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Bernardin de Saint-Pierre and His Place on the Sun

Bernardin de Saint-Pierre i jego miejsce na słońcu

Abstrakt: W swoich *Studiach o naturze* (1784) i *Harmoniach natury* (1815) Saint-Pierre przedstawił panoramę przyrody jako dzieła wszechmocnego i życzliwego Boga, którego opatrnościowa troska o stworzenie jest wszędzie widoczna. W ten sposób Saint-Pierre chciał wzywać ludzi do życia godnego Boga, do życia, które ma zostać nagrodzone po śmierci. Artykuł omawia w kontekście duchowej natury człowieka pisanej przez Saint-Pierre'a naturę jego wizji uniwersalistycznej nagrody. Pogląd Saint-Pierre'a na ten temat ewoluował i nie został przedstawiony w sposób całkowicie spójny.

Słowa kluczowe: Saint-Pierre, dusza, eschatologia, rozum, sentyment, słońce

Bernardin de Saint-Pierre, today known primarily for his novel *Paul and Virginie*, devoted his voluminous *Studies of nature* (1784) and *Harmonies of nature* (1815) to the study of nature as the divine book that allowed people to gain knowledge of God, as much as it was possible for finite humans. Nature for him, as for many others, was a book written by God about Himself and His attributes, particularly about His providential care of His creation. However, the divine presence could also be found in the human person as well, and, with time, Saint-Pierre was more and more interested in analysis of the nature of humanness in relation to this world and the next.

Reason and sentiment

In his *Studies*, Saint-Pierre stated that Descartes' dictum, "I think therefore I am" (5.8),¹ should be replaced by a more general principle, "I sense, therefore I am" referring also to physical senses which assure us about our existence more often than our thinking. This principle is activated by an unknown faculty of the soul he called sentiment to which also thought must submit.² This faculty differs essentially from physical sensations and from relations presented by reason and it is involved in all what we do; it is the human instinct (9), even a sublime instinct,³ an expression within us of the natural laws, invariable in all nations (326). The examples of Iphigenia and Clytemnestra he provided indicate that the sentiment experiences at their suffering are different from the sensation of the smell of a flower or from the sensation resulting from watching a play (9). It thus appears that sentiment is, or at least includes, the feeling of empathy.

Rather confusedly, Saint-Pierre's reason is not just the reasoning faculty, but it is also affective. Affections of esprit or human reason are different from sentiments of the soul. Esprit is a faculty, while the soul is a principle; the soul is the body of our intelligence. Esprit is an intellectual sight/eye to which other faculties are related: imagination (5.52), memory, judgment, evidence (53). Reason is to sentiment what the eye is to the body, an intellectual sight; also, sentiment is the result of the laws of nature, reason — of political laws (10), or, somewhat differently, esprit is the perception

¹ References are made to a volume and a page in B. de SAINT-PIERRE, *Oeuvres complètes*. Paris 1825, vols. 3, 6, 9; 1826, vols. 1—2, 4—5, 7—8, 10—12. The following works are quoted: *Voyage à l'île de France* (1773), vol. 1; *Études de la nature* (1784), vols. 3—5; *Paul et Virginie* (1786), vol. 6.7—191; *La chaumière indienne* (1790), vol. 6.195—281; *L'Arcadie* (1781), 7.3—248; *L'Amazone* (between 1800 and 1803), vol. 7.251—348; *Harmonies de la nature* (1815), vols. 8—10; *Voeux d'un solitaire* (1789), vol. 11.21—288; *La théorie de l'univers*, vol. 11.297—379; *Essai sur J.J. Rousseau* (1790), vol. 12.3—109; *La mort de Socrate* (1808), vol. 12.167—235.

² "Without making clear the contradiction in his striving, he wants to treat sentiment as philosophical science and [at the same time, he wants] to set sentiment instead of reason as the ruler of humankind," F. LOTHEISSEN: *Bernardin de Saint-Pierre*. In: *Zwangzister Jahres-Bericht kaiserl. kön. Ober-Realschule im III. Bezirk (Landstrasse) in Wien für das Schuljahr 1870—1871*. Wien 1871, p. 10.

