

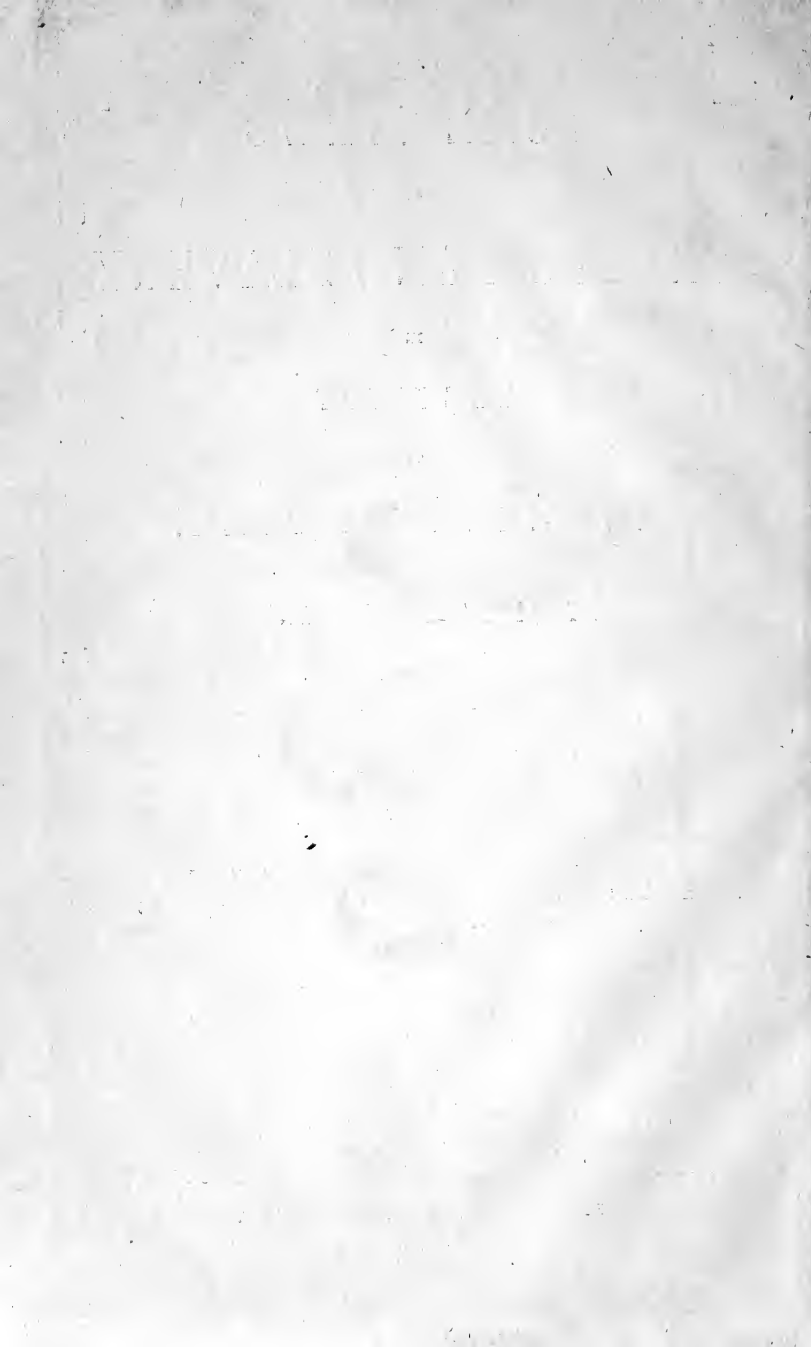
SOME VIEWS
OF
FREEDOM AND SLAVERY
IN
THE LIGHT
OF
THE NEW JERUSALEM.

BY RICHARD DE CHARMS.

PREFACED BY
SWEDENBORG'S WORK
ON
THE NEW JERUSALEM,
AND ITS
HEAVENLY DOCTRINE.

FIRST THOUSAND:
PUBLISHED FOR GRATUITOUS DISTRIBUTION,
BY SUBSCRIBERS IN THE MIDDLE STATES.

1851.



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OF

FREEDOM AND SLAVERY

IN

THE LIGHT

OF THE

NEW JERUSALEM.

BY RICHARD DE CHARMS.

PHILADELPHIA :

STEREOTYPED, FOR THE AUTHOR, BY GEORGE CHARLES,

NO. 9 SANSOM STREET.

1851.

res. 5574.54 no.3

BOOK 1117

RECORDED IN THE OFFICE OF THE CLERK OF THE DISTRICT COURT OF THE EASTERN DISTRICT OF PENNSYLVANIA

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CONTENTS.

	Page.
PREFACE —Displaying <i>The New Jerusalem, and its Heavenly Doctrine</i> , under the following heads:.....	5
Of the New Heaven and the New Earth, and what is meant by the New Jerusalem	6
Introduction to the Doctrine.....	10
Of Good and Truth.....	11
Of the Will and the Understanding.....	13
Of the Internal and External Man.....	14
Of Love in General.....	16
Of the Love of Self and the Love of the World.....	18
Of Love towards the Neighbor, or Charity.....	21
Of Faith.....	26
Of Piety.....	29
Of Conscience.....	31
Of Liberty.....	32
Of Merit.....	33
Of Repentance, and the Remission of Sins.....	35
Of Regeneration.....	37
Of Temptation.....	39
Of Baptism.....	40
Of the Holy Supper.....	40
Of the Resurrection.....	41
Of Heaven and Hell.....	42
Of the Church.....	44
Of the Sacred Scriptures, or the Word.....	44
Of Providence.....	45
Of the Lord.....	47
Of Ecclesiastical and Civil Government.....	50
SOME VIEWS OF FREEDOM AND SLAVERY	53
<i>Chapter I.</i> —An Argument in the United States' Senate, that African Slavery is a Civil and Political Blessing, answered, by showing that it is a Civil, Political, Moral, and Spiritual EVIL, especially to the White Man, although it may not, in the case of our Southern States, be a SIN.....	53

Chapter II.—The same subject continued, in an effort to show, that Slavery is an Evil to the White Man, because it debases his Humanity, first, by developing and strengthening in him an Arbitrary and Domineering Spirit, and, second, by making Labor disreputable among the Whites. Still, Slavery in our Southern States may not be Sin; but must be regarded as a Chronic Constitutional Disease, which entitles our Southern Brethren to our Kind Consideration, and imposes on us the Duty of Co-operation with them in gradually getting rid of it as an Hereditary Evil. 62

Chapter III.—From the Particular Doctrine of the New Jerusalem bearing on the subject before us, it is argued, that the Evil of African Slavery is a Permission of the Divine Providence, for the Ultimate Regeneration of the African Race, and the Full Development of a Celestial Church in Africa; whereby it is seen, what is the True Duty of America in regard to the Natural Institution of Slavery, and her Genuine Charity to the African in the Emancipation of him from it, as well as what are the True Principles on which alone such Emancipation can be safely and securely effected. 75

Chapter IV.—Freedom and Slavery very briefly and cursorily viewed in their Spiritual Aspect. 90

Chapter V.—Practical Application of the Subject—A Recapitulation, setting forth, in a Varied Form of Presentation, the True Nature of Freedom and Slavery, exhibiting the Position of America in relation to the Countries of Europe, and indicating the Duties and Responsibilities of Americans, and especially of Members of the True Church, in preserving the Liberties of their own Country, and in promoting the Universal Political Good of all other Nations. 97

[The following text is extremely faint and illegible, appearing to be a continuation of the table of contents or a list of page numbers.]

