

THE  
AUTHENTIC  
ST. GERMAIN

BY  
DOREAL.

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# THE AUTHENTIC ST GERMAIN

By  
Dr. W. Doreal

Among the figures occupying a prominent place in modern occultism is the so-called ascended master St. Germain. Much has been told, and a greater amount surmised about this mysterious being - mysterious because the average student of occultism has had no opportunity to examine the records which give all that is actually known about this curious personage.

It is interesting to note how the myth has grown concerning him, till to-day he has received his crown and halo in the form of a cult which looks upon him as being at least co-equal with Jesus, Buddha and other great Avatars, if not actually superior. Actually, it is by reason only of his growing importance from the cultus point of view that it is desirable to notice him at all.

We will begin with unquestioned matters of fact, contained in diplomatic correspondence preserved in the British Museum under the title of Mitchell Papers. 1. On March 14, 1760 Major General Joseph Yorke, English envoy at the Hague, wrote to the Earl of Holderness, reminding him that he was acquainted with the history of an extraordinary man, known as

the Comte de Saint Germain, who had resided sometime in England where, however he had done nothing. Since then, during a space of two or three years he had been living in France, on familiar terms with the French King, Mme. de Pompadour, M. de Bellisle and others. He had been granted an apartment at Chambard by the French King. More recently he had been at Amsterdam, where he was made much of. Upon the marriage of Princess Caroline, he had arrived at the Hague, where he called on General Yorke. Subsequently he desired to speak to the English Envoy to whom he showed two letters from Marshall Belleisle, by way of credentials, and proceeded to explain that the French king, the Dauphin, Mme. de Pompadour and the court with the exception of the Duc de Choiseul, desired peace with England. They wished to know the real feeling of England and to adjust matters with all honour. Madame de Pompadour, and Marshall Belleisle had sent this "political adventurer" with the King's knowledge.

On March 21st the Earl of Holder-  
nesse informed General Yorke that George II entirely approved the manner in which he had conducted the conversation with Comte de St. Germain. The king did not regard it as improbable that the latter was authorized to talk as he had done by persons of weight in the councils of France and even possibly with the King's knowledge. Yorke was directed not to discuss further with St. Germain unless the latter produced authentic proof that

he was an accredited envoy.

On April 4th General Yorke reported that St. Germain was still at the Hague but that the Duc de Choiseul had instructed the French Ambassador to forbid his interference with anything relating to the political affairs of France. De Choiseul was a sworn enemy of the English and antagonistic to any peace attempts.

On May 6th, the Earl of Holderness wrote to Mr. Andrew Mitchell, English Envoy to Prussia, referring to all that had passed between Yorke and St. Germain; to the formal disavowal of St. Germain by the Duc de Choiseul; and to St. Germain's decision to go to England, "in order to avoid the resentment of the French Minister". The Earl mentions his arrival; his immediate apprehension and examination on the ground that he was not authorized, "even by that PART of the French Ministry in whose name he pretended to talk". His examination produced little, and the decision was made that he be banished from England. He was released and set out to take shelter in some part of Prussia, his intention being sent to the King to Prussia, through Mr. Mitchell.

In addition to the Mitchell papers there is also a series of papers in the French Record Office of Foreign Affairs on the same subject at the same period.

The Hague, February 22, 1760 - de Choiseul to Comte d'Offry - St. Germain, is reported at Amsterdam, claiming to be entrusted with an important mission on

the financial position of France.

March 10th - From d'Offry to de Choiseul - stating that St. Germain had visited him at the Hague stating that he intended to save the kingdom by securing for France the credit of the principal bankers of Holland.

March 14th, from d'Offry to de Choiseul - stating that he had seen the scheme of St. Germain, and intends to tell him that affairs of the kind have nothing to do with the ministry.

Versailles: March 19th - from de Choiseul to d'Offry enclosing a letter from St. Germain to Mme. de Pompadour which is described as sufficiently exposing "The absurdity of the personage". He is an adventurer of the first water and seems to be exceedingly foolish. d'Offry is to warn St. Germain that if he chooses to meddle in politics, "he shall be placed in an underground dungeon". He is to be forbidden d'Offry's house and all foreign ministers and Amsterdam bankers be informed.

April 5th - d'Offry to de Choiseul - reports a visit from St. Germain to whom he repeated the instructions received. St. Germain is said to be overwhelmed and the two parted.

April 8th - d'Offry to de Choiseul - St. Germain is reported as continuing to see Bentinck and as claiming to have a place in his French Majesty's councils.