³ "The epithet 'sublime' should be understood here in respect to its etymological and cultural value: *sub limen, under/at the divine threshold*." G.-R. THIBAUT: *Science de l'ingénieur et théologie naturelle dans l'oeuvre de Bernardin de Saint-Pierre*. In: *Autour de Bernardin de Saint-Pierre: les écrits et les hommes des Lumières à l'Empire*. Eds. C. SETH, É. WAUTERS. Mont-Saint-Aignan 2010, p. 153.

of social laws, sentiment — of natural laws (53). Women who are always closer to nature than men do not confuse these two faculties — reason and sentiment, the esprit and the heart — the way men often do and call the first sensibility, the source of most pleasant affections (10). Reason changes with time, sentiment always remains the same and its truths are constant and universal. Simple sentiments include the sentiment of peace and of sweet melancholy. Reason shows us the order of the universe, but also our destruction connected to the laws of its preservation (11). Sentiment hopes for the eternal life in the middle of destruction; it pursues the attributes of the Divinity: infinity, existence, power, grandeur, and glory. Sentiment is always pure in its intention and better shows us the spiritual aspect of the soul than reason, which often aims at the satisfaction of crude passions (12). There are thus two forces in man, one animal and one intellectual (13), one animal and one divine (22). That is, because reason is submitted to passions, it does not even deserve to be considered by Saint-Pierre as an intellectual faculty, being reduced to the animal level. Thus, he found it very curious that reason is extolled by philosophers, the reason which is the greatest enemy of the humankind (349, note 1).

Humans are not human because they are rational animals, but because they are religious animals. The sentiment of the Divinity is natural in man; it is, as apostle John said, the light that illuminates each person coming to the world (5.20). That is, the existence of the Divinity and immortality of the soul are the truths imprinted on human heart as the principles of human sentiment (55). Therefore, unsurprisingly, all nations have a sentiment of the existence of God, but they express it in a variety of ways (21), and all peoples believe in the immortality of the soul (3.417).

In all this, Saint-Pierre was interested in the structure of the human spiritual dimension, dividing it into reason or esprit, and heart or sentiment, the animal part and the divine part of the human being, the former earth-bound, here-oriented, a subject of social norms, molded by them, and thus being fallible, the latter otherworldly-oriented, with infallible truths imprinted. He stated that the proof of the immortality of the soul and of the existence of the Divinity is not based on reason, but on “our intimate sentiment that never deceives us” (3.99).

In the *Studies*, Saint-Pierre was satisfied with the bipartite structure of the soul and with the statement of the immortality of the soul. However, what happens to the immortal soul after the death of the body? This is a problem that he addressed in his later work, beginning with a more detailed presentation of the spiritual dimension of man.

Five souls

In the *Harmonies*, the faculty of sentiment plays a much lesser role, but its meaning appears to be the same as in the *Studies* when the statement is made about the innate sentiment of infinity, eternity, and the glory of immortality (9.355), and about the innate sentiment that dominates man, which is the sentiment of the Author of nature (10.53). However, there is a new discussion concerning the soul in which Saint-Pierre distinguished five kinds of soul: elementary, vegetative, animal, intelligent, and celestial, the last soul possessed only by humans.

The elementary soul is just the solar fire; it produces attraction, electricity and, magnetism (10.54) and is common to all bodies (37). In that sense, it causes, as it were, the animation of inanimate nature. Metal that is attracted to a magnet is animated in that sense, but, to be sure, it does not become animate or alive in the full sense of the word.

Life *sensu stricto* begins with the action of the vegetative soul which produces forms, loves, and generations (10.54); that is, when the elementary soul does its job by putting together elements of matter, say, through attraction, the vegetative soul shapes them into a living entity. For example, the vegetative soul gives to a wolf ruffled hair and flashing eyes and nice fleece to a sheep (60). Thus, animals also have a vegetative soul, which organizes the body of an animal, just as the body of a plant, by forming all its organs (45).

The animal soul is the soul in the proper sense; its residence is in the heart (10.52); it animates the animal; only it has the sentiment of its existence (48). It is conscious of organs which it uses not quite knowing about how they have been constructed (would that mean that because the vegetative soul is in charge of constructing organs, it would also have requisite knowledge?); it occupies itself with providing nutrition; it can experience pleasure through nerves (49). The animal soul produces instinct, passion, and action (54).