P R E F A C E .

THIS tract was originally a sermon. It was also delivered as a discourse, in Washington City, on the 24th of February, 1850, before the Washington Society of the New Jerusalem, in view of the one hundred and eighteenth anniversary of Washington's birth. The author, having been repeatedly, and especially on that occasion, urged to publish it, issued proposals for that purpose, and printed an edition of seven hundred and fifty copies. That edition was soon exhausted. And he is now strenuously importuned to allow it to be reissued, in a cheaper and more accommodated form, for the widest possible circulation as a national tract. Yielding to this solicitation, he has determined to remodel it, and have it stereotyped.

As this little work may now fall into the hands of many who never heard of the new church called the New Jerusalem, it is manifestly proper that something should be premised respecting the character and doctrines of that church. As to its character, it claims to be an entirely new dispensation of christian verities. It is the new and true christian church, predicted by John, in the Apocalypse, under the figurative representations of the virgin bride, the Lamb's wife, and the holy city. Its complex doctrine is the internal sense of God's Word: and the unfolding of the truths of this sense, by the long lost, but now restored, science of the correspondences between natural and spiritual or earthly and heavenly things, constitutes the second or spiritual coming of our Lord and Saviour Jesus Christ. To effect this his second advent in these latter days, the Lord has, in mercy, deigned to avail himself of the instrumentality of a chosen servant, Emanuel Swedenborg. By a preternatural elevation of his understanding, he illuminated the interiors of his mind with the immediate light of his own divine presence, and, by his discrete intromission into the spiritual world, enabled him to converse

with angels—thus to regain a knowledge of the great law by which the Word of God was written, to discern and to reveal, not only the existence of a heaven and a hell, but also their nature and their laws, as well as to discover and make known the true nature of the connection that exists between man's soul and his body, between the spiritual world and the natural world, between the spiritual and the natural senses of the Sacred Scriptures, and between the divinity and the humanity of the One, Only, Living, and True God. The theological system thus revealed from the Lord Jesus Christ, is to be understood by the holy city, the New Jerusalem, now coming down from God out of heaven.—“In that day shall there be one Lord, and his name one.” (Zech., xiv, 9.) “And this is his name whereby he shall be called, JEHOVAH OUR RIGHTEOUSNESS.” (Jer., xxiii, 6.) “These things have I spoken unto you in proverbs: the time cometh when I shall no longer speak unto you in proverbs, [or parables,] but I shall show you plainly of the father.” (John, xvi, 25.) “And he that sat upon the throne said, Behold, I make all things new.” (Rev., xxi, 5.) “Surely, I come quickly. Amen. Even so, come Lord Jesus.” (Rev., xxii, 20.) For further predictions of the Lord's second coming, see Matthew, xxiv, 30, 31; Mark, xiii, 26; Luke, xii, 40, and xxi, 27; and the last chapter of Revelations throughout.

As to the leading, fundamental, or peculiar doctrines of this new and true christian church, it was at first intended to present here a very brief and cursory outline of our own. But, on mature reconsideration, it has been deemed best to give the whole of Emanuel Swedenborg's little work, entitled, “*On the New Jerusalem and its Heavenly Doctrine, as revealed from heaven: to which are prefixed Some Observations concerning the New Heaven and the New Earth.*” However, his voluminous references to the Arcana Cœlestia and his other larger works, are omitted, so as to bring the remaining matter of that work into as small a compass as possible: and it is imagined that a better tract, for general circulation throughout our nation, cannot possibly be devised. Its several sections now follow as the subject-matters of this preface.

OF THE NEW HEAVEN AND THE NEW EARTH, AND WHAT IS MEANT
BY THE NEW JERUSALEM.

1. It is written in the Revelation, “I saw a new heaven and a new earth; for the first heaven and the first earth had passed away. And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. The city had a wall, great and high, which had twelve gates, and

at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And the city lieth four-square, and the length is as great as the breadth. And he measured the city with the reed, twelve thousand furlongs; the length and the breadth and the height of it were equal. And he measured the wall thereof, a hundred and forty and four cubits, the measure of a man, that is, of the angel. And the wall of it was of jasper; and the city was pure gold, like unto pure glass; and the foundations of the wall of the city were garnished with all manner of precious stones. And the twelve gates were twelve pearls. And the street of the city was pure gold, as it were transparent glass. The glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it; and the kings of the earth shall bring their glory and honor into it." Chap. xxi, 1, 2, 12—24.

When a man reads these words, he understands them only according to their literal sense, and concludes that the visible heaven and earth will be dissolved, and a new heaven be created, and that the holy city, Jerusalem, answering to the measures above described, will descend upon the new earth: but the angels understand these things altogether differently; that is to say, what man understands naturally, they understand spiritually; and what they understand is the true signification; and this is the internal or spiritual sense of the Word. According to this internal or spiritual sense, a new heaven and a new earth mean a new church, both in the heavens and on the earth, which will be more particularly spoken of hereafter. The city, Jerusalem, descending from God out of heaven, signifies the heavenly doctrine of that church; the length the breadth and the height thereof, which are equal, signify all the varieties of good and truth belonging to that doctrine in the aggregate. The wall of the city means the truths which protect it; the measure of the wall, which is a hundred and forty and four cubits, which is the measure of a man, that is, of the angel, signifies all those defending truths in the aggregate, and their quality. The twelve gates of pearl mean all introductory truths; and the twelve angels at the gates signify the same. The foundations of the wall, which are of every precious stone, mean the knowledges on which that doctrine is founded. The twelve tribes of Israel, and the twelve apostles, mean all things belonging to the church in general and in particular. The city and its streets being of gold like unto pure glass, signifies the good of love, giving brightness and transparency to the doctrines and its truths. The nations who are saved, and the kings of the earth who bring glory and honor into the city, mean all the members of that church who are in goodness and in truth. God and the Lamb mean the Lord as to the essential divinity and the divine humanity. Such is the spiritual sense of the Word, to which the natural sense, which is that of the letter, serves as a basis; but still these two senses, the spiritual and the natural, form a one by correspondences.