St. Germain is said otherwise to be absolutely discredited.

April 11th - From de Choiseul to d'Offry - the latter is required by the king to discredit the so-called Comte de St. Germain in the most humiliating and emphatic manner; and to arrange for his arrest "through the friendliness of the States General" so that he may be transported to France and "punished according to the heinousness of his offence".

April 17th - d'Offry to de Choiseul - reports flight of St. Germain by the help of M. de Bentinck, and expresses a belief that he is sorely pressed for money, having borrowed two thousand florins from a Jew on the security of three opals.

May 12th - d'Offry to de Choiseul - St. Germain arrives in England but was met by a state messenger who forbade him to proceed further, and caused him to embark on the first vessel outward bound, it being the English minister's opinion notwithstanding the displeasure of French diplomatists against St. Germain was simulated and that he was really sent to assist the cause in England.

May 14th - d'Offry to de Choiseul - contradicts the previous report and says St. Germain was not stopped at Harwich but arrested in London under an order from Pitt; but having been examined by one of his minister's chief clerks, the latter regarded him as a kind of lunatic

who had no evil intentions. St. Germain was therefore taken back to Harwich and warned to quit the English shores.

March 23, 1762, d'Offry to de Choiseul - recalls the Comte de St. Germain, says that he is again in Holland under assumed names, that he has purchased an estate at Guelders and suggests that he is making dupes of people, with chemical secrets, in order to earn a living.

It will be seen that the papers in the French Foreign Office give the inner significance of facts and proceedings to which the Mitchell papers bear witness. There is full documentary evidence that Louis XV assigned St. Germain the castle of Chambard in 1758 as a place of abode and that he was actually installed there in May. There is also extant a letter from St. Germain to Mme. de Pompadour, dated March 11th, 1760 which most certainly exhibits his relations with the court in no uncertain manner and justifies what is said upon this matter in the Mitchell papers. It is quite probable that he had a verbal commission to see if he could arrange anything in the matter of peace with England behind the back of de Choiseul, and that when his attempted interventions became known he was thrown over by the French King after the best manner of Louis XV. At any rate St. Germain comes before us as an UNSUCCESSFUL political emissary who was used at best as a cat's paw. It may be added that when he addressed the king's mistress it was not in the phraseology of



an adept. He tells her that he has spoken to Bentinck of the charming Marquis de Pompadour from "the fullness of a heart" whose sentiments have long been known to her, reminds her of the LOYALTY he has sworn to HER and alludes to Louis XV, one of the rottenest kings France ever had, "as the best and worthiest of kings". It is not at such COST that adeptship repays the favours even of a palace in Chambard.

On Dec. 9th, 1745 - Horace Walpole writes to Sir Horace Mann, stating that "the other day they seized an odd man who goes by the name of St. Germain". He was said to have been in England two years and had confessed that he was using an assumed name, while refusing all information as to his origin and identity. Walpole acknowledges his musical ability but testifies that otherwise he was quite mad.

He is heard of next at Vienna from 1745 to 46 with Prince Lobkowitz "first minister as his intimate friend."

It appears that he visited Paris in 1757 and according to Mme. de Gentis, her father was a great admirer of his skill in chemistry.

He is said to have been in Paris in 1760 and when Marquise d'Urfe mentioned the fact to de Choiseul the latter replied it was not OFFICIALLY known to the cabinet.

He is reported in St. Petersburg in 1761-2 and according to Graf Gregor Orloff he "played a great part in the Russian revolution". In 1769 he was in Brussels as appears in a letter from Graf Karl Coblenz, who regarded him as the most singular man he had ever seen, affirms that he witnessed him transform iron into a metal as beautiful as gold, his preparations for dyeing skins, silk, wool, etc. This is concrete evidence that he had great skill in chemistry, a fact noted previously.

Between the years 1763-69, we have the authority of Diedonne Thiebault for the fact that St. Germain spent a year in Berlin, where he became acquainted with the Abbe Pernetty, who was a considerable figure in Hermeticism and Masonry at that period and later.

The Graf Max Von Lamberg met him in Venice under an assumed name, engaged in experiments on Flax. According to Von Sypesteyn, St. Germain again visited Paris in 1770 after the fall of de Choiseul. The same writer states that St. Germain was at the Hague in 1774, after the death of Louis XV, and that he carried out alchemical experiments there.