The intelligent soul, which resides in the brain, has imagination, judgment, and memory (10.52). This is the soul which humans share with animals, whereby Saint-Pierre was adamantly opposed to the idea that animals are mere machines (10—11). For example, when a sheet of paper is put between a cat and a mouse, the cat goes around the sheet to chase the mouse, which points to the cat's intelligence (11) and "its intelligence is not just an effect of a simple attraction or of magnetic vortex." The intelligent soul also has a moral faculty, whereby the cat acts like a cat, not like a mouse

and the wolf manifests it through its lupine character (12). Thus, intelligent souls are appropriately cut to particular species.

The celestial soul connects man to God (10.53). It produces the sentiment of virtue, of glory, and of immortality (54). It thus appears that the faculty of sentiment stressed in the *Studies* is part of the endowment of the celestial soul stressed in *Harmonies*. Sentiment or the celestial soul is the natural channel that opens humans to the supernatural and through it the natural cognition acquires supernatural significance, through it the harmonies recognized in nature can be seen as a stamp of the divine Providence whose care extends to all of His creation.⁴

Rather confusedly, also in *Harmonies*, Saint-Pierre spoke about two souls, reasonable and corporeal. The corporeal soul in human body appears to be alien to humans by acting without telling them how. This wise soul is subordinated to an ignorant soul which sometimes appears to be of the superior order. The reasonable soul commands the corporeal soul; by its will it moves body parts (9.354). Since the concept of five souls came later, it appears that by insisting only on the reasonableness of the reasonable soul, Saint-Pierre somehow overlooked the difference between humans and animals. Therefore, he introduced the concept of the celestial soul, which was specifically human.⁵ The reasonable soul was split into the animal soul and the intelligent soul, and the corporeal soul into the elementary soul and the vegetative soul.

When, for instance, Aristotle spoke about three different kinds of soul (vegetative, sentient, and rational), the higher-level soul incorporated the faculties of the lower soul. It appears that for Saint-Pierre, the higher-level souls cannot do what lower level souls can do; thus, he spoke about the fact that the body can contain several souls which for him would explain the battle of passions in man (10.30). More curiously, souls may not even be simple, i.e., entities that are not compound (the fact that the soul is simple has always been used as a proof of its immortality). In his view, the soul has two halves like the body; moreover, the animal soul seems to be composed of several souls that work in unison (36).

Whence the soul? In the Christian tradition, there was a discussion of its origin and even Augustine was not quite sure about when exactly the soul came into being. Saint-Pierre said, on the one hand, that souls exist before

⁴ And thus, sentiment is “the faculty ... of contemplation in nature of the laws through which God acts” and “the intuition of the primal Unity under the appearance of diversity,” G.-R. THIBAUT: *Bernardin de Saint-Pierre: genèse et philosophie de l'œuvre*. Paris 2016, pp. 241, 243.

⁵ Cf. C. DUFLO: *La théorie des âmes dans les Harmonies de la nature de Bernardin de Saint-Pierre*. In: *Les Âmes*. Eds. J. ROBÉLIN, C. DUFLO. Besançon 1999, pp. 132—133.

animal bodies and they form these bodies in the womb (10.35), and on the other, that an impregnated female reproduces new souls (47). Putting these two statements together appears to lead to the conclusion that the act of impregnation leads to the generation of the soul — or the souls — and then these souls, as it were, take over the work of the generation and formation of the body. This, however, should be viewed in the cosmic context: it is “the universal soul, sovereignly powerful and intelligent” that is ultimately responsible for the generation of souls since it first organized seeds (47) which were vegetative souls activated by the sun and the moon (48).

Saint-Pierre did not say much about the origin of the soul, but he did say quite a bit about its destination.

The hereafter

In his view, elementary souls pass from one element to another. The fire of a candle through extinguishing dissolves into the fire permeating atmosphere (10.61). As to vegetative souls, it appears that there is a fixed number for each kind of living entity (65). Also, “vegetative souls create each year some new matter” (66). This can be taken to mean that since the number of these souls is limited, they are recycled after the death of a plant or an animal or a human being; thus, there seems to be reincarnation present on this very low level of life.

Nature gave life, it can take it away, and so animals become food for other animals and for humans. Saint-Pierre said he did not know what happens to the released soul of these animals. He found it possible that they were the subject of metempsychosis as Asian Indians believe (10.51). However, a few pages later, metempsychosis is considered an established fact: animal souls circulate from generation to generation. In his view, this is probably the way animals acquire knowledge of how to live (66). The intelligence of animals is in their souls and accompanies them in their transmigration (68).