2. Before the New Jerusalem and its doctrine are treated of, it may be expedient to give some account of the new heaven and the new earth. What is to be understood by the first heaven and the first earth, which passed away, is shown in the small work *On the Last Judgment and the Destruction of Babylon*. Immediately after that event, that is, when the last judgment was completed, a new heaven was created or formed by the Lord; which heaven was composed of all those persons who, from the coming of the Lord to the present time, had lived in faith and charity; for such persons alone are capable of being assimilated to the form of heaven. For the form of heaven, according to which all consociations and communications therein are effected, is the form of divine truth, grounded in divine good, proceeding from the Lord; and this form man, as to his spirit, acquires by a life according to divine truth. Hence it may be clearly seen, who they are of whom the new heaven consists; and thereby what its quality is, namely, that it is altogether unanimous. He who lives in faith and charity, loves others as himself, and by love conjoins them with himself, the effect of which is reciprocal: for, in the spiritual world, love is conjunction. Wherefore, when all act thus, then, from many, yea, from innumerable individuals, consociated according to the form of heaven, unanimity exists, and they become as one; for then nothing separates and divides, but every thing conjoins and unites.

3. Since this heaven was formed of all those who had been of such a quality from the coming of the Lord until the present time, it follows that it is composed both of Christians and of Gentiles, but chiefly of infants, from all parts of the world, who have died since the Lord's coming: for all these were received by the Lord, and educated in heaven, and instructed by the angels, and reserved, that they, together with the others, might constitute a new heaven; whence it may be concluded how vast that heaven is.

4. Moreover, with respect to this new heaven, it is to be observed, that it is distinct from the ancient heavens which were formed before the coming of the Lord; at the same time there is such an orderly connection established between them, that, together, they form but one heaven. The reason why this new heaven is distinct from the ancient heavens, is, that in the ancient churches there was no other doctrine than the doctrine of love and charity, and that at that time they were unacquainted with any doctrine of faith separated from those principles. Hence, also, it is, that the ancient heavens constitute superior expanses, whilst the new heaven constitutes an expanse beneath them; for the heavens are expanses one above another. In the highest expanse those dwell who are called celestial angels, many of whom were of the most ancient church: they are so named from celestial love, which is love to the Lord. In the expanse beneath them are those who are called spiritual angels, many of whom were of the ancient church; they are called spiritual angels from spiritual love, which is charity towards our neighbor. Below these are the angels who are in the good of faith; these are they who have lived a life of faith: for a man to live a life of faith, is to live according to the doctrine of his parti-

oular church; and to live is to will and to do. All these heavens, however, form a one, by mediate and immediate influx from the Lord.

5. It may be sufficient to state thus much concerning the new heaven; something shall now be said concerning the new earth. By the new earth is understood a new church upon earth; for when a former church ceases to exist, then a new one is established by the Lord. It is provided by the Lord that there should always be a church on earth, since by means of the church there is a conjunction of the Lord with mankind, and of heaven with the world: there the Lord is known, and therein are divine truths by which man is conjoined to him. The reason why a new church is signified by a new earth arises from the spiritual sense of the Word; for, in that sense, by the word earth, or land, no particular country is meant, but the nation dwelling there, and its divine worship; this, in the spiritual sense, being what answers to earth in the natural sense. Moreover, by earth, or land, in the Word, when there is no name of any particular country affixed to the term, is signified the land of Canaan; and in that land a church had existed from the earliest ages; in consequence of which, all the places therein, and in the adjacent countries, with the mountains and rivers, as mentioned in the Word, became representative and significative of those things which compose the internals of the church, and which are called its spiritual things. Hence it is, as was observed, that earth, or land, in the Word, as meaning the land of Canaan, signifies the church; it is therefore usual in the church to speak of the heavenly Canaan, by which is understood heaven itself. Thus, also, by the new earth is here meant a new church.

6. What is understood by Jerusalem in the spiritual sense of the Word shall also be briefly described. Jerusalem means the church with respect to doctrine, because at Jerusalem, in the land of Canaan, and in no other place, were the temple, the altar, the sacrifices, and, consequently, all that pertained to divine worship. On this account, also, three festivals were celebrated there every year, to which every male throughout the whole land was commanded to go. This, then, is the reason why Jerusalem, in the spiritual sense, signifies the church with respect to worship, or, what is the same thing, with respect to doctrine; for worship is prescribed by doctrine, and is performed according to it. The reason why it is said, "the holy city, New Jerusalem, descending from God out of heaven," is, because, in the spiritual sense of the Word, a city signifies doctrine, and a holy city the doctrine of divine truth, since divine truth is what is called holy in the Word. It is called the New Jerusalem for the same reason that the earth is called a new earth, because, as was observed above, earth or land signifies the church, and Jerusalem, the church with respect to doctrine; and it is said to descend from God out of heaven, because all divine truth, whence doctrine is derived, descends out of heaven from the Lord. That Jerusalem does not mean a city, although it was seen "as" a city, manifestly appears from its being said that "its height was," as its length and breadth, "twelve thousand furlongs" (ver. 16); and

that the measure of its wall, which was "a hundred and forty-four cubits," was the measure of a man, that is, of the angel (ver. 17); and also from its being said to be "prepared as a bride adorned for her husband" (ver. 2); and that afterwards "the angel said, Come hither, I will show thee the bride, the Lamb's wife: and he showed me that great city the holy Jerusalem" (ver. 9, 10). The church is called in the Word the bride and the wife of the Lord; she is called the bride before conjunction, and the wife after conjunction.

7. To add a few words respecting the doctrine which is delivered in the following pages. This, also, is from heaven, being from the spiritual sense of the Word, which is the same with the doctrine that is in heaven; for there is a church in heaven as well as on earth. In heaven, there are the Word and the doctrine from the Word; there are places of worship there, and sermons delivered in them; there are also both ecclesiastical and civil governments there: in a word, the only difference between the things which are in heaven and those which are on earth is, that in heaven all things exist in a state of greater perfection, since those who dwell there are spiritual, and spiritual things immensely exceed in perfection those that are natural. Hence may evidently appear what is meant by the holy city, New Jerusalem, being seen to descend from God out of heaven. But I proceed to the doctrine itself, which is for the *new church*, and which is called *heavenly doctrine*, because it was revealed to me out of heaven. To deliver this doctrine is the design of the present work.

INTRODUCTION TO THE DOCTRINE.

8. When there is no faith in consequence of there being no charity, the church is at an end. The churches throughout the whole christian world having made their differences to depend upon points of faith, when yet there can be no faith where there is no charity, I will, by way of introduction to the doctrine which follows, make some observations concerning the doctrine of charity as held by the ancients. When I use the phrase, "the churches in the *christian world*," I mean protestant churches, and not the popish or roman catholic church, since that is not a christian church; for, wherever the church exists, the Lord is worshiped, and the Word is read; whereas, among Roman Catholics, they worship themselves instead of the Lord; forbid the Word to be read by the people; and affirm the pope's decree to be equal, yea, even superior to it.

