the whole of Nature, because, having gained over the three lower classes of the temporal square, he could direct them, at his pleasure, without being terrified Nor stopped by any obstacle; It is, I say, by the properties attached to this eminent place, that he had a certain notion of all the Beings who compose this corporeal Nature, and for that reason he was not exposed to the danger of confounding his own Essence With theirs.

The Temporal Square

On the contrary, relegated today to the last of the classes of the temporal square, he finds himself at the extremity of that same corporeal nature which was formerly subjected to him, and of which he ought never to have experienced either resistance or rigor. He no longer possesses this inestimable advantage, which he enjoyed in all its extent when he was placed between the Temporal and the Outside of Time, he could read both in one and the other. Instead of that light from which he could never have separated, he perceives nothing but a frightful obscurity, which exposes him to all the sufferings to which he is subject in his body, and to all the mistakes to which He is drawn into his mind by the false use of his will and by the abuse of all his intellectual faculties. It is, therefore, only too true that it is impossible for man to attain, today without assistance, the knowledge contained in the square of which we are dealing, since he no longer presents himself to him under the face which alone can make it intelligible.

The Resources of Man

But I promised, I do not want to discourage man; I would, on the contrary, kindled in him a hope which never ceased; I should like to pay consolation to his misery by committing him to compare it with the means he has at

his side to free himself from it. I am now going to fix his view on an incorruptible attribute which he fully possessed in his origin, and whose enjoyment not only is not totally forbidden to him today, but is even a right to which he can claim, Offers the only way and the only way to regain that important place of which we have just spoken.

Nothing will seem less imaginary than what I advance, when one thinks that even in his privation man possesses the faculties of desire and will; That, therefore, having faculties, he must have attributed to manifest them, since the First Cause itself is subjected, as well as all that belongs to its Essence, to the necessity of being able to manifest nothing without the aid of its attributes. It is true that the faculties of this first Principle being as infinite as the Numbers, the attributes which answer to them must also be limitless; For not only does this first Principle manifest productions out of time, for which it employs attributes inherent in it, and which are distinct from each other only by their different properties; But he still manifests productions in time, and for which, besides the help of these attributes inseparable from himself, he has also had to have attributes outside himself, coming from him, acting through him, and Were not him; Which constitutes the Law of the temporal Beings, and explains the double action of the Universe.

But although the manifestations which man has to make are not in any way comparable to those of the first Cause, we cannot, however, contest the faculties we have just recognized in him, as well as the indispensable need for attributes analogous to those Faculties, in order to be able to develop them; And since these attributes are the same as those by which he once proved his greatness, we shall see that he ought to await the same assistance today, if he had a constant will to make use of it, and gave them all his confidence.

Chapter 7

Attributes of Man

These attributes above all costs, and in which is the only resource of man, are confined in the knowledge of tongues, that is to say, in that faculty common to the whole human species of communicating his thoughts; A faculty which all nations have in fact cultivated, but in a manner unprofitable to them, because they have not applied it to its true object. We see, of course, that the advantages attached to the faculty of speaking are the real rights of man, since by their means he interacts with his fellow-creatures, and renders them sensitive to all his thoughts and affections. It is even that which alone can really respond to his desires on this object; for all the signs which have been employed to supplement the word in those who are deprived of it, either by nature or by accident fulfills this purpose only very imperfectly.

Artificial Languages

This is usually confined to negations and affirmations, all of which are only the result of a question; And if we do not question them, they cannot of themselves make us conceive a thought, unless, that which comes to the same thing, that the object is under their eyes, and that by tact or Other demonstrative signs, they do not make us understand the application they want to make. Those who have pushed the industry further can only be heard by the Masters who taught them, or by any other person who would be instructed in the convention; But then, although it is a kind of language, we can never say that it is a true language, since it is not common to all men, and secondly, The expression, inasmuch as it is deprived of the invaluable advantages which are found in the pronunciation. It will never be there, then, or in any of the artificial languages, that the true attributes of man will be found, because everything, being conventional and arbitrary, and constantly changing, does not announce a true property.

The Unity of Languages

From this account we may already conceive the nature of the languages; for I have said that they ought to be common to all men; how can they be common to all men, if they have not all the same signs; which is to say that there must be only one Language. I shall not give, as proof of what I am saying here, the avidity with which men seek to acquire the plurality of languages, and that kind of admiration we have for those who know a great number of them, though this avidity and This admiration, false as it is, offers an indication of our tendency towards universality or unity.

Nor will I say what predilection the different nations look at their particular language, and how every people are jealous of its own. Still less will I speak of the custom established between certain Sovereigns, to be written only in a Dead Language, and common among them for ceremonial correspondence, because not only is this usage not general, That it is due to a reason too frivolous to be of any weight in the matter I am treating. It is therefore in man himself that we must find the reason and the proof that he is made to have only a Language, and from that moment we can recognize what error we have come to deny this Truth And to say that Languages are only the effect of habit and convention, it is inevitable that they vary as all things of the earth; Which led the Observers to believe that there may be several, equally true, though different from one another.

Intellectual Language

In order to walk with some certainty in this career, I will engage them to consider whether they do not recognize in them two kinds of languages; The one sensible, demonstrative, and by means of which they communicate with their fellows; The other, interior, mute, and yet always preceding that which they manifest outwardly, and is really like the mother. I will then ask them to examine the nature of this inner and secret language; To see if it is anything but the voice and expression of a Principle external to them, but which engraves their thought in them and realizes what is happening in it.

Now, from the knowledge we have taken of this Principle, we may know that all men to be directed by it, it should be in all but a uniform march, that the same purpose and the same Law, Despite the innumerable variety of good thoughts which can be communicated to them by this way. But since this march should be so uniform, since this secret expression ought to be the same everywhere, it is certain that men who would not have allowed the traces of this inner Language to be denatured in them would all hear it very perfectly because They would find there everywhere a conformity with what they feel in them, they would see in it the similarity and the representation of their very ideas, they would learn that, except those which come to them from the Principle of evil, there is none that They would be strangely convincing to them of the universal parity of the intellectual Being which constitutes them.

It is there where they would clearly recognize that the true intellectual language of man is everywhere the same, is essentially one that it can never vary, and that there cannot exist two, without one being Fought and destroyed by the other. Then, as we have seen, as soon as the external and sensible tongue is but the product of the internal and secret language, If this secret language was always conformable to the Principle which ought to direct it; That it was always one and always the same, it would universally produce the same sensible and external expression;

Consequently, although we are obliged to employ material organs today, we would still have a common language, which would be intelligible to all men.

Sensitive Language

When is it then that the sensitive languages may have varied among them? When did they see the disparity in the way they communicated their ideas? Is it not when this secret and internal expression has begun to vary itself, is it not when the intellectual language of man has become obscured, and has not been the work of a man, A pure hand; Then, having no longer his light near him, he received without examination the first idea which offered itself to his intellectual Being, and no longer felt the connection or the correspondence of what he received with the A true principle from which he had to obtain everything. Then, finally, put back to himself, his will and his imagination were his only resources; and he has followed, from necessity as well as from ignorance, all the productions which these false guides have presented to him. It is by this that sensible expression has been totally altered, because man no longer sees things in their nature, has given them names which came from him, and which is no longer analogous to the same things, Could no longer designate them, as their natural names did unequivocally.

Only a few men have followed this erroneous and unlikely route of uniformity, so each one will surely have given the same things different names, which is repeated by many, and perpetuated more and more in the succession of times, Must, indeed, offer us the most variable and the most bizarre spectacle. Let us not doubt that this is the origin of the difference and division of tongues, and from all that I have said, when I have no other proofs, this would be more than sufficient to convince us that men are prodigiously removed from their Principle. For, I repeat, if they were all guided by this Principle, their intellectual language would be the same, and consequently, their sensuous and external tongues would have only the same signs and the same idioms.

I do not dispute, I hope, what I have just said about the natural and significant names of Beings: although in the different languages in use on earth, names do not offer us anything uniform; Are obliged to believe that they should employ only names which indicate universally and clearly; For this reason these languages, so different from one another, cannot reasonably be regarded as real languages; And besides, each of these languages considered in itself, however false it may be, will clearly offer us the proof of what I advance.

Will the words which each of these languages employs, though they are conventional, be a sure sign of the Beings they represent for all who are instructed in this convention? Do we not even see the natural tendency which we all have to express things by the signs or words which seem to us the most analogous? And do we not taste a secret

pleasure mingled with admiration when we are offered signs, expressions, and figures which bring us closer to the nature of the objects we wish to present to ourselves, and which make them best for us to conceive? What then do we do in that to repeat the course of the Truth itself, which has established a common language among all its productions, and which has given each of them a proper name and connected with their essence, has put them under cover of all Equivocal between them? Would it not preserve it by the same means, men who, having all the task of re-establishing their connection with his works would have been able to work and come to know their true names?

The Origin of Languages

We cannot, therefore, deny that in our very deformity and in our privation we do not trace ourselves from the expressive emblems of the Law of Beings, and that the false use we make of language tells us that the use is juster and more satisfactory That we could do without leaving Nature for it, and only by not forgetting the source where this language should originate. It is therefore true that if the Observers had ascended to the secret and interior expression which the intellectual Principle makes in us, before manifesting itself abroad, it would have been there that they would have found the origin of the language Sensitive, as the true Principle, and not in fragile and impotent Causes which limit themselves to operating their particular Law, and which can produce nothing more. They would not have sought to explain, by simple Laws of Matter, facts of a superior order, which have subsisted before time, which will subsist after time, and without interruption, independently of Matter. It is no longer the organization, it is no longer a discovery of the first men who pass from age to age, has perpetuated itself to the present day among the human species, by means of example and Education; But, as we shall see, it is the true attribute of man, and although he has been stripped of it since he has risen up against his Law, there are remains of vestiges that could bring him back To its source, if he had the courage to follow them step by step and to attach himself strongly to it.

Experiences of Children

I know that among my fellow-men this point is one of the most contested; That not only are they uncertain what may have been the first language of men, but even that by dint of varying upon it, they may have come to believe that man had not the source in him, because they do not see him speak naturally, when he is left to himself from his childhood. But will they never see how they observe their observation? Do they not know that, in the state of deprivation in which man finds himself today, he is condemned to operate nothing, even by his intellectual

faculties, without the aid of an external reaction, which brings them into play And in action; And that thus depriving man of this law is absolutely to deprive him of all the resources which justice has granted him, and to put him in the position of suffocating his faculties without producing the least fruit.