In 1776 it is certain he was at Leipzig and at Dresden the following year, where he was offered an important post, which he refused. According to a letter of Baron Von Wurmb, St. Germain was then about 60 or 70 years old. In 1777 St. Germain was at Hamburg, and af-

terwards visited Prince Karl of Hesse, with whom he engaged in experiments on various herbs.

The last authentic record in the church Register at Eckrenforde which has this entry: "Deceased Feb. 27, buried on March 2nd, 1784, the so-called Comte de St. Germain and Weldon - further information not known - privately deposited in this church". On April 3rd 1784, the mayor and council of the town certified that "his effects have been legally sealed", that nothing had been ascertained as to the existence of a will, and that his creditors were called upon to come forward, "with their claims" on October 14th.

About any other personage the preceding would be accepted as conclusive proof of decease, but the St. Germain cultus will not have it so; they need a miracle man, a supernatural being to look to. Foolish persons challenge the records of his death because according to the anti-Mason Eckert, St. Germain was invited to attend the Masonic Congress in 1785 and that of Wilhelmsbad in February of the same year, according to another account. It has not OCCURRED to them that such invitations could be issued without knowledge; that an individual constantly travelling under assumed names had died without general knowledge of the fact.

Other uncritical persons, Mrs. Cooper-Oakley among them who take the

Comtesse d'Adhemars account seriously, instead of as the exaggerated and largely fictitious narrative, no statement of which can be accepted without checking. She certifies among other marvels that she saw him at the court of Versailles in 1743 - long before she herself was present at court. It may be stated that Prince Karl of Hesse himself knew of St. Germain's death, and that his illness began while pursuing experiments in colours.

Aside from the fables which have accumulated about him we have these facts - St. Germain was a wanderer for a considerable period over Europe - he had entree to the court of most countries -- he was an expert chemist - he was versed in alchemy and Masonry - for twenty-four years he was an occasional figure in European affairs, and that this period closed by his death.

St. Germain was evidently a gentleman of his day, accepted as such by his peers, but like many gentlemen of the time dabbling in politics with resulting trouble for himself. There is no evidence, of any dishonorable conduct on his part, but neither is there evidence of adeptship. There is no evidence that he was a mystic or one with Spiritual experience. The Prince of Hesse says that St. Germain "was the friend of humanity" desiring money only that he might give to the poor; that he was a FRIEND TO ANIMALS; and that "his heart was concerned only with the happiness of others".

He is presumed to have been born about 1710, and according to his own account was a son of Prince Rakoczy of Transylvania. It is fairly certain that in his early life he was under the protection of the Duc de Medici.

Out of a casual statement of Mme. Blavatsky that St. Germain was in possession of a Rosicrucian cipher Mss., Mrs. Cooper-Oakley leaps to the conclusion that he occupied a higher position in the R.G.

The modern St. Germain cultus has taken this mysterious figure, robed him with all the powers of the real adept and made of him a master - at least co-equal with Jesus. Whatever St. Germain was or was not, at least he WORKED to gain knowledge as his years of experiment with chemistry show. His followers of today believe that wisdom is gained otherwise, and thus deny the methods of their leader. The blind lead the blind.

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## DOCTRINE

ARTICLE 1: We believe in a Universal Spirit, Divine Architect, Supernal Intelligence and Cosmic Law, which guides and directs all created things.

ARTICLE 2: We believe that all things came into being through the fiat, or Word of the Divine Intelligence.

ARTICLE 3: We believe that man was once perfect, in unity with the Supreme Intelligence, but fell from his high estate..

ARTICLE 4: We believe that man's purpose in being, is to so order his life, that he will come into at-one-ment with the Divine Spirit.

ARTICLE 5: We believe that man continues to live, life after life, until he masters, or overcomes life, and goes out no more.

ARTICLE 6: We believe that all creation is moving toward a great goal of perfect harmony and order, which will some day be attained.

ARTICLE 7: We believe that the Sun of God has manifested in the material world as a light in darkness, to show the way

to Illumination and Oneness with the Divine Spirit.

ARTICLE 8: We believe that each of us is a child, or Sun of God, the Divine Light. For did not Jesus say, "I am in the Father, the Father in me, and ye in me."

ARTICLE 9: We believe that the physical body is the temple of God, and will endeavor to make it a perfect channel for the illuminated soul to manifest through.

ARTICLE 10: We believe in the three-fold development of body, mind, and soul, each balancing the other in perfect harmony.

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"And ye shall know the truth, and the truth shall make you free."----John 8:32

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