9. The doctrine of charity, which is the doctrine of life, was the essential doctrine in the ancient churches. And that doctrine conjoined all churches, and thereby formed one church out of many. For they acknowledged all those as members of the church who lived in the good of charity, and called them brethren, however they might differ respecting truths, which at this day are called matters of faith. In these they instructed one another, which employment was among their works of charity; nor were they offended if any one did not accede to the opinion of another, knowing that every one receives truth in proportion to the degree in which he is in

good. Such being the character of the ancient churches, the members composing them were interior men; and, because they were interior men, they excelled in wisdom. For they who are in the good of love and charity, are, as to the internal man, in heaven, and belong to an angelic society in which the same good prevails. Hence they enjoy an elevation of mind towards interior things, and, consequently, they are in possession of wisdom; for wisdom can come from no other source than from heaven, that is, through heaven from the Lord; and in heaven there is wisdom, because its inhabitants are principled in good. Wisdom consists in seeing truth from the light of truth; and the light of truth is the light which shines in heaven. But, in process of time, that ancient wisdom decreased; for, as mankind removed themselves from the good of love towards the Lord, and of love towards the neighbor, which latter is called charity, they removed themselves, in the same proportion, from wisdom, because, in the same proportion, they removed themselves from heaven. Hence it was that man, from being internal, became external, and this successively; and, when he became external, he became also worldly and corporeal. When such is his quality, he cares but little for the things of heaven; for the delights of earthly loves, and the evils which, from those loves, are delightful to him, then possess him entirely. In this state, the things which he hears concerning a life after death, concerning heaven and hell, and concerning spiritual subjects in general, are regarded by him as matters altogether foreign or extraneous to him, and not as things in which he has the most intimate concern; as, nevertheless, they ought to be. Hence also it is, that the doctrine of charity, which, amongst the ancients, was held in such estimation, is, at this day, with other excellent things, altogether lost. For who, at this day, is aware what charity is, in the genuine sense of the term, and what, in the same sense, is meant by our neighbor? whereas, that doctrine not only teaches this, but innumerable things besides, of which not a thousandth part is known at this day. The whole Sacred Scripture is nothing else than the doctrine of love and charity: which the Lord also teaches, when he says: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind: this is the first and great commandment; and the second is like unto it, Thou shalt love thy neighbor as thyself: on these two commandments, hang all the Law and the Prophets." Matt., xxii, 37, 38, 39. The Law and the Prophets are the Word, in general and in particular.

OF GOOD AND TRUTH.

11. All things in the universe which are according to divine order, have relation to good and truth. There is nothing, either in heaven or on earth, which has not relation to these two. The reason is, because both good and truth proceed from the Divine Being, who is the first cause of all.

12. Hence it appears that there is nothing more necessary for man to know than what good and truth are; how the one has

respect to the other; and how they become mutually conjoined. But such knowledge is especially necessary for every member of the church; for, as all things of heaven have relation to good and truth, so also have all things of the church; because the good and truth of heaven are also the good and truth of the church. It is on this account that, in delivering the doctrine of the New Jerusalem, we commence with this subject.

13. It is in agreement with divine order, that good and truth should be conjoined, and not separated; thus, that they should be one and not two; for they proceed in conjunction from the Divine Being, and continue so in heaven, and therefore they ought of necessity to remain conjoined in the church. The conjunction of good and truth is called, in heaven, the heavenly marriage, for all there are the subjects of this marriage; and hence it is that, in the Word, heaven is compared to a marriage, and that the Lord is called the bridegroom and husband, whilst heaven, and also the church, are called the bride and wife. The reason why heaven and the church are so styled, is, that all therein receive the divine good in truths.

14. All the intelligence and wisdom which the angels possess, is derived from this marriage of good and truth; but not any of it from good separate from truth, nor from truth separate from good. So also it is with the members of the church.

15. Since, therefore, the conjunction of good and truth resembles a marriage, it is evident that there exist between them a mutual love and a mutual desire to be conjoined. That member of the church, then, who does not possess such love and desire, is not the subject of the heavenly marriage; consequently, as yet, the church is not in him; for it is the conjunction of good and truth which constitutes the church.

16. There are numerous kinds of good, all, however, being comprehended under the general distinction of spiritual and natural good, which are conjoined in genuine moral good. As there are many kinds of good, so also there are various kinds of truth; for all truth pertains to good, and is, indeed, its form.

17. What has been said respecting good and truth, may, in a contrary sense, be affirmed of evil and falsity: for, as all things in the universe which exist according to divine order, have relation to good and truth, so also all things which exist in contrariety to divine order, have relation to evil and falsity. Again, as there exist between good and truth a mutual love and desire to be conjoined, so do there exist a similar love and desire between evil and falsity. In fine, as all intelligence and wisdom are produced from the conjunction of good and truth, so all insanity and folly spring from the conjunction of evil and falsity. This latter conjunction is called the infernal marriage.

18. Now, since evil and falsity are opposed to good and truth, it is plain that truth cannot be conjoined with evil, nor good with the falsity of evil; for, if truth be adjoined to evil, it is no longer truth, but falsity, because it is falsified; and if good be adjoined to the falsity of evil, it is no longer good, but evil, as it is adul-

terated. Nevertheless, the falsity which is not grounded in evil, admits of being conjoined with good.

19. No one who, from confirmation and life, is principled in evil, and thence in falsity, can know what good and truth are; for he believes his own evil to be good, and his falsity to be truth: but every one who, from the same grounds, is principled in good and thence in truth, is capable of knowing what evil and falsity are. The reason of this is, because all good, with its truth, is, in its essence, celestial; and such as is not celestial in its essence, is still from a celestial origin: but all evil, with its falsity, is, in its essence, infernal; and such as is not infernal in its essence, has, nevertheless, its origin thence: and all that is celestial is in light, but all that is infernal is in darkness.

OF THE WILL AND THE UNDERSTANDING.

28. Man is endowed with two faculties which constitute his life: one is called the will, and the other the understanding. These faculties are distinct from each other, but are so created as to form a one; and, when they are thus united, they are called the mind. Of these, then, the human mind consists; and in them resides the whole life of man.

29. As all things in the universe which are according to divine order, have relation to good and truth, so all things in man have relation to the will and the understanding; for good in man pertains to his will, and truth in him pertains to his understanding. These two faculties, or these two lives, in man, are respectively their receptacles and subjects: the will being the receptacle and subject of all things relating to good, and the understanding the receptacle and subject of all things relating to truth. Goods and truths have no other residence with man; so neither, for the same reason, have love and faith; for love pertains to good, and good to love; and faith pertains to truth, and truth to faith.

30. Since, then, all things in the universe have relation to good and truth, and all things belonging to the church to the good of love and the truth of faith; and since it is from the possession of the faculties of will and understanding that man is man; they are treated of in this doctrine; for otherwise man could have no distinct idea of them, to form a basis for his thoughts.

31. The will and the understanding constitute also the spirit of man; for in these, his wisdom and intelligence, and his life in general, reside, the body being only their passive organ.

32. Nothing is of more importance to be known, than in what manner the will and understanding make one mind. This they do as good and truth form a one; for between the will and the understanding there is a marriage, similar to that which takes place between good and truth. What the nature of this marriage is, may fully appear from what has been adduced above, in the section On Good and Truth: namely, that as good is the very *esse* of a thing, and truth is the *existere* derived from that *esse*, so the will, in man, is the very *esse* of his life, and the understanding is the

existere of his life thence derived: for good, which belongs to the will, assumes to itself a form in the understanding, and thus renders itself visible.