Nevertheless, it cannot be denied that this is the march of the Observers, through these repeated experiences they have made of children to discover, by refraining from speaking before them, what their natural language would be. When they afterward saw that these children did not make use of speech, or that they made only confused sounds, they interpreted the whole at their will and constructed opinions on facts which they had arranged for them. But is it not evident that sensible Nature and the Intellectual Law also call man to live in society? Now, why is man thus placed in the midst of his fellows, who are supposed to have made their rehabilitation, except to receive all the help he needs, to revive his faculties Buried, and able to exercise them to his own advantage? It is, therefore, to act directly against these two Laws and against man, to deprive him of the succors which he ought to expect; It is to make little sense to judge him, after having deprived him of all means of acquiring the use of the faculties which are contested with him, and of which he is thought to be incapable. It would be as well to place a germ on a stone, and then deny that this germ should bear fruit.

But without going further, if it be evident that when man is deprived of the aid which is indispensable to him, he can produce no fixed language, and yet there are languages among men; Where, then, can we find the origin of this universal language, and must it not be admitted that he who has been able to teach it first must have received it, moreover, then from the hand of men?

The Language of Sentient Beings

There is, I know, a kind of natural and uniform language, which observers generally agree with in man; it is that by which he designates his affections of pleasure and grief; which announces in him a kind of sounds suitable for this use. But it is quite clear that this language if it is one, has only the bodily sensations for guide and object; And the most convincing proof that we have of them is that it is also found in animals, the greater part of which manifest their sensations by movements and even by characteristic sounds. Nevertheless, this species of language ought little to astonish us in the animal, if we recall the principles established above. Is not the corporeal Principle of the animal immaterial, since there can be no Principle which is not? As such, ought he not to have faculties, and if he has faculties, should he not have the means of manifesting them? But also, the means which each particular being may have the use must always be on account of his faculties; for if it were not a measure as in all the rest, it would be an irregularity, and in the Laws of Beings we can never admit it.

It is therefore by this measure that we must evaluate the species of language by which the beasts demonstrate their faculties; since, being confined to feeling, all they needed was the means of making them known, and they had them. Beings which have no other faculties than those of vegetation, also clearly demonstrate this faculty of vegetation by the very fact, but they only demonstrate this. Thus, though the beast has sensations, and expresses them; Although, in the present state of things, these sensations are of two kinds, one good and the other bad, and that the beast designates both of them by showing when it has joy, or when it suffers, one can not To dispense himself with confining himself solely to his object, and to all the demonstrative signs which form part of it; And never will it be possible to regard this way of expressing itself as a true language, since a language has as its object the expression of thoughts, thoughts are proper to the intellectual principles, and I have clearly demonstrated that the Principle of the beast is not intellectual, although it is immaterial. If we are justified in not considering as a real language the demonstrations by which the beast makes known his sensations; Then, although man, as an animal, has also these sensations and the means of manifesting them, we shall never admit the slightest comparison between this narrow and obscure language, and that which the intellectual nature of men renders susceptible.

Rapport of Language in the Faculties

It would undoubtedly be an interesting and instructive study to observe in the whole of Nature the measure which is found between the faculties of Beings and the means which have been granted them to express them. We should see that, in proportion as they are removed by their nature from the first ring of the chain, their faculties are less extensive. We should at the same time see that the means they have of making them known to follow this progression with precision, and in this sense we could give a kind of language to the least of the created Beings, since this language would be nothing else than The expression of their faculties, and this uniformity without which there could be neither commerce, nor correspondence, nor affinity between the Beings of the same class.

Nevertheless, in this examination, we ought to have the greatest attention to take all beings in their class, and not to attribute to the one what belongs only to the other; We must not attribute to the mineral all the faculties of plants, nor the same manner of manifesting them; Nor to attribute to the plant what would have been observed in the animal; Much less must we attribute to these inferior beings, and which have but a transient action, all that we have just discovered in man. Without this, it would be to fall into this horrible confusion of tongues, the principle of all our errors, and the true cause of our ignorance, inasmuch as from that moment the nature of all

beings would be disfigured for us. But as this point may perhaps be of too great an extent for my work, I am content to indicate it, and I leave it to treat those who will have the modesty to confine themselves to isolated and less extensive subjects than the one that occupies me.

Universal Language

I, therefore, return to this true and original language, the most precious resource of man. I announce again that, as an immaterial and intellectual being, he must have received with his first existence faculties of a higher order, and consequently the attributes necessary to manifest them; That these attributes are nothing else than the knowledge of a language common to all thinking Beings; That this universal language should be dictated to them by one and the same Principle, of which it is the true sign; That man having no longer all these first faculties, since we have seen that he had not even the thought of him, the attributes which accompanied them, were also taken away from him, and that is why That we no longer see in him this fixed and invariable language.

But we must also repeat that he has not lost the hope of recovering it and that with courage and effort he can always claim to return to his original rights. If I were permitted to cite proofs of them, I would show that the earth is full of them and that since the world exists there is a language which has never been lost, and which will never be lost Not even after the world, although it must then be simplified; I will show that men of all nations have known of it; That some separated by centuries, as well as contemporaries, though at considerable distances, have been understood by means of this universal and imperishable language.

It would be learned by this tongue how the true Legislators have been instructed in the Laws and principles by which the men who have possessed Justice have conducted themselves at all times, and how, by regulating their course on these models, That their steps were regular. It would also show the true military principles of which the great Generals have acquired knowledge, and which they have employed so successfully in combat. It would give the key to all calculations, the knowledge of the construction and decomposition of Beings, as well as their reintegration. It would make known the virtues of the North, the cause of the deviation of the compass, the virgin earth, the object of desire of aspirants to occult Philosophy. Finally, without entering into a greater detail of its advantages, I do not fear to assure that those whom it can procure are numberless and that it is not a Being upon which its power and its torch extend.

But besides that I could not open myself more to this object, without breaking my promise and my duties, it would be very useless for me to speak more clearly of it because my words would be lost to those who have not Turned their sight on this side, and the number is as infinite. As for those who are in the path of science, what I

have said will suffice for them, without it being necessary to raise for them another corner of the veil. All that I can do, therefore, to show the universal correspondence of the principles which I have established, is to beg my readers to remember this book of ten leaves, given to man in his first origin, He has kept even since his second birth, but from which he has been deprived of his intelligence and the true Key; I ask them to examine the relations which they may perceive between the properties of this book and those of the fixed and unique language, to see if there is not a great affinity between them, and to endeavor to Explain them one by the other; For it is indeed where the key of science is to be found, and if the book in question contains all knowledge, as we have seen in its place, the language of which we speak is the true Alphabet.

Writing and Speech

It is with the same precaution that I must speak of another point which is essentially due to the one I have just dealt with, namely, the means by which this language manifests itself. It is doubtless only in two ways, like all languages, namely, by verbal expression and by characters or writing; The one coming to our knowledge by the sense of hearing, and the other by the sense of sight, the only senses attached to intellectual acts, but only in man; For, although the beast also has these two senses, they can have in it only a destination and a material and sensible end, since it has no intelligence; Hearing and sight in animals, like all other senses, have as their object only the preservation of the corporeal individual; So that beasts have neither word nor writing. It is, therefore, true that it is by these two means that man reaches the knowledge of so many elevated things, and this language really employs the aid of the senses of man, in order to make him comprehend his precision, accuracy.

And how could it be otherwise, since he can receive nothing by his senses, since even in his first state, man had senses through which everything took place as now, with that difference which, They were not susceptible of varying in their effects, like the corporeal senses of his Matter, which only offer him uncertainty, and are the principal instruments of his errors? Besides, how could he succeed in hearing the men who had preceded him, or who would live away from him, except by the aid of Scripture? It must be admitted, however, that these same men, whether past or distant, may have Interpreters or Commentators, who, like them, are taught the true principles of the language of which we speak, make use of them in conversation, and bring together here and there Time and distance.

This is even one of the greatest satisfactions which the true language can procure because this voice is infinitely more instructive; but it is also the rarest, and among men, the talent of writing is much more common than that of speech. The reason for this is that in the present condition we can only ascend by gradation; And indeed in

relation to all languages; The sense of sight is beneath that of hearing, because it is through hearing that man receives in nature, by means of speech, the living explanation, or the intellectual, A language, instead of writing, only by offering it to the eyes only a dead expression and material objects.

Be that as it may, by means of speech and writing, which are proper to the true language, man may be instructed in all that relates to the most ancient things; For no one has spoken or written as much as the first men, although today there is infinitely more Books than formerly. It is true that among the Ancients and the Moderns there are several which have disfigured this writing and this language, but man can know those who have made these fatal mistakes, and by this he would clearly see the origin of All these languages of the earth, how they have separated themselves from the first language, and the connection which these errors have had with the darkness and ignorance of the Nations, which has precipitated them into the abysses of misery of which they murmured, Instead of attributing them.

He would also learn how the hand that struck these Nations was intended only to punish them and not to give them up forever to despair; Since her justice being satisfied, she has rendered them their first language, and even with greater extent than before, so that they not only could repair their disorders but that they even had the means of preserving themselves from it 'to come up. I would not tarry if I were permitted to extend further the picture of the infinite advantages contained in the different means which this language employs, whether for the ear or the eyes. Nevertheless, if it is understood that it demands, for the price, the entire sacrifice of the will of man; if it is intelligible only to those who have forgotten themselves to allow the Act of the active and intelligent Cause, which should govern man as the whole universe, to be fully acted upon. We must see if it can be known to many. However, this language is not an instant without acting, either by speech or by writing; But the man is occupied only with closing his ears, and he seeks writing in the Books; How could the true language be intelligible to him?

The Uniformity of Languages

An attribute such as that of which I have just given the picture can doubtless suffer no comparison with any other. It is for this reason that I have believed myself justified in announcing it as the only one, and independent of all the variations to which men can abandon themselves on this object. But it is not enough to have proved the necessity of such a language in intellectual beings for the expression of their faculties; It is not enough even to have assured its existence, by announcing that this was where all the true Legislators and other celebrated men had drawn their principles, their Laws, and the springs of all their great actions; It is still necessary to prove its

reality in man himself, so that he has no longer any doubt on this point; It must be shown to him that the multitude of languages which are in use among his fellow-creatures have varied only in sensible expression, both in language and in writing, but that as to the Principle there are none Not one who has avoided it, that they all follow the same course, that it is absolutely impossible for them to hold another; In a word, that all the nations of the earth have but one language, although there are scarcely two who agree.