The celestial soul survives other souls (10.58). Metempsychosis is extended to humans. However, what is really transmigrating? The human being is composed of five souls. Are all of them clustered together to live on in a different body? If so, the body would be of the same form, an exact replica of the deceased since the same vegetative soul would be at play. So,

it appears, that not all five souls would live on together. Only the celestial soul? If so, its mental part would be cut off with its memory and reason; thus, the celestial soul would not know, in a way, what or who it is — all personal memory would be lost. Is it a desirable prospect for the life after death? It would not be unprecedented to consider only Lethe, the river of forgetting, drinking from which expunged the memory of earthly sorrows. In any event, Saint-Pierre did not quite work out this aspect of his transmigration idea.

The celestial soul originated in heaven and it hopes to return there (10.68). Indians believe that souls after death enter animal bodies according to their deeds (69). Saint-Pierre could not quite decide where the desirable place for the soul after death was. At one point he said that his intelligent soul will return to the supreme intelligence where it will know the order of the universe (181). This would be justified by the fact that the human soul is derived from the soul of the Author of the universe. Saint-Pierre pondered that maybe he would become a minister of His goodness in other stars; maybe he would be an invisible mediator inspiring good thoughts which would fortify an unhappy virtue, a good genie or daimonion of another Socrates (182—183). On the other hand, he also said that the soul was of the nature of light (7.289), whereby it should go to the sun.

William Herschel, one of the most celebrated astronomers of the 18th century (for some time, Uranus was called Herschel, the name that Saint-Pierre also used), claimed that the sun is neither a globe of fire nor an igneous sea, but a planetary body just like the earth and that it is inhabited (10.291; 11.322).⁶ The idea, expressed by this Columbus of astronomy (10.290), was “infinitely pleasing” to Saint-Pierre (292). In his view, the sun is made out of gold (293), although it appears to be also covered with precious stones which “decompose/split primitive colors” (295). He was not quite sure about the nature of the light coming from the sun. Was it of spiritual or corporeal nature? It manifests itself in such a way that it enables vision without being visible (11.310). In fact, even today we find the dual nature of light somewhat puzzling.

The sun seems to be a good place for celestial joys because it has animating light and is in the center of our universe (10.299), which should be understood as our planetary system. It has an exalted position being “the heart of the world, the eye of nature, the living image of the Divinity!”

⁶ See also S. KAWALER, J. VEVERKA: *The Habitable Sun: One of William Herschel's Stranger Ideas*, “Journal of the Royal Astronomical Society of Canada” 1981, vol. 75, pp. 46—55. For a brief history of the idea of the inhabited sun, see M.J. CROWE: *The Surprising History of Claims for Life on the Sun*, “Journal of Astronomical History and Heritage” 2011, vol. 14, pp. 169—179.

(11.378). Its light is not burning fire; beams of light animate nature, but have no heat as it can be seen on the icy tops of mountains (313-314). On the other hand, since it is envisioned as a dwelling place for souls, immaterial souls, even burning light should not be harmful to them.

Inhabitants of the sun are “the ministers of his [God’s] goodness.” They are also intelligent beings who understand “the telegraphic language of the planets,” who are of the nature of light, sometimes invisible like light, moving by its rays, in beings they fortify by sublime inspirations, able to make themselves visible with any color (11.319).

The sun is the place of the recompense for virtue, the place of ineffable marvels (11.319—320). Therefore, the most perfect celestial souls go to the sun from which emanates all that is beautiful on earth (10.69). Philosophical principle indicates that life is on other planets since nature does nothing in vain (303), and this fact is included into the eschatological framework. Saint-Pierre believed that people probably go from one world to another, from one planet to another, through one death to another to be purified along the way and end up on the sun (11.376). This eschatological journey also points to the type of inhabitants of these planets: they are not some otherworldly, strange creatures, but they are very much like human beings, the ones who are in the middle of their journey to the sun.⁷ And thus, Mercury is inhabited by vegetarians untroubled by the chores of agriculture because of the bounty of fruit. These inhabitants resemble good Ethiopians or the sages of India devoted to “the sweetest and most sublime meditations” (10.308). People on Venus, which is considered the star of love (310), fittingly, devote all their time to love, like inhabitants of Tahiti (313). Martians are hunters and warriors like Tatars, Poles, or Germans (328). Inhabitants of Jupiter are industrious, patient, wise, thoughtful just like Danes, the Dutch, or the English (337). Saturnians enjoy magnificent views due in part to the rings and seven moons (345). Finally, on Uranus, its inhabitants, innocent in the infancy of reason, resemble people of Finland (355). Probably, in this eschatological planet trekking, the moon can also be included, since it has air and water, plants, animals, and inhabitants (391) and it is habitable for humans (393).