33. They who are principled in good and truth have will and understanding; but they who are principled in evil and in falsity have no will and understanding properly considered; but instead of will they have cupidity, and instead of understanding they have mere science. The human will, when truly such, is the receptacle of good, and the understanding is the receptacle of truth; for which reason, will cannot be predicated of evil, nor can understanding be predicated of falsity, because they are opposites, and opposites destroy each other. Hence it is, that the man who is principled in evil and thence in falsity, cannot be called rational, wise and intelligent, properly speaking. With the evil, also, the interiors of the mind, in which the will and the understanding principally reside, are closed. It is supposed, however, that the evil, as well as the good, have will and understanding, because they say that they will and that they understand: but their volition is only the exercise of their cupidity, and their intellection is nothing more than science.

OF THE INTERNAL AND EXTERNAL MAN.

36. Man is so created as to be in the spiritual and in the natural world at the same time. The spiritual world is that which is the abode of angels, and the natural world is that which is the abode of men. A man is so created, he is endowed both with an internal and an external; that by means of his internal he may be present in the spiritual world, and by means of his external in the natural world. His internal is what is called the internal man, and his external is what is called the external man.

37. Every man is possessed of both an internal and an external; but these widely differ with the good and the evil. With the good, the internal is in heaven and in its light, and the external is in the world and in its light: and, with them, this latter light is illuminated by the light of heaven, so that their internal and external act in unity, or form a one, like cause and effect, or like what is prior and what is posterior. But, with the evil, the internal is in the world and in its light; as is also the external; for which reason they see nothing from the light of heaven, but only from the light of the world, which they call the light of nature. Hence it is that, to them, the things of heaven are immersed in darkness, whilst the things of the world appear in light. Hence it is manifest, that the good have both an internal and an external man, but that the evil have not an internal man, but only an external.

38. The internal man is called the spiritual man, because it is in the light of heaven, which light is spiritual: and the external man is called the natural man, because it is in the light of the world, which light is natural. The man whose internal is in the light of heaven, and whose external is in the light of the world, is a spiritual man as to both; but the man whose internal is not in the light of heaven, but only in the light of the world, in which is his external also, is a natural man as to both. The spiritual man

is said in the Word to be alive, but the natural man is said to be dead.

39. The man whose internal is in the light of heaven and his external in the light of the world, thinks both spiritually and naturally; but, when he thinks naturally, his spiritual thought flows into his natural thought, and is there perceived. But the man who has both his internal and external in the light of the world, does not think spiritually, but materially: for he thinks from such things as are within nature as it belongs to the world, all which are material. To think spiritually, is to think of things as they essentially are, to see truths in the light of truth, and to perceive goods from the love of good; also, to see the qualities of things, and to perceive their affections, abstractedly from matter. But to think materially of things, is to think, to see and to perceive them together with matter and in matter, thus in a gross and obscure manner respectively.

40. The internal spiritual man, simply considered, is an angel of heaven; and, during his life in the body, although not conscious of the fact, is also in society with angels, amongst whom he is introduced after his separation from the body. But the merely natural man, as to his internal or soul, is a spirit, but not an angel: he also, during his life in the body, is in society with spirits, but with those who are in hell; and amongst these he is introduced after his separation from the body.

41. The interiors of the mind of those who are spiritual men, are also actually elevated towards heaven; for heaven is the primary object of their regard: but with those who are merely natural, the interiors are directed towards the world, because this is the primary object of regard with them. Indeed, the interiors of every man's mind are directed towards that which he loves supremely; and his exteriors take the same direction.

42. They who entertain only a general idea concerning the internal and external man, believe that it is the internal man which thinks and wills, and that it is the external man which speaks and acts; because to think and to will relate to what is internal, and to speak and act to what is external. But it is to be observed, that, when man thinks intelligently, and wills wisely, he thinks and wills from a spiritual internal; but when he does not thus think and will, he thinks and wills from a natural internal. Hence, when man thinks well concerning the Lord and those things which are the Lord's, and concerning the neighbor and the things which are the neighbor's, and wills well towards them, he then thinks and wills from a spiritual internal; because from the faith of truth and the love of good, consequently, from heaven. But, when man is ill affected towards them, both in thought and in will, he thinks and wills from a natural internal; because from the faith of what is false and the love of what is evil, consequently, from hell. In short, so far as man is principled in love to the Lord, he is in the spiritual internal, whence he both thinks and wills, and also speaks and acts; but, so far as he is in the love of self and in the love of the world, he is in the natural internal, from which he thinks and wills, and also speaks and acts.

43. It is so provided and ordered by the Lord, that, in proportion as man thinks and wills from heaven, his internal spiritual man is opened and formed: it is opened into heaven even to the Lord; and it is formed according to those things which belong to heaven. But, on the contrary, in proportion as man does not think and will from heaven, but from the world, his internal spiritual man is closed, and his external is opened; and it is opened into the world, and is formed according to those things which belong to the world.

44. They who have the internal spiritual man opened into heaven to the Lord, are in the light of heaven, and in illumination from the Lord, and are thence in intelligence and wisdom; they see truth in the light of truth, and perceive good from the love of good. But they whose internal spiritual man is closed, do not so much as know that there is an internal man; much less do they know what the internal man is; neither do they believe that there is a Divine Being, nor that there is a life after death; consequently, neither do they believe in any thing belonging to heaven and the church. And since such persons are only in the light of the world, and in illumination thence, they believe in nature as the Divine Being; they see falsity as truth, and perceive evil as good.

45. The man whose internal is so far external that he believes in nothing but what he can see with his eyes, and touch with his hands, is called a sensual man. The sensual man is one who is in the lowest degree natural; and he is in fallacies concerning all things belonging to faith and the church.

46. The internal and external which have been treated of, are the internal and external of the spirit of man; his body being merely an additional external, within which the former exist; for the body does nothing of itself, but is solely actuated by the spirit which is in it. And here it is to be observed, that the spirit of man, after its separation from the body, thinks, and wills, and speaks, and acts, as it did when in the body: to think and to will constitute its internal, and to speak and to act, its external.

OF LOVE IN GENERAL.

54. The very life of man is his love, and according to the quality of that love, such is his life, yea, such is the whole man; it is, however, the ruling or reigning love, which constitutes the man. This love is accompanied by numerous other loves, which are derived from it and are in subordination to it. These present themselves to view under other forms, but still they are all comprehended in the ruling love, and form, with it, one kingdom. The ruling love is, as it were, their king and head; it directs all their movements, and by them, as mediate ends, it regards and designs its own end, which is the primary and ultimate end of all; and this is done both directly and indirectly. The object of the ruling love is that which is loved supremely.

55. Whatever a man loves supremely is continually present in his thoughts and in his will, and constitutes the veriest essence of his life. As, for example, the man who loves wealth above all

other things, whether in money or possessions, is continually revolving in his mind how he may attain it; the possession of it affords him his highest joy, and the loss of it fills him with the deepest sorrow; for his wealth absorbs his whole heart. So, also, the man who loves himself above all other objects, regards himself in all that he does; he thinks of himself, speaks of himself, and acts entirely for the sake of himself; for his life is the life of self.