Grammar

It cannot be denied, in fact, that a language, however imperfect it may be, is directed by a grammar. Now, since this Grammar is nothing but a result of the order inherent in our intellectual faculties, so closely resembles their internal language, that we may regard them as inseparable. It is, therefore, this grammar which is the invariable rule of language among all Nations. This is the law to which they are necessarily subjected, even when they make the worst use of their intellectual faculties, or of their internal and secret language; For this Grammar, which serves only to direct the expression of our ideas, does not judge whether or not they conform to the only Principle which is to vivify them; Its function is only to render this expression regular; And that is what can never fail to happen, since when the Grammar acts, it is always just, or it says nothing. I will use as proof only what is included in the composition of discourse, or what is commonly known as parts of prayer. Among these parts of the discourse, some are fixed, fundamental and indispensable to complete the expression of a thought, and there are three of them. The others are only accessories; so the number is not generally determined.

The three fundamental parts of the discourse, and without which it is impossible to render a thought, are the active name or pronoun, the verb which expresses the way of existing, as well as the actions of Beings, finally the name or the Passive pronoun which is the subject or product of the action. Let every man examine this proposition with the rigor he thinks proper to employ in it, he will always see that any discourse cannot take place without representing an action, that an action cannot be conceived unless it is Conducted by an agent who operates it, and followed by the effect thereof, ought to be, or may be, the result thereof; That if we suppress one or the other of these three parts, we cannot take a complete notion of thought, and then we feel that something is lacking in the order demanded by our intelligence.

Indeed, a noun or a noun alone, says absolutely nothing if it is not accompanied by an agent that operates on it and a verb that indicates how this agent operates on that name and disposes of it. Withdraw one or the other of these three signs, the discourse will present only a truncated idea, and our intelligence will always wait for the complement, whereas, with these three signs alone, we can complete a thought, because we can represent the

agent, the action, and the product or the subject. It is certain, then, that this Law of Grammar is invariable, and that in any language chosen, for example, it will be found to conform to the principle I have just posited, since it is that of Nature itself, and Laws established in essence in the intellectual faculties of man.

Let us reflect now on all that I have said of weight, number, and measure; Let us see if these Laws do not understand man in their empire with all that is in him, and everything that comes from him; That we may still recall what I have said of that famous Ternary whose universality I have announced; Let us examine whether there is any object which it does not embrace and that we then learn to take a nobler idea than we have hitherto done, of the Being which despite Its degradation, can bear its sight till then; Who can draw nearer to such acquaintances, and seize such an extended whole.

It may, however, be objected that there are cases in which the three parts which I recognize as fundamental in the discourse are not all expressed; That often there are only two, sometimes only one, and sometimes not at all, as in a negation or affirmation. But this objection falls of its own accord, when it will be observed that in all these cases the number of the three fundamental parts always retains its power, and that its law always subsists, because those parts of the discourse which will not be expressed Will only be implied, that they will always hold their rank and that it will be only by their tacit connection with them that the others will produce their effect. And truly, when I only answer a question by a monosyllable, this monosyllable would always offer the image of the Ternary Principle, for it would always announce on my part some action relative to the object presented to me, and It is in the question itself that the parts of the discourse that would be implied in my answer would be expressed. I will not give an example of this, each one being able to form it easily. Thus, I see everywhere with the utmost evidence the three signs of the agent, the action, and the product; and this order being common to all sentient beings, I do not fear to say that when they would, they could not depart from it.

I do not speak of the order in which these three signs should be arranged in order to conform to the order of the faculties they represent; this order has undoubtedly been inverted, passing through the hand of men, and almost all the languages of the nations vary there. But the true language being unique, the arrangement of these signs would not have been subject to all these contrasts, had man been able to preserve it. It must not be supposed, however, that even in the true language these three signs would always have been arranged in the same order as they are in our intellectual faculties; For these signs are only the sensible expression of it, and I have agreed that the sensible can never have the same course as the intellectual; That is to say, that production could never be susceptible of the same laws as its generative Principle. But the superiority which it would have had over all other tongues was, that its sensible expression would never have varied and that this expression would have followed,

without the least alteration, the order, and laws which are proper and particular to its essence. This tongue would have, moreover, as we have already seen, the advantage of being covered with all ambiguity, and of having always the same meaning, because it belongs to the nature of things, and that the nature of things is invariable.

The Verb

Among the three fundamental signs to which every expression of our thoughts is subjected, there is one which deserves our attention, and on which we shall glance for a moment; It is that which binds the two others, which is the image of action among our intellectual faculties, and the image of Mercury among corporeal principles; In a word, it is that which is called the Word among the Grammarians. We must not, therefore, forget that if he is the image of action, it is upon him that all sensible work is supported; and since the property of action is to do everything, that of its sign or its image is to represent and indicate all that is done.

Therefore, let us reflect on the properties of this sign in the composition of discourse; That the stronger and more expressive it is, the more sensible and marked are the results which result from it; Let this simple experience be followed, that even in all things subject to the power or conventions of man, the effect is regulated, determined, animated chiefly by the Word. Finally, let the Observers examine whether it is not by this sign called the Word that all that we know most intellectually and actively is manifested in us; If it is not the only one of the three signs which are capable of fortifying or weakening the expression, while the names of the agent and the subject once fixed, remain always the same; It is by this that we may judge whether we have been justified in attributing to him the action, since he is truly a depository of it, and that it is absolutely necessary that he should be helped to do something, or even express himself tacitly. This is the place to notice, why the idle observers and the speculative Kabbalists find nothing, that they always speak, and that they never say anything.

I will not dwell further on the properties of the Word; intelligent eyes will be able, as I have said, to make the most important discoveries, and to convince themselves that at every moment of his life man represents the sensible image of the means by which all have taken birth, everything acts and everything is governed. This, then, is one of the Laws to which all Beings who have the privilege of speech are obliged to submit, and this is why I have said that all the nations of the earth had only one language, they are universally different.

Accessories of Speech

I have not spoken of the other parts which enter into the composition of the discourse; I announced them merely as accessories, serving only to aid in expression, to supply the weakness of words, and to detail some relations of

action; Or if we like, as images and repetitions of the three parts which we have recognized as the only essential elements to complete the picture of any thought. Indeed, it must be known that the Articles, as well as the terminations of names in languages which have no Articles, serve to express the number and kind of names, and to determine the essential relations which are between the Agent, action and subject; That Adjectives express the qualities of names, that Adverbs are the adjectives of the verb or action; Finally, that the other parts of the prayer form the connection of the discourse, and render its meaning more or less expressive, or the periods more harmonious; But as the use of these different signs is not uniformly common to all languages; Which, being connected with the sensible, must follow its variations, cannot be admitted to the rank of the fixed and immutable parts of discourse; So we shall not employ them in the proofs which we bring of the unity of the language of man.

Universal Rapport of Grammar

I nevertheless urge the Grammarians to consider their Science with a little more attention than they have undoubtedly done so far. They admit that languages come from a source superior to man and that all laws are dictated by Nature, but this obscure sentiment has produced little effect in them, and they are far from suspecting in tongues all that they could find there.

The reason is that they do on Grammar what Observers do on all the sciences; That is to say, that they glance at the Principle in passing, but that, not having the courage to fix it for a long time, they lower themselves on details of a sensitive and mechanical order, which absorb all their faculties, and allow the most essential, that of intelligence, to darken in them. Let the Grammarians persuade themselves, therefore, that the Laws of their Science, which belong to the Principle like all others, can discover an inexhaustible source of light and truth, of which they have scarcely any idea.

The small number which has been offered to them must appear sufficient to put them on the right track; if they have clearly seen the representative signs of the faculties of the intelligent beings, they will be able to see the same thing in relation to the Beings who are not. They will be able to take a clear idea of the Principles which have been established on Matter, by simply considering the difference between the noun and the adjective; One is innate Being or Principle; The adjective expresses the faculties of all kinds which may be supposed in this Principle; But what must be observed with care is that the adjective cannot of itself be added to the substantive, just as the substantive alone is incapable of producing the adjective; The one and the other are awaiting a superior

action which brings them together and which binds them according to one's will; It is only by virtue of this action that they can receive their union and manifest properties.

Let us also remark, that it is the work of thought itself and intelligence, of appropriately employing adjectives; That it is she who perceives them, or who creates them, and communicates them, as it were, to the subjects she wishes to clothe; Let us now recognize the immense property of this universal action, which we have observed above, since it is certain that we find it everywhere. Moreover, this same action, after having thus communicated faculties or adjectives to innate Principles or nouns, may at will extend them, diminish them, and even withdraw them altogether, and thus make the Being enter into his The first state of inaction, a rather sensitive image of what it actually works on Nature.

But in this dissolution, the Grammarians will be able to see, without fear of being mistaken. That the adjective which is only the quality of the Being cannot subsist without a Principle, a Subject or a Noun, whereas the noun can very well be indicated in the discourse without its qualities or its adjectives; Whence they may see a relation with that which has been exposed to the existence of corporeal immaterial beings independent of their sensible faculties; From which they may also understand what has been said of the eternity of the Principles of Matter, although Matter itself cannot be eternal, since it is only the effect of a union, it is Nothing more than an adjective.

By this they may conceive how it is possible that man should be deprived of his first attributes, since it was by a superior hand that he was clothed; But, at the same time, recognizing with greater certainty his own insufficiency, they will confess that, in order to be restored to the same rights, he must absolutely have the help of that same hand which has robbed him of it, and who, As I have said above, then the sacrifice of his will to render it to him. They will still be able to find in the six cases the six principal modifications of Matter, as well as the details of the acts of its formation, and of all the revolutions which it undergoes. Genres will be for them the image of the opposite Principles and which are irreconcilable; In a word, they will be able to make a multitude of observations of this kind, which, without being the fruit of the imagination or of the Systems, will convince them of the universality of the Principle, and that it is the same hand which leads all.

Real Language

But having established, as I have done, this unique, universal language offered to man, even in the state of deprivation to which it is reduced, I must expect the curiosity of my readers on the name And the species of that same language. As for the name, I cannot satisfy them, having promised myself not to name anything; but as for

the species, I will confess to them that it is this language of which I have already told them that each word carries with itself the True meaning of things, and designated them so well, that he made them clearly perceive. I would add that it is that which is the object of the wishes of all men in all their institutions, which each of them cultivates in particular and with care without knowing it, and which they all strive to express in all The works they produce; For it is so well engraved in them that they can produce nothing which does not bear its character. I can do nothing better to point out the knowledge to my fellow-creatures than to assure them that it belongs to their Essence itself and that it is by virtue of this language alone that they are men. So, let them see if I was wrong to tell them that it was universal and if in spite of the false usages they make of it, it will never be possible for them to forget it altogether, They ought to be able to give themselves another Nature; That is all I can answer the present question; pursuing.