After death, the souls of the just preserve the memory of their virtues in their stars that gave them life and they help unfortunate innocence by inspiration, consolation, and presentment. This is where now Orpheus, Confucius, Socrates, Plato, Marcus Aurelius, Epictetus, Fénelon, and Rousseau are (10.379). After death, heaven opens to man. Man is no longer dust but an

⁷ Inhabitants of these plants “are not ‘others,’ but our ancestors, our descendants, maybe ourselves, such as death will reveal us to ourselves.” J.-M. RACAULT: *La cosmologie poétique des “Harmonies de la Nature.”* “Revue d’Histoire littéraire de la France” 1989, vol. 89, p. 839.

angel, divinity who soars to the middle of the suns (!) where everything is eternal; his soul is embraced by eternal love (408).

Saint-Pierre spoke longingly about the life after death and the expected reward on the sun, the future paradise. And hell? He sometimes mentioned hell in a mythological or literary context and sometimes made about it rather indignant remarks. He spoke against corporal punishment used in schools but also said that the souls of children are whipped with the whip of hell (11.244). He also said that “God did not create people to damn them,”⁸ and that to damn someone because he is not a Catholic is to send to hell someone because he does not speak Latin (278).

The only direct statement about hell appears to be given through Socrates. When his hostile interlocutors threatened him with horrible suffering in hell, Socrates answered that the heart of evildoers is the only hell. He did not consider the testimony of scriptures to be divine. All books are the art of man (12.173). The laws of God are not written on parchments but in nature and in the heart of all people.⁹ His heart, said Socrates, never told him that there was hell, but one all-good Providence, the father of all people, whose beneficence fills the universe (174). It appears that this was also Saint-Pierre’s position. In fact, in an unpublished manuscript he stated, “if superstition that got hold of us since our childhood shows us hell to pass beyond the barriers of life, it is to the study of nature to dispel this tyrannical illusion.”¹⁰ In place of hell he opted for metempsychosis which doomed the souls of people to going through a series of lives, thereby purifying these souls so that eventually they would be allowed an entry to the sun. This metempsychosis would be a purgatory of sorts and hell was discarded altogether, and with this view Saint-Pierre joined Origen, whose idea of the universal salvation was rejected by the official church.

⁸ Quoted in M. SOURIAU: *Bernardin de Saint-Pierre d'après ses manuscrits*. Paris 1905, p. xxxiii.

⁹ Thereby, nature becomes “one of the means through which God communicates with humans,” A. GIGAN: *Surnaturel et religion dans Paul et Virginie: configuration d'une utopie celeste*. In: *Bernardin de Saint-Pierre au tournant des Lumières*. Ed. K. ASTBURY. Leuven 2012, p. 148.

¹⁰ Quoted in K. WIEDEMEIER: *La religion de Bernardin de Saint-Pierre*. Fribourg 1986, p. 164.

Education

Since the soul survives the body, it would like to go to the sun as soon as possible. What it did in this life determines what rewards it can expect. Therefore, proper education of the child is of extreme importance since it has eschatological consequences.

Although the sentiment of the existence of God is imprinted on the human heart, its impact on human life can be stifled with wrong upbringing, bad social influences, and a morally unhealthy environment. Therefore, the first sentiment that has to be developed in a child is the sentiment of the Divinity who should always become a refuge. Through it, the child will love life and also death. Children should be presented with examples of great virtuous people (10.160). Listening to the voice of conscience based on natural sentiment of the Divinity should be encouraged by reading the Gospels (11.159). Proper upbringing of children is the responsibility of the family and of the educational system. In family, the role of the mother is preeminent. She should aim at the religious education of the child and the best introduction to divine presence in the world is through nature and its marvels, and thus the study of harmonies of nature should lead to more solid foundations of religion and morality than the study of books (8.288) — the study of books, which apparently included the Bible. The Divinity, an idea of which is innate in each person, should be developed by mothers (190). They should teach children how to pray since they are able to pick the fruit, and thereby, presumably, appreciate the bounty of nature and thus of God; at the sunrise and the sunset, they should “raise their hands and their heart toward heaven” to develop “sweet habit of putting their confidence in God” (290).