56. That which a man loves supremely forms the end which he always has in view; he regards it in the whole of his conduct, even in the most minute particulars. It lurks in his will, and, like the latent current of a river, draws and bears him away, even when he is employed in other affairs; for it constitutes his animating principle. Such is the nature of this love, that one man tries to discover it in another, and, when he has found it, he either entirely leads him by it, or regulates all his intercourse with him according to it.

57. Man is entirely of such a character as is the ruling principle of his life. It is this which distinguishes one man from another; and to this the heaven of each individual is adapted, if he is a good man, and his hell, if he is a wicked man. It is this which constitutes his very will, his proper self, and his peculiar nature; for it is the very *esse* of his life. This cannot be changed after death, for it is the man-himself.

58. All the delight, pleasure and happiness which any one enjoys, are derived from his ruling love, and are in perfect accordance with it; for that which man loves he calls delightful, because he feels it to be so: he may, indeed, also call that delightful which is an object of thought with him, but which he does not love; but this is not the delight of his life. That which is delightful to man's love is what he esteems good; and that which is disagreeable to it he considers evil.

59. There are two distinct loves, from which, as their fountains, all the varieties of good and of truth exist; and there are two distinct loves, from which all the varieties of evil and of falsity exist. The two loves, from which the varieties of good and truth are derived, are love to the Lord and love towards the neighbor; and the two loves, whence spring all the varieties of evil and of falsity, are the love of self and the love of the world. The two latter are in direct opposition to the two former.

60. The two loves from which all the varieties of good and truth are derived, and which, as has just been stated, are love to the Lord and love towards the neighbor, constitute heaven in man, and therefore they reign in heaven: and, since they constitute heaven in man, they also constitute the church in him. The two loves, whence all the varieties of evil and of falsity proceed, and which, as has just been said, are the love of self and the love of the world, constitute hell in man; wherefore, also, they are the loves which reign in hell.

61. The two loves whence all the varieties of good and of truth are derived, and which, as already observed, are the loves of heaven, open and form the internal spiritual man, because it is in this that they have their residence. But the two loves whence originate all

the varieties of evil and of falsity, when they obtain the ascendancy, shut up and destroy the internal spiritual man, and render man natural and sensual, in proportion to the extent and quality of their dominion.

OF THE LOVE OF SELF AND THE LOVE OF THE WORLD.

65. The love of self consists in wishing well to ourselves alone, and not to others, unless it be for the sake of ourselves; not even to the church, to our country, to society, or to a fellow-citizen. This love, it is true, may confer benefits on these several relations, when its own reputation, honor and glory are concerned; but unless it sees that these will be secured by thus acting, its language is, "To what purpose is it? Why should I do this? Of what advantage will it be to me?" And thus it omits it. Hence it is evident that the man who is influenced by self-love, does not, in reality, love either the church, or his country, or his fellow-citizen, or society, or any thing good, but himself alone.

66. Man is under the dominion of self-love, when, in his thoughts and actions, he has no regard to the neighbor, consequently, none for the public, still less for the Lord, but for himself alone and his connections. Thus, whilst every thing which he does is for the sake of himself and his connections, should he even do any thing for his neighbor and for the public, it is done merely for the sake of appearance.

67. We have said, himself and his connections; for the man who loves himself, loves those also who are connected with him. These are, in particular, his children and his other near relations, and, in general, all who co-operate with him, and whom he calls his friends. Still, however, his love for these is only self-love, for he regards them, as it were, in himself, and himself in them. Amongst those whom such a man denominates his friends, are all they who flatter him, honor him, and pay their court to him.

68. He also is under the influence of self-love, who thinks contemptuously of the neighbor in comparison with himself, and esteems him as an enemy unless he shows him marks of favor, respects him, and treats him with great courtesy. But still more is he actuated by the love of self, who, for such reasons, hates and persecutes the neighbor; and more so still the man who burns with revenge against him, and desires his destruction. Such persons at length come to delight in savage cruelty.

69. The true nature of self-love may be clearly discerned from comparing it with heavenly love. Heavenly love consists in loving, for its own sake, the use or the good which a man ought to perform to the church, to his country, to society, and to his fellow-citizens; but he who loves those for his own sake, loves them no otherwise than he loves his domestics, that is, because they are serviceable to him. Hence it follows, that he who is immersed in self-love, would desire to have the church, his country, society, and his fellow-citizens, to be his servants, rather than that he should serve them; he exalts himself above them, and abases them beneath himself.

70. Moreover, in proportion as any one is influenced by celestial love, which consists in loving offices of usefulness, delighting in the performance of good deeds, and in being affected with joy of heart in thus acting, he is led by the Lord, for in this love the Lord himself is, and from him it has its origin. But, on the contrary, so far as any one is influenced by self-love, he is led by himself; and as far as he is so led, he is guided by his own selfhood, which is nothing but evil, being that hereditary evil which disposes man to love himself in preference to God, and the world in preference to heaven.

71. Such also is the nature of self-love, that, in proportion as the reins are given to it, that is, so far as external restraints are removed, such as the fear of the law and its penalties, the loss of reputation, of honor, of gain, of office, or of life, it rushes on with such unlimited desire as to grasp at universal dominion, not only over this world, but also over heaven, yea, over God himself; for its aim is boundless. This propensity lurks in the heart of every man who is governed by self-love, although it may not be visible to the eyes of the world, in consequence of the checks and restraints before mentioned. Besides, when such a character encounters an insuperable obstacle, he waits till it is removed; and hence it is that even he himself is not aware that such a mad and unbounded cupidity lies latent within him. That this, however, is really the case, any one may see who observes the conduct of potentates and kings, who are not subject to such checks, restraints and insuperable obstacles, and who, so long as success attends their enterprises, rush on, and subjugate provinces and kingdoms, panting after unlimited power and glory. This is still more apparent in the case of those who endeavor to extend their dominion into heaven, transferring to themselves the divine power of the Lord, and thirsting after something beyond even that.

72. There are two general kinds of dominion, one originating in love towards the neighbor, the other in the love of self; and these are, in essence, directly opposed to each other. He who exercises dominion from the influence of love towards the neighbor, is desirous of promoting the welfare of all, and has no higher delight than that which arises from the performance of works of real utility: this is his love, and the very delight of his heart. The higher such a person is exalted in dignity, the greater is his joy; not, indeed, on account of the dignity itself, but because the sphere of his usefulness is thus enlarged in extent, and rendered more excellent in degree. Such is the dominion that prevails in the heavens. But he who rules under the influence of self-love, has no desire to promote the welfare of any beyond himself and his own connections. The works of utility which he performs are done for the advancement of his own honor and glory, which he considers as the only objects worthy of his pursuit. Hence, when he serves others, it is only that he may himself be served, honored and entrusted with dominion; he desires preferment, not for the sake of extending his means of doing good, but that he may obtain pre-eminence and glory, and thus enjoy the delight of his heart.