The Works of Man

I have said that this language manifested itself in two ways, like all other languages, by verbal expression and writing; And as I have said just a moment ago, that all the works of mankind bore his imprint, it is necessary that we should go through some of them, in order to see better, false as they are, the Report they have with their source. Let us first consider those of their works, which, as an image of the verbal expression of the language in question, ought to offer us the justest and elevated idea; we shall then consider those which have to do with the characters or the writing of that language. The first kind of these works generally includes all that is regarded among men as the fruit of genius, imagination, reasoning, and intelligence, or in general that which is the object of all possible general Literature and Fine Arts. In this species of man's productions, which all seem to be classed separately, we see, nevertheless, the same design, we see them all animated by the same motive, which is to paint, to prove their object, To persuade reality, or at least to give it appearances.

Intellectual Productions

If the partisans of one or the other of these kinds of productions allow themselves sometimes to be surprised by jealousy, and if they endeavor to establish their credit by spreading contempt over the other branches which they have not cultivated, it is an evident harm to science, and it cannot be doubted that among the fruits of the intellectual faculties of man, they have no preference, Others, will, on the contrary, rely on their help, and thus offer a more solid taste and less equivocal beauties. This idea is certainly that of all men who are judicious and gifted with a taste and true; They know that it will never be but in an intimate and universal union, that their

productions may find more strength and consistency, and it has long been admitted that all the parts of science are connected and communicate reciprocally to each other. And indeed, it is a sentiment so natural to man, that he carries it everywhere with him, even when he holds a step which this Principle disavows. If a speaker wished to condemn the sciences, he would have to prove himself a learned man; If an artist wished to depress eloquence, he would not be listened to if he did not use the language.

Yet this useful observation, although it may have been done vaguely, has produced but little fruit; And men have become accustomed to it, as in all the rest, to make absolute distinctions, and to consider each of these different parts as so many objects foreign to one another. It is not that in these works of the intellectual faculties of man we ought not to discern different genres and that all must represent in it only the same subject. On the contrary, since these faculties are themselves different from each other, and we can note striking distinctions, it is natural to think that their fruits ought to indicate this difference and that they cannot resemble each other; But at the same time, as these faculties are essentially connected, and it is impossible for the one to act without the help of others, we see by it that it is necessary that the same bond should reign between their different kinds of Productions, and all announce the same origin. But I have already said too much about an object which is only incidental to my plan; I return to the examination which I have begun of the relations between the single and universal language and the different intellectual productions of man.

Of whatever kind these productions are, we may reduce them to two classes to which all others will emerge because in all that exists, which can only be intellectual and sensible, everything that man can produce, Will never have but one or the other of these two parts for the object. And indeed, all that men imagine and produce daily in this way, is limited to instructing or moving, reasoning, or touching; It is absolutely impossible for them to say and to manifest something beyond themselves, which has no aim of either of these two points; And some divisions which are made of the intellectual productions of men, we shall always see that they propose or enlighten, and bring to the knowledge of any truths, or subjugate the intellectual man by the sensible, And to make him experience situations, in which he is no longer the master of himself, he knows the power of the voice that speaks to him, and blindly follows the good or bad charm that draws him.

We shall attribute to the first class all works of reasoning, or, in general, all that ought to proceed only by axioms, and all that is confined to establishing facts. We shall attribute to the second all that which has the object of making impressions of any kind in the heart of man, and of agitating it in any direction. Now, in one or the other of these classes, what is the object of the desire of the Composer? Is it not to show their subject under such luminous or seductive aspects, that he who contemplates them cannot deny the truth of it, nor resist the power

and attractiveness of the means used to charm it? What resources do they use for this? Do not they put all their care to approach the very nature of the object that occupies them? Do they not try to go back to its source, to penetrate even into its essence? In a word, all their efforts tend not so well to make the expression accord with what they conceive, and to render it so natural and so true, that they are assured of affecting their fellows, as if the very object were in their presence? Do not we feel ourselves more or less this violent effect on us, as the Composer approaches his goal more or less? Is it not a general effect, and is there no such beauty in the world as such?

This, then, is the image of the faculties of the true language of which we are dealing, and it is in the very works of men and through their efforts that we find traces of all that has been said about the correctness and the strength of its expression, as well as its universality. We must not stop at this unequal impression, which results from the difference between the idioms and the conventional languages established among the different peoples; As this difference of language is only an accidental defect, and not of nature; That, moreover, man can attain to efface it by becoming acquainted with the idioms which are foreign to him, it could do nothing against the principle, and I do not fear to say that all the languages of the Earth are as many Testimonies that confirm it.

Poetry

Although I have reduced to two classes the verbal productions of the intellectual faculties of man, I nevertheless lose sight of the multitude of branches and subdivisions to which they are susceptible, as well by the number of different objects which are the responsibility of Our reasoning, than by the infinity of nuances which our sensible affections may receive. Without enumerating them, nor examining them in particular, we can only consider in each class a principal one which holds the first rank, such as Mathematics among the objects of reasoning, and Poetry among those which are related to the sensible faculty of man. But having previously dealt with the mathematical part, I shall return to it the reader, in order that he may confirm himself once more of the reality and the universality of the principles which I am explaining to him. It will be on Poetry, then, that I shall now cease my sight, considering it as the most sublime of the productions of the faculties of man, that which brings it closest to its Principle, and which, Made him feel, best proves to him the dignity of his origin. But as much as this sacred language is still ennobling by rising towards its true object, so much it loses its dignity by lowering itself to artificial or contemptible subjects, to which it cannot touch without defiling itself as by prostitution.

Those who have consecrated themselves to it, have always proclaimed it to us as the language of the heroes and beneficent beings that they have painted watching over the safety and preservation of men. They have felt so

much the nobility of it that they have not feared to attribute it even to that which they regard as the Author of all, and it is the language they chose by preference when they announced the oracles, or that they wished to pay homage to him. This language, however, ought I to warn that it is independent of that trivial form in which men have agreed among the different nations, to enclose their thoughts? Do we not know that it was a consequence of their blindness to have believed thereby to multiply the beauties, while they only overwhelmed their work, and that superfluous attention to which they enslave us, to affect our bodily sensual faculty, cannot fail to take on our true sensibility. But this language is the expression and the voice of those privileged men who, nourished by the continual presence of the Truth, have painted it with the same fire which serves as its substance, a fire alive by itself and henceforth an enemy of a Cold uniformity, because it is controlled in all its acts, that it creates itself unceasingly, and is consequently always new.

It is in such poetry that we can see a perfect image of that universal language which we try to make known, since when it really reaches its object there is nothing which must not bend before it; Since it has, like its Principle, a devouring fire which accompanies it at all its steps, which must soften, dissolve, and burn everything, and that even it is the first law of the Poets not to sing when they Do not feel the heat. It is not that this fire must produce everywhere the same effects; as all genres belong to it, it bends to their different nature, but it must never appear without fulfilling its purpose, which is to draw everything afterward him.

Let us now see whether such poetry could ever have originated in a frivolous or corrupt source; if the thought which gives birth should not be at the highest elevation, and if it would not be true to say that the first of the men must have been the first of the Poets? May we also see, if human poetry can itself be that true and unique language which we know to belong to our species? No, no doubt; it is but a feeble imitation of it; but as among the fruits of the labors of man, it is he who holds more closely to his Principle, I have chosen him to give the idea which suits him best. It may be said, then, that these conventional measures which men employ in the poetry which they have invented, however imperfect they may appear, ought nevertheless to offer us proof of the accuracy and correctness of the true language of which the weight, the number, and the sound are invariable.

We could also recognize that this Poetry applying to all objects, the true language of which it is only the image, must be still more universal and able to embrace all that exists. Lastly, it would be by a more detailed examination of the properties attached to this sublime language that we might approach closer to its model, and read even to its source. It is there that we should see why Poetry has had so much control over the men of all ages, why it has worked so many prodigies, and whence comes that general admiration which all the nations of the earth retain for those Who have distinguished themselves there, which would extend our ideas even further on the Principle

which gave birth to it. We should also see that the use which men often make of it, debases and disfigures it to the point of rendering it unrecognizable, which would prove to us that in them it is not always the fruit of that true language which we occupy, That it is a profanation to use it to the praise of men; An idolatry to consecrate it to passion, and that it ought never to have any other object than to show men the asylum from whence it has descended with them, in order to give them the virtuous desire to follow in its footsteps, And return.

The Characters of Writing

But it is enough for me to have put on the path, so that those who have some desire may penetrate much further into the career. Let us pass on to the second way in which we have seen that the true language was to manifest itself, that is to say, to the characters of writing. I am not afraid to affirm that these characters are as varied and multiplied as all that is contained in Nature, that there is not a single Being who cannot find its place there and serve as a sign, And that they all find their image and their true representation, which brings these characters to such an immense number, that it is impossible for a man to preserve them all in his memory, not only by their inconceivable multitude but also by their Difference and their oddity. If it were supposed, moreover, that a man might retain all those he knew of, he could not flatter himself that he had nothing more to learn from it; For every day Nature produces new objects, which, while showing us the infinity of things, also shows us the limit and the privation of our species which can never succeed in embracing them all, since here below it does not cannot only get to know all the letters of his Alphabet.

The variety of these objects enclosed in Nature extends not only to their form, as can easily be convinced but also to their color and the place they occupy in the order of things; So that the writing of the true language varies as much as the multitude of nuances that one can see on material bodies, for each of these nuances carries so many different meanings. Finally, the characters it employs are as numerous as the points of the horizon; And as each of these points occupies a place which is only his own, each of the letters of the true language also has a meaning and an explanation of its own.