Moral evil and physical evil are foreign to humans; both arise from the deviation from the natural law. “Nature made man good. If it made him evil, nature, being so consequential in its works, would have given him claws, muzzle, venom, some offensive weapons.” In the contrary, he was created naked, no doubt, so that people would congregate for mutual support (10.104-105). And again, “man is born good, that is the society that makes him evil and it is our education which prepares them [for it]” (3.377); therefore, the society has to be restructured and, in particular, its educational system. In schools, as envisioned by Saint-Pierre, religion should be taught first: teach about God to love Him. The child can have an idea of God before the age of 14 (5.300). Children should be given an idea of God and of virtue using daisies in the grass and fruit hanging from the tree as

first lessons of theology and of following laws. They should hear about the life of Jesus and should be taught the Creed and the Lord's prayer (3.301). This, however, does not mean that proper education is limited to Christian schools and to Christian countries. "Gospel is but an expression of the sublime laws of nature. If we don't have the authority of this sacred book, we have the authority of nature itself" (6.217). Therefore, the introduction of children to nature and its laws should become part of education. This is exemplified in the *Paul and Virginie* — the novel that made Saint-Pierre famous — where the protagonists listened to the occasional reading of the New Testament, but they reasoned very little of the New Testament since their theology was all in their sentiment as the sentiment of nature and their morality was all in their action as the morality of the Gospel (54). It was the close contact with nature which allowed for such a growth of morality; this contact with nature caused in their souls the awakening of pure religion (53).

On the one hand, Saint-Pierre said that people are good by nature, that at birth, our souls are innocent and pure since they come from God (6.226). On the other, he saw two competing passions ingrained in each person that balanced one another: love and ambition (3.67, 293, 370, 5.273, 12.84) since nature forms harmony only through contraries (11.47). Laws of nature are based on love (7.221), and thus goodness is a natural state of affairs; therefore, love is associated with virtue. "Virtue is an effort we made for the good of others intending to please only God" (6.151). God and humankind demand of us only virtue (142). "We are on earth only to exercise virtue" (98). Virtue is more worthy than all sciences. Virtue makes people happy (7.215). Since there is no virtue without religion (5.21), moral education is tantamount to religious education. Religion commands us to be virtuous since it is the way to our happiness in this world and the next (206).

Virtue, in a way, is a natural instinct. Nature engraved in the human heart this unalterable law: do not do to others what you would not like to be done to you, an axiom of universal justice (11. 66, 120), the silver rule. Confucius called it the virtue of the heart and recommended it as the principle of conduct (10.138). The Gospel presents this law as the second of our duties. Only this law makes us human; it makes us reject prejudices against others (139). "The virtue is not only universal, but also eternal, since it is an emanation of the Divinity" (166).

Virtue and ambition are incompatible (5.275). Ambition is a negative passion. Jesus called a weak Samaritan woman, pardoned an adulteress, absolved a sinner, but condemned the ambitious (274). At first, as mentioned earlier, Saint-Pierre considered ambition natural as a balancing factor for love and virtue, but later in life he somehow could not reconcile the original goodness of man with the negative character of ambition and considered it

to be entirely the result of bad education (11.154). Ambition is always the enemy of virtue and the source of vices, jealousy, hate, and intolerance (3.371), and as such, it should be suppressed, which should be the role of good education. Are students more human, stronger believers after their studies than an illiterate peasant? (5.280), he asked rhetorically. If education aims at elevation of ambition, not religion (273), as it most frequently does, then the educational process is the source of evil, the source of our moral ills (272). Scholarly knowledge is good, but not of primary importance. It is interesting that pure and virtuous Paul and Virginie from Saint-Pierre's celebrated novel were analphabets.

Man is good by nature, sentiment is a divine imprint of immutable truths, but the finitude of man and the incessant impact of familial, educational, social, and political environments restrain the voice of sentiment, compromise the goodness of the human soul, divert attention from the divine sphere, and distort the perfection of inborn knowledge. The recognition of inner imperfections should lead to seeking a way to remedy the problem. Reason should thus come to rescue through investigation of nature, a perfect creation of God. Through this investigation, which should be instilled from early childhood in family and in proper educational system, eternal truths of existence of God and immortality of the soul should be discovered in nature and thereby rediscovered in oneself. This should lead to virtuous life and ultimately the otherworldly reward of life on the sun, the prospect accessible for all people.

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