73. The love of dominion remains also with man after the termination of his life in this world. They who have exercised it from love towards the neighbor, are then intrusted with dominion in the heavens; still, however, it is not they who rule, but the useful offices which they perform, and the goods which they love; and when these rule, the Lord rules. Those, on the contrary, who, during their abode in the world, have exercised dominion from the influence of self-love, have their abode in hell, where they are vile slaves.

74. From what has been said, it may easily be perceived who they are that are influenced by the love of self. Nor is it of any consequence how they appear externally, whether haughty or humble; for the qualities which have been specified exist in the internal man, which the generality of mankind study to conceal, whilst they teach the external to assume the contrary appearance of love for the public good, and for the welfare of the neighbor. This also they do for the sake of self; for they well know that such love has the power of interiorly moving the affections of all men, and that they will be loved and esteemed in proportion as they appear to be under its influence. The reason why that love is possessed of such power is, because heaven enters into it by influx.

75. The evils which predominate in those whose ruling principle is self-love, are, in general, contempt of others, envy, enmity towards those who do not favor their designs, with hostility on that account; also hatreds of various kinds, revenge, cunning, deceit, unmercifulness and cruelty. Where such evils exist, there is also a contempt of God, and of divine things, that is, of all the good and truth belonging to the church; or, if there be any respect shown to these by such persons, it is in words only, and not from the heart. And as such evils result from the love of self, it is also attended by corresponding falsities from the same source; for falsities are derived from evils.

76. The love of the world consists in desiring to appropriate to ourselves, by every available artifice, the wealth of others; also, in setting the heart on riches, and suffering the world to withdraw our affections from spiritual love, which is love towards the neighbor, consequently, from heaven. They are influenced by the love of the world, who are desirous of appropriating to themselves the property of others by various artifices; they particularly who have recourse to cunning and deceit, esteeming the welfare of the neighbor as of no account whatever. Such persons greedily covet the goods of others; and, when not restrained by the fear of the laws and the loss of reputation, which they regard only for the sake of gain, they deprive others of their possessions, nay, rob and plunder them.

77. The love of the world is not opposed to heavenly love in the same degree that the love of self is, because the evils contained in it are not so great. The love of the world is manifold. There is the love of riches as the means of exaltation to honors; there is the love of honors and dignities as the means of obtaining wealth; there is the love of wealth for various uses with which men are

delighted in the world; there is also the love of wealth merely for its own sake, which is the love of misers; and so in other instances. The end for which wealth is desired is called its use, and from the end or use the love derives its quality. The nature of all love is determined by the use to which it is directed; other things serve but as means to promote the end.

78. In short, the love of self and the love of the world are in direct opposition to love of the Lord and love towards the neighbor; wherefore the loves of self and the world are infernal, and reign in hell, and constitute hell in man: but love to the Lord and love towards the neighbor are of heavenly origin, and reign in heaven, and constitute heaven in man.

79. From what has now been said, it may be clearly seen, that all evils are contained in these loves, and are derived from them; for the evils which are enumerated at n. 75, are common or general in their nature; and the others, which were not enumerated there, because they are particular evils, are derived and flow from them. Hence it appears that, since man is born into the love of self and of the world, he is born into evils of every description.

80. In order that man may know what evils are, he ought to know their origin; and unless he knows what evils are, he cannot know what good is; consequently, neither can he know of what quality he himself is: and for this reason these two origins of evil have been here treated of.

OF LOVE TOWARDS THE NEIGHBOR, OR CHARITY.

84. Here it shall first be shown what is meant by the term *neighbor*; as it is the neighbor who is to be loved, and towards whom charity is to be exercised. Unless this point be clearly understood, charity may be exercised indiscriminately towards the evil and the good, and thus become no charity at all; for the evil, from the benefactions they receive, do evil to the neighbor, but the good do good.

85. It is a prevailing opinion at the present day, that every man is to be considered as being equally the neighbor, and that acts of beneficence are to be performed towards every one who needs our assistance. But it is the province of christian prudence thoroughly to scrutinize the quality of a man's life, and to exercise charity to him accordingly. The man who is a member of the internal church, exercises his charity in this manner; but he who is of the external church, because he cannot so easily discern things, acts without discrimination.

86. The distinctions of neighbor, which the member of the church ought well to understand, depend upon the degree of good which each man possesses. And since all good proceeds from the Lord, the Lord himself is neighbor in the supreme sense of that word, and in the super-eminent degree, and from him is the origin of this relationship. Hence it follows, that as far as the Lord is resident with any one, so far that man is the neighbor; and because no one receives the Lord, that is, receives good from him, in exactly the

same manner as another does, no one can be the neighbor in the same manner as another is; for all who are in the heavens, and all the good who are on earth, differ from each other as to the degree of their goodness. No two persons ever receive a divine gift that is in all respects one and the same: such gifts must be various, that each may subsist by itself. But all these varieties, consequently all the distinctions which exist in the relationship of neighbor, which depend on the reception of the Lord, that is, on the reception of good from him, can never be known by any man, nor indeed by any angel, except in a general manner, or with respect to their genera and species; neither does the Lord require any thing more from the members of his church, than that each should live according to what he knows.

87. Since every one possesses good in a different degree, it follows, that the quality of that good determines in what degree, and in what proportion, any man is to be considered as our neighbor. That this is the case, is plain from the Lord's parable concerning the man who fell among thieves, whom, when half dead, the priest, and also the Levite, passed by; but whom the Samaritan, after pouring oil and wine into his wounds, and binding them up, took upon his own beast, and brought to an inn, giving orders that care should be taken of him. This man, because he did good from a principle of genuine charity, is called his neighbor, (Luke, x, 29—37): whence it may be known, that they who are influenced by good are neighbors; for the oil and wine which the Samaritan poured into the wounds, signify good and its truth.

88. From what has now been said, it is evident that good, in the universal sense of that word, is the neighbor; because man is the neighbor only according to the quality of the good which he receives from the Lord. And because good itself is the neighbor, so also is love; for all good is from love: consequently, every man is the neighbor according to the quality of the love which he possesses from the Lord.

89. That it is love which constitutes any one the neighbor, and that every man is the neighbor according to the quality of the love, manifestly appears from the case of those who are influenced by the love of self. Such persons acknowledge as neighbor those who love them most; that is, they regard them as such, so far as they favor their own interests. These they embrace; they treat them with affection, confer on them their favors, and call them their brethren: nay more; because they are evil, they acknowledge them as neighbors in proportion as they love themselves, thus according to the quality and extent of their love. Men of this description deduce the origin of neighbor from self; and for this reason, that love constitutes and determines it. But those who do not love themselves above others, as is the character of all who belong to the kingdom of the Lord, derive the origin of neighbor from Him whom they ought to love supremely, thus from the Lord; and they esteem every one as neighbor according to the quality of his love to the Lord, thus according to the reception of the Lord's love in himself. Hence it is manifest what the members of the church ought to con

sider as the origin of the relationship of neighbor; and that every one is to be esteemed a neighbor, according to the good which he possesses from the Lord; consequently, that good itself is the neighbor.