But I stop, O holy Truth, it would be to usurp your rights to publish your secrets even obscurely, it is to you alone to discover them to whom you like, and as you like. For me, I have to confine myself to respecting them in silence and to gather all my desires so that my fellow men can open their eyes to your light, and that, disillusioned by the illusions which seduce them, they are wise enough and happy enough to prostrate themselves all at your feet. Therefore, always taking prudence as a guide, I will say that it is this infinite multitude of the characters of the true language, and their enormous variety, which has introduced so great a diversity in human languages that

few of them use the same Signs, and that those who agree on this point still vary in quantity, admitting or rejecting some signs, each according to his idiom and his particular genius. But just as the characters of the true tongue are as multiplied as the Beings enclosed in Nature, so it is also certain that none of these characters can take its origin except in this same Nature, and that it is in Where they draw all that serves to distinguish them, since out of it there is nothing sensible. This is also the fact that, notwithstanding the variety of characters which human languages employ, they can never escape from these same limits, and that it is always in lines and in figures that they are obliged to take All signs of their agreement; Which proves in an evident way that men can not invent anything.

Painting

We shall be convinced of all this by a few observations on the art of painting, which may be regarded as having originated in the characters of the language in question, as human poetry had taken it in its verbal expression. If it is certain that this language is unique and as old as time, it cannot be doubted that the characters it employs were the first models. The men who have devoted themselves to studying it have often had occasion to relieve their memory by notes and copies. Now it is in these copies that the greatest precision is required since, in this multitude of characters, which are sometimes distinguished only by the slightest difference, it is constant that the least alteration could distort them and confound them. One must feel that if men had been wise, they would not have made any other use of painting, and even for the sake of this Art they would have been happy to stick to imitation and The copying of these first characters; For if they have reason so delicate about the choice of models, where could they find more true and more regular than those which expressed the very nature of things? If they are so much sought after on the quality and use of colors, where could they be better addressed than forms which each bore their own color? Finally, if they desire durable pictures, how could they succeed better than by copying them from ever new objects, and which they can at any time compare with their productions?

But the same imprudence which had distanced man from his Principle has still distanced him from the means accorded him to return; He has lost his confidence in these true and luminous guides, who second his pure intention would surely have brought him back to his goal. He no longer sought his models in useful and salutary objects, from which he could have continually received aid, but in passing and deceptive forms, which only offered him uncertain features and changing colors, all exposed him the days to vary on his own principles and to despise his works.

This is what happens to him daily, by proposing, as he does, to imitate quadrupeds, reptiles, and other animals, as well as all the other beings with which he is surrounded; Because this occupation, however innocent and pleasant as it is in itself, accustoms man to fix his eyes upon that which is foreign to him, and causes him to lose not only his sight but the very idea of it Which is its own; That is to say, that the objects which man occupies himself to represent today are but the appearance of those whom he ought to study every day; And the copy which he makes of it before, according to all the established Principles, be still inferior to his models, it follows that the painting now in use is nothing but the appearance of appearance.

Nevertheless, it is even by this crude painting that we can convince ourselves perfectly of this incontestable truth, announced above, namely, that men invent nothing. Is it not always in fact from the corporeal beings that they compose their pictures? Can they take their subjects elsewhere, since painting is only the science of the eyes; it can concern itself only with the sensible, and consequently be only in the sensible? Would it be said that Painting can not only dispense with seeing sensible objects but even that, rising above them, it will take subjects only in its imagination? This objection would be easily destroyed; For let us leave to the imagination the freest career, allow all the deviations to which it may go, I ask if it will ever bring forth anything that is outside of Nature and if ever we shall be in the position to say that She created nothing. No doubt it will have the faculty of representing to itself the strange Beings and the monstrous assemblages, of which this Nature, indeed, will not offer examples; but will not these chimerical beings themselves be the product of patches? And of all these, will there ever be one that is not among the sensible things of Nature?

It is certain, then, that in painting, as in any other art, the inventions and works of man are nothing more than transpositions, and that far from producing anything of it, all his works are limited to give things another place. Then man can learn to evaluate the price of his productions in Painting as in the other Arts, and while surrendering himself to this charming occupation, he will cease to believe in the reality of his works, since this reality is not found Even in the models that he chooses. It is useless, I think, to say that this coarse painting bears with it striking signs, that it descends from a perfect Art, and that in this sense it is for us a new proof of this superior writing, belonging to the unique and universal language, whose properties we have shown.

Indeed, it demands the resemblance of Sensible Nature in all that it represents, it does not want anything that shocks neither the eyes nor the judgment, it embraces all the Beings of the Universe, it even carried its bold hand even on superior beings. But then it is really reprehensible, because, first, being able to make them known only by sensible and corporeal traits, from then on it has swallowed these beings in the eyes of man, who can only know them by the sensible faculty of his intelligence, and never by the sensibility of his intelligence, and never by the

sensible material, since these beings are not in the region of bodies. In the second place, when the painting has taken upon itself to represent them, where has it found the model of the bodies which they did not possess, and which it nevertheless wished to give them? It could only have been, that among the material objects of nature, or that which is the same thing, in an image which is but little regulated, but which, in its very disorder, could never employ but the corporeal beings which surround it, Man of today.

What, then, was the relationship between the model and the image that had been substituted for it, and what idea did these kinds of images have had to give rise to? Is it not clear that this is one of a fatal consequences of the ignorance of man, that which has most exposed him to idolatry, and which contributes incessantly to bury it in the Darkness? And truly, what can a dead Matter produce and traits figured according to the imagination of the painter, if not the forgetting of the simplicity of Beings, whose knowledge is so necessary to man, and without which all his species is left to The most frightening superstition? And is it not thus that the footsteps of man, indifferent as they are in appearance, insensibly lead him astray, and throw him into precipices, the borders of which he no longer perceives?

The Coat of Arms

Man has not, therefore, contented himself with confounding the coarse Painting with the work of his hands with the true characters copied from Nature itself; he has also failed to recognize the Principle from which these true characters derive their origin; Seeing that he was the master of employing all the different features of this corporeal nature in order to compose his pictures, he had the weakness to rest with complacency on his work, and to forget Both the superiority of the models he should have chosen and the source that could produce them; Or rather having lost sight of them, he has not even suspected their existence. The same must be said of the Coat of Arms, which also derives its origin from the characters of the true language. The vulgar man prides himself on the nobility of his arms, as if the signs were real, and that they really bear with themselves the rights prejudiced by them; And being blinded by the puerile distinctions which he himself attaches to these signs, he has forgotten that they were but the sad images of the natural weapons granted physically to each man to serve as his defense, The seal of his virtues, his strength and his greatness.

Errors in Real Language

Lastly, he has done the same thing on the verbal expression of this sublime language, of which poesy has been derived. The arbitrary words and the languages of his convention have taken on the place of the true language,

that is to say, that these conventional languages have no uniformity, no fixed march in their eyes, And generally to their universal relations with the language of the intellectual faculties of which they were a disfigured imitation. Henceforth, the idea of the Principle of this unique and universal language, which alone could illuminate it, being effaced in him, he no longer distinguished this language from those he had established. Now, if man is limited enough to place his works beside those of the True and Unchangeable Principles, if his audacious hand believes he can be equal to that of Nature, if he has almost always confused the works of this Nature with The Principle is general or particular, which manifests them, we must no longer be surprised that all its notions are so confused and so dark and that it has not only lost the knowledge and intelligence of the true language, He is no longer persuaded that there is one.

Ways to Recover the Real Language

At the same time, if this true language is the only one which can restore it to its rights, to restore to it the enjoyment of its attributes, to make known to it the principles of justice, and to lead it into the understanding of all that exists, Is easy to see how much he loses by moving away from it, and if he has other resources than to employ all the moments of his life in the care of recovering his knowledge. But, however immense, however frightening this career may be, there is no man who ought to give himself up to despair and discouragement, since I have always declared that this very language was the real domain of man; That he was deprived of it only for a time; That, far from being forever deprived of it, the hand is constantly stretched out to him; And indeed the price attached to this grace is so modest and so natural, that it is a new proof of the goodness of the Principle which requires it, since it is limited to asking man not to assimilate the two distinct Beings Which compose it; To recognize the difference of the Principles of Nature between them and that which they have with the temporal Cause superior to this same Nature: that is to say, to believe that man is not matter, and that Nature does not go by itself.

Music

We have yet to examine one of the productions of this true language, the task of which I try to recall to men, is that which joins in its verbal expression, which regulates its force and its pronunciation; This Art which we call Music, but which among men is still only the figure of true harmony. This verbal expression cannot use words without making sounds heard; Now, it is the intimate relation of one to the other which forms the fundamental Laws of true Music; This is what we imitate, as much as it is in us, in our artificial music, by the care we give

ourselves of painting with sounds the meaning of our conventional words; But, before showing the principal defects of this artificial music, we shall traverse some of the true principles which it offers us; In this way we may discover some rather striking relations with all that has been established, in order to convince ourselves that it always holds from the same source and that it is then in the hands of man; It is also in this examination, that we may see that no matter how admirable our talents are in imitation of music, we always remain infinitely below our model; Which will make man understand, if this powerful instrument was given him only to contribute to puerile amusements, and if in his origin he was not destined for a nobler employment.

The Perfect Agreement

First of all, what we know in Music under the name of perfect harmony is for us the image of that first Unity which contains everything in it and from which everything comes, in that this accord is alone and only, It is entirely filled with itself, without the need of the help of any other sound than its own, in a word in that it is unalterable in its intrinsic value, like unity; For it is not necessary to reckon for an alteration the transposition of some of its sounds, whence result in the agreements of different denominations, since this transposition introduces no new sound into the chord, and consequently cannot Change the true Essence. Secondly, this perfect harmony is the most harmonious of all, that which alone suits the ear of man, and which leaves him no desire. The first three sounds which compose it are separated by two intervals of the third which are distinct, but which are connected with each other. This is the repetition of all that takes place in sensible things, in which no corporeal being can receive or preserve existence without the help and support of another corporeal Being like him, who revives his strength and who maintains it.

Finally, these two-thirds are surmounted by an interval of the quarter, whose sound which ends it is called Octave. Although this octave is only the repetition of the fundamental sound, it nevertheless designates the perfect chord completely; for it is essentially contained in it, in that it is included in the primitive sounds which the sound body makes heard above its own. Thus, this quaternary interval is then the principal agent of the chord; It is placed above the two ternary intervals, to preside over and direct all its action, as this active and intelligent Cause, which we have seen dominate and preside over the double Law of all the corporate Beings. It cannot, as it is, suffer any mixture, and when it acts alone, like this Universal Cause of time, it is certain that all its results are regular

I know, however, that this octave is, indeed, only a repetition of the fundamental sound, can be suppressed, and not enter into the enumeration of the sounds which compose the perfect accord. But, first, it essentially ends the

range; Moreover, it is indispensable to admit this octave, if we wish to know what the alpha and the omega are, and to have an evident proof of the unity of our agreement, all by a reason of calculation, Which I cannot explain otherwise, except by saying that the octave is the first agent or the first organ by which ten have come to our knowledge.

Nor should we demand, in the sensitive picture I present, an entire uniformity with the Principle of which it is only the image because then the copy would be equal to the model. But also, although this sensitive picture is inferior, and, besides, it may be subject to variation, it nevertheless exists in a complete manner; it nevertheless represents the Principle, because the instinct of the senses supplements the rest. It is for this reason, that having presented the two-thirds as linked to each other, we do not say that it is indispensable to make them both heard; We know that each of them can be announced separately, without the ear suffering, but the law will be true for that, because this interval thus announced always keeps its secret correspondence with the other sounds of the " To which it belongs; Thus it is always the same picture, but of which one sees only a part. The same can be said, when one wishes to suppress the octave, or even all the other sounds of the chord, and retain only one of them, a point to the charge in the ear, and that besides, it could itself be considered as the sound generating a new perfect harmony.

We have seen that the fourth dominated over the two lower thirds and that these two lower thirds were the image of the double Law which directed the elementary Beings. Is it not then that Nature itself indicates to us the difference between a body and its Principle, by making us see the one in subjection and dependence, while the other in Is the leader and support? These two-thirds represent to us, by their difference, the state of the perishable things of corporeal Nature, which does not subsist of corporeal Nature, which does not subsist by meetings of various actions; And the last sound, formed by a single quaternary interval, is a new image of the first Principle; For it reminds us of simplicity, grandeur, and immutability, both in rank and in number. It is not that this harmonic fourth is more permanent than all other created things; As soon as it is sensible, it must pass; but this does not prevent even its transient action from combining with intelligence the essence and stability of its source.

We find, then, in the assemblage of intervals of perfect harmony, all that is passive and all that is active, that is to say, all that exists and all that man can conceive. But it is not enough that we have seen in the perfect accord the representation of all things in general and in particular, we can still see by new observations the source of these same things and the origin of this distinction, which took place before the time between the two Principles, and which manifests itself every day in time. For this purpose, let us not lose sight of the beauty and perfection of that

perfect harmony which derives from it all its advantages; We shall easily judge that if he had always remained in his nature, order and a just harmony would have perpetually subsisted, and the evil would be unknown, because he would not have been born, that is to say, There would have been only the action of the faculties of the good Principle which had manifested itself, because it is the only real and the only true one.

The Seventh Agreement

How, then, can the second Principle have become evil? How could it be that the evil was born and that it appeared? Is it not when the superior and dominant sound of the perfect chord, the octave, at last, has been suppressed, and another sound has been introduced in its place? Now, what is this sound that was introduced in place of the octave? It is the one which precedes it immediately, and we know that the new agreement which is the result of this change is called the seventh chord? It is also known that this seventh chord fatigues the ear, hold it in suspense, and asks to be saved, in terms of Art. It is, therefore, by the opposition of this dissonant chord and all those which derive from it, to the perfect harmony, that all musical productions are born, which is nothing but a continual play, if not a combat Between perfect or consonant chord and seventh chord, or generally all dissonant chords.

Why should not this Law, so indicated by Nature, be for us the image of the universal production of things? Why should we not find here the Principle, as we have already found the assembly and the constitution in the order of the intervals of the perfect agreement? Why should we not touch the cause, the birth, and the consequences of universal temporal confusion, since we know that in this corporeal nature there are two principles which are constantly And since it can only be sustained by the aid of two contrary actions, from which comes the combat and the violence which we perceive there: a mixture of regularity and disorder, which harmony faithfully represents to us by assembling Consonances and dissonances, which constitutes all musical productions?

I nevertheless flatter myself that my readers will be intelligent enough to see here only images of the high facts I am pointing out to them. They will, no doubt, feel the allegory when I tell them that if the perfect harmony had remained in its true nature, evil would still be born; for, according to the established principle, it is impossible that the musical order in its particular Law should be equal to the higher order it represents. The musical order, therefore, being founded on the sensible, and the sensible being only the product of several actions, if the ear were only a continuum of perfect chords, it would not be shocked, the truth; But besides the tedious monotony which would result, we would find there no expression, no idea; Finally, it would not be a music for us, because Music is generally all that is sensible, is incompatible with unity of action, as with the unity of agents. By admitting,

therefore, all the laws necessary for the constitution of the works of music, we may nevertheless make the application of these same laws to truths of another rank. That is why I will continue my comments on the seventh agreement.

The Second

By placing this seventh in the place of the octave, we have seen that it was to place a principle alongside another principle, from which, according to all the lights of the soundest reason, it can only result from the disorder. We have seen this even more evidently, observing that this seventh, which produces dissonance, was at the same time the sound which immediately precedes the octave. But this seventh, which is so in relation to the fundamental sound, can therefore also be regarded as a second, with respect to the octave which is its repetition; Then we will recognize that the seventh is not at all the only dissonance, but that the second also has this property; That thus every diatonic connection is condemned by the nature of our ear, and that wherever it feels two neighboring notes sound together it will be wounded. Then, as there is absolutely in the whole range, only the second and seventh can be in this relation with the bass or octave, it makes us clearly see that any result and any product, in fact of Music, is based on two dissonances, from which comes all musical reaction.

Dissonance and Consonance

Then, with this same observation of sensible things, we shall see the same evidence that they have never been able, and can never be born, except by two dissonances, and some efforts that we make, the other source to the disorder than the number attached to these two kinds of dissonances. Moreover, if we observe that what is commonly called the seventh, is indeed a ninth since it is the assemblage of three very distinct thirds; We shall see whether I have abused my readers by telling them previously that the new number was the true number of extension and Matter.

On the contrary, it is necessary to cast a glance on the number of consonances or sounds which agree with the fundamental sound, we shall see that they are four in number, namely, the third, the fourth, the right fifth, and The sixth; For here we must not speak of the octave as octave, because it concerns the particular divisions of the scale, in which this octave has no other character than the fundamental sound itself, Image, except that they want to regard it as the fourth of the second Tetrachord; Which does not change the number of the four consonances that we establish.

I shall never be able to extend, as far as I should like, to the infinite properties of these four consonances, and I am very distressed at it, because it would be easy for me to show with a striking clarity their direct relation with the Unity, to show how universal harmony is attached to this quaternary consonance, and why without it is impossible for any Being to remain in good condition. But at every step, prudence and duty stop me, because in these matters one point leads to all the others, and I would never even have undertaken to treat any of them, if the Errors of which the Sciences Human beings poison my species, would not have led me to take his defense. I have nevertheless pledged myself not to conclude this treaty, without giving a more detailed explanation of the universal properties of the Quaternary; I do not forget my promise, and I propose to fill it as much as I shall be permitted to do; But, for the present, let us return to the seventh, and note that if it is that which distorts the perfect accord, it is also through it that the crisis and the revolution take place, And to restore the tranquility of the ear, since, as a result of this seventh, one is necessarily obliged to return to the perfect harmony. I do not regard as contrary to this principle, what is called in Music a series of sevenths; which is nothing but a continuity of dissonances, and which one cannot absolutely dispense with always terminating in perfect harmony or its derivatives.

It will, therefore, be this same dissonance that will repeat to us what happens in corporeal Nature, the course of which is but a series of disturbances and rehabilitations. Now, if this same observation has already indicated to us the true origin of corporeal things, if it shows us today that all Beings of Nature are subject to that violent law which presides over their origin, their existence and their Why should we not be able to apply the same law to the whole universe, and recognize that if it is violence that has created and sustained it, it must also be the violence that brings about its destruction? Thus we see that at the moment of finishing a piece of music, there is usually a confused beat, a trill, between one of the notes of the perfect chord and the second or the seventh of the dissonant chord, Which dissonant chord is indicated by the bass, which commonly holds the fundamental note, to bring back the total to the perfect chord or unity.

We must also see that since, after this musical cadence, one necessarily returns to the perfect harmony which restores everything in peace and order, it is certain that after the crisis of the Elements, the Principles which are opposed to it must also recover their Tranquility, whence the same application to man, one must learn how the true knowledge of Music could preserve it from the fear of death, since this death is only the trill that ends its state of Confusion, and brings it back to its four consonances.

I say enough for the intelligence of my readers; it is for them to extend the limits which I have prescribed. I can, therefore, assume that they will not regard dissonances as vices with respect to music, since it derives its greatest

beauties from it, but only as an indication of the opposition which prevails in all things. They will even conceive that in harmony, of which the Music of the senses is only the figure, it must be the same opposition of dissonances to consonances; But that, far from causing the slightest defect in it, they are its nourishment and life, and that intelligence sees in it only the action of several different faculties, which support each other rather than fight, And which by their union produce a multitude of results always new and always striking. This, then, is but a very abridged extract of all the observations I could make in this genre on music, and of the relations which exist between it and important truths; But what I have said is sufficient to show the reason of things, and to teach men not to isolate their different knowledge, since we show them that they are all only the different branches of the same tree; That the same imprint is everywhere.

Pitch

Must we now speak of the obscurity of the science of music? We could begin by asking the Musicians what their rule is to set the tone; That is to say, what is their 'a-mi-la' or their Diapason; and if they do not have one, and are obliged to make one, they may think they have something fixed in this way? Then, if they have no fixed Diapason, it follows that the numerical relations which can be drawn from their facsimile diapason, with the sounds which are to be correlative to it, are not the true ones, Principles which the Musicians give to us as true under the numbers which they have admitted, may also be given under other numbers, according as the a-mi-la is more or less low; Which makes absolutely uncertain most of their opinions about the numerical values they attribute to the different sounds. I speak here, however, only of those who have tried to evaluate these different sounds by the number of vibrations of strings or other sound bodies; For it is then that a fixed Diapason is necessary for the experiment to be just; It would, therefore, be necessary to have sound bodies which were essentially the same, in order that their results might be judged. But since these two means are not granted to man, since matter is the only relative, it is evident that everything he would establish on such a basis would be susceptible to many errors

Principles of Harmony

It was not then in Matter that the principles of harmony should have been sought, since, according to all that has been seen, matter never being fixed, cannot offer the principle of nothing. But it was in the very nature of things where everything is stable and always the same, all we need are eyes to read the truth. Finally, man would have seen that he had no other rule to follow than that which is found in the double ratio of the octave, or in that

famous double reason which is written upon all Beings, and hence where triple reason has descended; Which would have retraced to him the double action of Nature, and this third temporal cause universally established over the other two.

Artificial Music

I shall here limit my observations on the defect of the laws which the imagination of man may have introduced into music; for all that I could add would always hold to this first error, and it is so sensible that I do not attach myself to it more. I will only warn the Inventors, to reflect well on the nature of our senses, and to observe that the hearing, like all others, is susceptible of habit; that they may have been deceived in good faith, and have made rules of hazardous things, and of suppositions which time alone has made them appear to be true and regular. It remains for me, however, to examine the use which man has made of this music to which he is almost universally occupied, and to observe whether he ever suspected the true application of it. Independently of the innumerable beauties of which it is susceptible, a strict law is known; it is this rigorous measure of which it cannot absolutely depart. Does not this alone announce that it has a true Principle and that the hand which directs it is above the power of the senses since these have nothing fixed? But if it is held to principles of this nature, it is certain that it ought never to have another guide, and that it was made to be always united to its source. Now, its source being, as we have seen, that first and universal language which indicates and represents things natural, we cannot doubt that Music would have been the true measure of things, such as writing and writing expressed their meaning. Thus it was only by attaching itself to this fruitful and invariable principle, that Music could preserve the rights of its origin, and fulfill its true use; It was there that she could have painted similar pictures, and that all the faculties of those to whom she had made herself heard would have been fully satisfied. In a word, it is by this that music would have performed the prodigies of which it is capable, and which have been attributed to it at all times.

Consequently, by separating it from its source, by seeking its subjects only in factitious sentiments, or in vague ideas, it has been deprived of its first support, and it has been deprived of the means of showing itself in all its brilliance. So what impressions, what effects does it produce in the hands of men? What ideas, what meanings does it offer? Except for the composer, are there many ears that can have an understanding of what they mean to express to the received music? And even the composer himself, after having given himself up to his imagination, never loses the meaning of what he has painted, and of what he has wanted to render?

Nothing is more formless or defective than the use which men have made of this art and this only because, having paid little attention to its Principle, they have not sought to support them by the other, and that they thought they could make copies without having their model before their eyes.

It is not that I blame my fellow-men for seeking in the infinite resources of the fictitious music the pleasures and delights which it can offer, nor that I wish to deprive them of the aid which, notwithstanding its defectiveness, this Art can procure for them every day. It may, I know, help sometimes to revive in them, many of these obscured ideas, which, being better purified, ought to be their sole nourishment and which alone can make them find a point of support. But for this purpose I will always engage them to bear their intelligence above what their senses hear, because the element of man is not in the senses; I will induce them to believe that a few perfect beings Musical productions, it is of another order and more regular; That it is only because of the more or less conformity with them that artificial music attaches us and causes us more or less emotion.

Measure

When I relied on the precision of the measure to which Music is subjected, I have not lost sight of the universality of this Law; On the contrary, I proposed to return to it, to show that at the same time that it embraces everything, it has distinct characters everywhere. And there is nothing here that does not conform to all that has been established; We have seen measure take its place among the intellectual faculties of man, and enter the number of the laws which direct it; We have been able to judge by this that these intellectual faculties being themselves the resemblance of the faculties of the superior Principle from which man holds everything, this Principle must also have its measure and its particular laws. Hence, if superior things have their measure, we must no longer find it astonishing that the inferior and sensible things which they have created are subject to it; And consequently that we find in this measure a severe guide to music. But if we reflect on the nature of this sensible measure, we shall soon see the difference with the measure which regulates things of another order.

In music we see that the measure is always equal; That the movement once given is perpetuated and repeated in the same form, and in the same number of times; All things appear to us so well regulated and so exact, that it is impossible not to feel the Law of it, and not to confess the necessity of it. Hence this equal measure is so well affected to sensible things, that we see men apply it to all those of their productions which take place only in a continuity of action; We see that this Law is for them as a point of support on which they rest with pleasure; We see them even use them in their most severe labors, and it is then that we can judge the advantage and utility of

this powerful assistance, since with it the maneuver seems to soften fatigue which, That would seem to him insupportable.

Of the Sensible Measure

But this is also what may help us to learn the nature of sensible things; For to offer such equality in action, and I can say so, is to make clear to us that the Principle in them is not the master of the same action, but that in Everything is constrained and forced, which amounts to what has been seen in the different parts of this work, on the inferiority of Matter. It is consequently to offer us only a marked dependence, and all the signs of a life which we can only recognize as passive; That is to say, which, not having its own action, is obliged to wait for it and receive it from a superior law which disposes of it and commands it.

We may remark in the second place, that this law, which regulates the progress of music, manifests itself in two ways, or by two kinds of measure known as two-step measurement and three-step measurement. We do not count the four-step measure or all the other subdivisions that have been made, and which are only multiples of the first two measures. Still less can we admit of measurement at a time, for the reason that sensible things are not the result, nor the effect of a single action, but that they originate and remain than by means of several actions combined.

Now it is the number and the quality of these actions that we find uncovered in the two different kinds of measures assigned to music, as well as in the number of times that these two kinds of measures contain. And indeed, nothing would be more instructive than to observe this combination of two and three times in relation to all that exists bodily; it would be again where we should clearly see double reason, and triple reason directs the universal course of things. But these points have been only too detailed; I must only engage men to evaluate what surrounds them, and by no means communicate to them knowledge which can only be the price of their desires and their efforts. In this view, I shall conclude promptly what I have to say about the two sensible measures of music.

To know which of these two measures is employed in any piece of music, we must necessarily wait for the first measure to be fulfilled; or what is the same thing, that the second measure is begun; It is only then that the ear is fixed, and that it feels on what number it can learn. For as long as a measure is not completed in this way, one can never know what its number will be, since it is possible to always add times to those which have preceded. Is it not then to show us, in nature itself, this so rebellious truth, that the properties of sensible things are not fixed, but only relative, and that they support each other only one by the other. For without this, only one of their

actions in manifesting itself would bear its true character with it, and would not wait to make it known, that it should be compared.

Intellectual Measure

Such, then, is the inferiority of artificial music, and of all sensible things, that they contain only passive actions, and that their measure, although determined in itself, can only be known to us with respect to other measures with which are compared. Among the things of a higher order and absolutely out of the sensible, this measure is announced in more noble features; Each Being having its own action, also possesses in its Laws a measure proportioned to this action, but at the same time, as each of these actions is always new, and always different from that which precedes it, and from that which follows it, It is easy to see that the measure which accompanies them can never be the same, and that, therefore, it is not in this class that we must seek that uniformity of measure which reigns in music and in sensible things. In the perishable nature, everything is in dependence, and announces only a blind execution, which is nothing else than the forced assembly of several agents subject to the same law, which always contribute to the same end, and In the same manner, can produce only a uniform result, when they experience no disturbance or obstacles to the accomplishment of their action.

Works of Man

In the imperishable Nature, on the contrary, everything is alive, everything is simple, and from then on every action carries all its Laws with it. That is to say, that superior action regulates its own measure, whereas it is the measure which regulates the inferior action or that of Matter and all passive Nature. Nothing more is needed to feel the infinite difference between artificial music and the living expression of this true language, which we announce to men as the most powerful means of restoring them to their rights. Let them learn, then, to distinguish this unique and invariable language from all the artificial productions which they continually place in its place: one bearing its Laws with itself, never has anything but just and conformed to it To the Principle which employs them; The others are born by man while he is in darkness, and he does not know whether what he does is suitable or not to that superior Principle from which he is separated and which he no longer knows.

Then, when he sees the work of his hands vary, and multiplies himself to infinity, the abuses he makes of the languages, both in the use of the Word and in that of writing and music; When he sees and perishes successively all the human languages; When he will see that here below we know only the number of things and that we die almost without knowing their names, he will not believe that the Principle, according to which he gives birth to

Its productions, be subject to the same vicissitude and the same obscurity. On the contrary, he will admit that being unable to do anything today by imitation; his works will never have the same solidity as real works.

Observing then whether it is possible that each one considers the model of the same place, he will recognize why the copies are all different; But he will feel none the less that this model being at the center, remains always the same, like the Principle of which he expresses the Laws and the Will, and that if the men were courageous enough to get closer they would see fainting All these differences which take place only because they are distant from it. He will no longer attribute the properties of the invaluable germ which is in himself, to habits and example; But on the contrary it will be fitting that habits and example degrade and obscure the properties of this true, simple and indestructible germ; In a word, that if man had been able to prevent all these obstacles or had sufficient strength to overcome them, he would have a language common to all his fellow-creatures as the essence which constitutes them and which establishes between them A universal resemblance.

The Rights of Real Language

It is indeed the unity of the Principle and the essence of men that makes the most sense of the possibility of the unity of their language, since if by the rights of their nature they can all have the same notions On the Laws of Beings, on the true rules of justice, on their religion and on their worship; If they can, I say, hope to recover the use of all their intellectual faculties, and, lastly, if they all have the same aim, if they all have the same work to do, and yet they cannot succeed in doing so Without the help of the Languages, it is necessary that this attribute may act by a uniform law, analogous to universality, and to the intimate unity of all their knowledge. Thus, without recalling all that we have said of the superiority of this true language, we shall believe that it is sufficiently clear that it must be one and powerful, repeating that it is the only way which can lead man to the " Unity, and at the source of all Powers; That is to say, at the root of this square, of which man has the task of traversing all sides, and of which I am here, according to my profess, to expose properties and virtues.

Properties of Universal Figures

We have already seen ample details of the relations of this square, or of this quaternary number, with the causes external to man, and with the laws which regulate the course of all Beings of Nature; But we are sufficiently instructed by all that has gone before, that we can no longer doubt that this universal emblem ought to have relations still more interesting to man, inasmuch as they are more direct to himself, Personally. There is, therefore, no one who cannot recognize a very great affinity with the fourth of the ten leaves of this Book, which

before the reprobation of man was always open and intelligible to him, but that he cannot more today neither read nor understand, than by the succession of time. A striking similarity can be seen with this powerful weapon which man had been in possession of at his first birth, and whose painful search is the only object of his temporal course, and the first law of His conviction. Much more will there be found an analogy with that fertile center which man occupied during his glory, and which he will never fully know without returning to it.

And really, who can better than this square remind us of the eminent rank in which man was placed in his origin? This square is alone and unique, as well as the root of which it is the product and the image; the place which man has inhabited is such that he can never be compared with any other. This square measures the whole circumference; the man within his empire embraced all the regions of the Universe. This square is formed of four lines; the post of the man was marked by four lines of communication which extended to the four cardinal points of the horizon. This square comes from the center and is clearly indicated by the four musical consonances which occupy precisely the middle of the scale and are the principal agents of all the beauties of harmony; The throne of man was in the very center of the countries of his dominion, and from thence he governed the seven instruments of his glory, which I have previously designated under the name of seven trees, and that many will be tempted to take for the seven planets, but which are neither trees nor planets.

There can be no doubt, then, that the square in question is the true sign of this place of delights, known in our regions under the name of terrestrial Paradise; That is to say, of that place of which all Nations have had the idea, that they have each represented under different fables and allegories according to their wisdom, their knowledge, or their blindness; And that the ingenious Geographers have simply sought out the Earth. We must no longer be astonished at the immensity of privileges which we have attributed to him in the different places of this work, of which we have spoken of it; It is no longer necessary to be astonished, I say, that if all the truths and all the lights are descended from a single Principle, and the quaternary emblem is a perfect image of it, On the laws of the immaterial order, the temporal order, the corporeal order, and the mixed order, which are the four columns of The building; In a word, it must be admitted that he who can possess the key of this universal figure will find nothing hidden for him in all that exists, since that figure is that very number of the Being which produces all, which operates all And which embraces everything.

But no matter how innumerable the advantages which are attached to it, and however potent may be the true and unique language which leads to it, such is, as is well known, the unhappy state of the present man, that he cannot, Only to reach the end, but even to make a single step in this direction, without any other hand than his own, which opens the entrance to him, and supports him throughout the whole extent of his career. It is also

known that this powerful hand is the same physical Cause, at once intelligent and active, whose eye sees everything, and whose power sustains everything in time; Now, if his rights are exclusive, how could man, in his weakness and in the most absolute privation, in Nature alone do without such support?

It is, therefore, necessary that he should recognize here again the existence of this Cause, and the indispensable need which he has of his help to restore himself to his rights. He will also be obliged to admit that if he alone can fully satisfy his desires on the difficulties which disturb him, the first and most useful of his duties is to abjure his fragile will, as well as the false light which he seeks. In coloring the abuses, and of resting absolutely only on this powerful Cause, which today is the only guide it has to take.

And truly it is that which is appointed to repair not only the evils which man has allowed to do but also those which he has made to himself; It is that which continually has its eyes open upon it, as on all the other Beings of the Universe, but for which this man is infinitely more precious, since it is of the same Essence as it is, and also indestructible; Since, in a word, of all beings who are in correspondence with the square, they alone are clothed with the privilege of thought, while this perishable nature is in their eyes, like a nothingness and a dream.

How much will his confidence not increase in this Cause, in which all powers reside, when he learns that he possesses eminently this true and unique language which he has forgotten, and which he is obliged to-day To recall painfully to his memory; When he knows that he cannot, without this Cause, know the first element, and especially when he sees that it dwells and governs sovereignty that fruitful square, out of which man will never find repose or Truth.

Then he will no longer doubt that by approaching her, he approaches the only true light he has to wait for, and that he finds her not only all the knowledge we have dealt with But even more so the science of itself, since this Cause, though it is the source of all numbers, nevertheless appears everywhere especially by the number of this square, which is at the same time the number of the man. Why can I not lay down the veil of which I am covering myself, and pronounce the name of this beneficent Cause, the strength, and excellence itself, upon which I should like to be able to fix the eyes of the whole Universe? But though this ineffable Being, the key of Nature, the love and joy of the simple, the torch of the Sages, and even the secret support of the blind, never ceases to support man in all his steps, as he maintains And directs all the acts of the universe, yet the name which would make it better known would suffice, if I professed it, that the greatest number should disdain to believe in its virtues, and defy all my doctrine; Thus to designate it more clearly would be to remove the aim I should have of honoring it.

I, therefore, prefer to rely on the penetration of my readers. Very persuaded that, notwithstanding the envelopes with which I have covered the Truth, intelligent men will be able to understand it, that true man will be able to taste it, and even that corrupt men will at least be unable to feel it because all Men are C-H-R.

Conclusion

Such is the precise reflection which I have proposed to present to men. Had my engagements not kept me, I might have traveled a far wider field. Nevertheless, in the little I have dared to say to them, I flatter myself that I have offered them only what they will all feel in themselves, when they will look for it with courage and defend themselves at the same time, A blind credulity and precipitation in their judgments, two vices that also lead to ignorance and error. Hence, when I do not have my own conviction as proof, I would always think I had recalled them to their Principle and Truth.

Indeed, it will never be deceiving man to represent him with force, what is his privation and his misery, as long as he is bound to transient and sensible things; And to show him that among this multitude of Beings who surround him, it is only he and his guide who enjoy the privilege of thought. If he wishes to be convinced of this, he should consult in this sensitive class all that he sees around him; That he asks the Elements why, every enemy they are, they are thus assembled for the formation and existence of the bodies; That he asks the plant why it grows; And to the animal, why he wanders on this surface; That he even asks the Astronomers why they are enlightening and why since their existence they have not ceased for a moment to follow their course.

All these deaf-hearted Beings, who will question them, will continue to do their work in silence, but they will not render any satisfaction to the desires of man because their mute facts speaking only to his corporeal eyes will not learn anything about his intelligence. What is more, that man demands that which is infinitely nearer to himself, I mean, to that corporeal envelope which he painfully carries with him; that he is asking her why she is joined to a Being with whom, according to the Laws which constitute her, she is so incompatible. This blind form will no more clarify this new doubt; and will leave man still uncertain.

Is it then a more dependent, and at the same time more humiliating, state than being relegated to a Region where all the Beings who inhabit it are so many strangers to us? Where the language we speak to them cannot be heard; where, finally, man being chained in spite of himself to a body which has nothing more than all the other productions of Nature, drags everywhere a Being with whom he cannot converse?

Thus, notwithstanding the grandeur and beauty of all those works of Nature, among which we are placed, as soon as they can neither understand nor speak to us, it is certain that we are in the midst of them as in one desert.

If the observers had been persuaded of these truths, they would not have sought in this corporeal nature explanations and solutions which they can never give them; Nor would they have sought in actual man the true model of what he ought to be, since he is so horribly disfigured; Nor to explain the author of things by his material productions, the existence of which and the laws being dependent, can make nothing known of him who has everything in himself.

To tell them that the way they have taken is itself the first obstacle to their progress, and wholly separates them from the path of discovery, is to tell them a truth which they will easily agree when they wish to consider it. At the same time, since they cannot deny that they have an intelligent faculty, is it not to speak to them the language of their very reason, to tell them that they are made to know everything and to embrace everything ; Since a faculty of this class would not be as noble as we feel, if among passing things there were some who were above it; And since the continual endeavors of mankind tend, as by a natural motion, to relieve them from the importunate restraints of ignorance, and to bring them closer to science as an area of their own.

If they have so little to applaud their successes, it is no longer to the weakness of their nature, nor to the bounds of their faculties, that they should attribute it, but only to the false path which, They take to arrive at the goal, and because they do not observe with sufficient attention that each class having its measure and its Law is to the senses to judge of sensible things, because as long as they do not Do not feel the body, they are nothing; But that it is for intelligence to judge of intellectual things to which the senses can know nothing; And that to thus apply to one of these classes the Laws and the measure of the other is to go evidently against the order dictated by the very nature of things, and consequently to deviate from the only means That there was to discern the truth.

I have therefore been led to believe that I can offer to my fellow-men only Truths easy to perceive, by telling them that what they seek is only in the center, that for this reason, so long as they merely traverse the Circumference, they will find nothing, and that this center, which ought to be unique in every Being, was indicated to us by that universal square which appears in all that exists, and is written everywhere in indelible characters. If I have only made them acquainted with some of the means of reading in this fruitful center, which is the only Principle of light, it is because, independently of my obligations, it would have been their harm to reveal myself more; For surely they would not have believed me; It is, therefore, as I have promised myself, to their own experience that I recall them, and never, as a man, have pretended to have other rights. But however few the means of which I have given them ideas, and the steps which I have made them make in the course of their careers, they cannot fail to take some confidence in them, on seeing the extent which they have discovered in their eyes, and the application we have made of it on so many different objects.

For I do not assume that this field, because it is infinitely vast, may seem impracticable to them, and it would be contrary to all Laws of Truth to pretend that it was the multitude and diversity of objects Prohibited to the knowledge of man. No, if man is born in the center, there is nothing he cannot see, nothing he cannot embrace; On the contrary, the only fault he can commit is to isolate and dismember some parts of science, because then it is directly attacking its Principle, in that it is to divide the Unity. And in this sense, let my readers decide between this march and mine; since, in spite of the prodigious variety of points which have occupied me, I unite everything and make only one Science, whereas the Observers make a thousand of them, and that each question among them becomes the object of a doctrine and of a separate study.

Nor do I need to remark to them that after all the observations which I have presented to them on the different human sciences, they must at least suppose the first notions of them; They may, moreover, according to the marked reserve which reigns in this writing, and according to the sails which are spread there, presume that I probably have more to say to them than what they have seen, and more than Which is commonly known among them. However, far from despising them, considering the darkness in which they still are, all my wishes tend to see them out to take their steps towards paths brighter than those where they crawl. In the same way, though I have had the happiness of having been led farther than they, into the career of truth; Far from boasting of it, and of believing that I know something, I openly admit to them my ignorance, and to prevent their suspicions from the sincerity of this confession, I will add that it would be impossible for me to deceive myself, Even on this, for I have proof that I know nothing.

That is why I have announced myself so often, as not pretending to carry them to the end; It is enough for me to have forced them, as it were, to admit that the blind march of the human sciences approaches them still less to the end to which they tend, since it leads them to doubt even that there is one. I oblige them, by this, to admit that in displacing the sciences, from the only Principle which directs them, and of which by themselves they are inseparable, far from being enlightened, they merely sink into the most Frightful ignorance, and that it is only for the purpose of having distanced this Principle, that the Observers seek everywhere laboriously, and that they almost never agree.

It is enough, I repeat, to have discovered to them today the knot of the difficulties which stop them: in the future, the Truth will spread its rays more abundantly, and it will resume in its time the empire that the vain Science disputes it today. To me, too little worthy to contemplate it, I have had to limit myself to making it felt that it exists, and that man, in spite of his misery, might be convinced of it all the days of his life, if Better

regulated his will. I think I would enjoy the most delightful reward, if everyone, after having read me, said to himself in the secret of his heart, there is a Truth, but I can address myself better than to men, know.

End