90. That this is the case, the Lord also teaches in Matthew, where, speaking of those who had lived in the practice of good works, he says, "that they had given him to eat, that they had given him to drink, that they had taken him in, had clothed him, had visited him, and had come to him when in prison;" and afterwards, where he says, "that inasmuch as they had done these things to the least of his brethren, they had done them to himself." xxv, 34—40. In these six varieties of good, as understood in the spiritual sense, are comprehended all the particulars in the relationship of neighbor. Hence, also, it is evident, that, when good is loved, the Lord himself is loved; for it is from the Lord that all good proceeds—he is in it, and is good itself.

91. But not only is man the neighbor in his individual capacity, but also considered collectively; for a less or greater society, the church, the kingdom of the Lord, and above all the Lord himself, is each also the neighbor. These are our neighbor, and to these we are to do good from a principle of love. These also constitute the ascending degrees of this relationship: for a society consisting of many, is the neighbor in a higher degree than an individual; our country is so in a still higher degree; the church in a still higher degree than our country; and, in a degree higher still, the kingdom of the Lord: but, in the supreme degree of all, the Lord himself is the neighbor. These degrees of ascent are like the steps of a ladder; at the top of which is the Lord.

92. The reason why a society is the neighbor more than an individual man, is, because it consists of many. Charity must be exercised towards a society in the same manner as towards an individual, namely, according to the quality of the good which it possesses; consequently, in a manner totally different towards a society of well-disposed persons, from what must be the case towards a society of an opposite character. A society is loved, when its good or welfare is consulted, under the influence of the love of good.

93. Our country is the neighbor more than a society, because it is like a parent; for therein a man is born, and by it he is nourished and protected from injuries. It is our duty to do good to our country, from a principle of love, according to its necessities, which principally regard the sustenance, and the civil and spiritual life of its inhabitants. The man who loves his country, and does good to it from a principle of benevolence, when he comes into the other life, loves the kingdom of the Lord; for, in that life, the kingdom of the Lord is his country: and he who loves the kingdom of the Lord, loves the Lord himself; for the Lord is all in all in his kingdom.

94. The church is the neighbor more than our country; for he who consults the welfare of the church, provides for the souls, and for the eternal life, of those who dwell in his country. He, therefore, who, from love, provides for the church, loves the neighbor

in a superior degree; for he wishes, and earnestly desires, that heaven and the happiness of eternal life may be the portion of others.

95. The kingdom of the Lord is the neighbor in a still higher degree; for his kingdom consists of all who are influenced by good, both on earth and in heaven. Thus the kingdom of the Lord is good, with all its quality, in the aggregate; and when this is loved, the individuals who are in good are loved also.

96. These are the degrees of the relationship of neighbor, and, according to these, love ascends in all who are influenced by the love of the neighbor. But these degrees are degrees of successive order, in which what is prior or superior is to be preferred to what is posterior and inferior. And since the Lord is in the supreme degree, and is to be regarded in each degree as the end to which it tends, he, consequently, is to be loved above all persons, and above all things. Hence it may now be seen, in what manner love to the Lord conjoins itself with love towards the neighbor.

97. It is a common saying, that every man is his own neighbor, that is, that every one should first take care of himself; or, in other words, that charity begins at home: but the doctrine of charity teaches in what sense this is to be understood. Every one ought to provide for himself the necessaries of life, such as food, raiment, a place of habitation, and other things which his situation in civil life necessarily requires. And this he ought to do, not only for himself, but also for his family and his dependents; and not for the present time only, but also for the future. For, unless a man provide for himself the necessaries of life, he cannot be in circumstances to exercise charity, being himself in want of all things.

98. In what sense every man ought to consider himself as his own neighbor, may appear from the following comparisons. Every man ought to provide food and raiment for his body; this must be the first object of his care; but then the end in view must be, to have a sound mind in a healthy body. Every man ought also to provide for the necessary requirements of his mind; that is, to store it with such things as will raise it in intelligence and wisdom, and thus qualify him for being of service to his fellow-citizens, to his country, to the church, and thus to the Lord. The man who thus acts, provides for his own spiritual welfare to eternity. Hence it is obvious, that the end, whatever it be, is the primary object of attention; for all intermediate objects regard it. The case is similar to that of a man who builds a house: the first thing he does is to lay a solid foundation; and the foundation is laid for the sake of the house, and the house is built for the purpose of being inhabited. But the man who regards himself as his nearest neighbor, resembles him who considers the foundation of his house as the chief end, and not the house itself, as a place of abode: whereas the habitation is the first and ultimate end; and the house, with its foundation, is only a means to that end.

99. The end plainly shows the sense in which a man should consider himself as his own neighbor, and provide for himself in the first instance. If his end be to become richer than others, solely

for the sake of riches, of pleasure, or of station, and the like, it is a bad end, and such a man does not love his neighbor, but himself: but if, on the contrary, his end be to procure riches that he may thereby provide for the good of his fellow-citizens, of society in general, of his country, and of the church; as, also, if he procure for himself offices of usefulness for the same purposes, he loves his neighbor. And because every man's first and ultimate end is that which he loves supremely, the end for which he acts is what constitutes the man: for this end is his love.

What has hitherto been said has been confined to the relationship of neighbor; love towards him, or *charity*, shall now be considered.

100. It is the opinion of many, that charity consists in giving to the poor, in assisting the needy, and in doing good indiscriminately: charity, however, consists in acting with prudence, and with a view to good as the result. He who bestows his bounty on a poor or needy villain, does evil to his neighbor through such a person; for he thus confirms him in evil, and supplies him with the means of doing evil to others. The case is otherwise with him who supplies the wants of the good.

101. But charity embraces operations much more extensive than those which relate to the relief of the poor and needy: it consists in doing what is right in every action of life, and in the faithful performance of our duty in every office. Thus, if a judge administers justice for its own sake, he exercises charity; if he punishes the guilty, and acquits the innocent, he exercises charity; for, in so doing, he promotes the welfare of his fellow-citizens, and of his country. The christian minister, again, who teaches truth, and leads the people of his charge to good, for the sake of truth and of good, exercises charity: but he who does such things from selfish and worldly motives, does not exercise charity, for he does not love his neighbor, but only himself.

102. The case is similar with all other instances, whether in private or in public life; as with the behavior of children to their parents, and of parents to their children; of servants to their masters, and of masters to their servants; of subjects to their king, and of kings to their subjects. In all these cases, whoever performs his duty from a principle of duty, and does what is just from a principle of justice, exercises charity.

103. The reason why these things are included in the love of the neighbor, or charity, is, because, as was said above, every individual man is the neighbor, although in a different manner; a society, whether great or small, is the neighbor more than an individual; our country more than a society; the kingdom of the Lord more than our country; and the Lord himself above all; and, in the universal sense, good, which proceeds from the Lord; consequently, also, sincerity and justice. The man, therefore, who does good of any kind, for its own sake, and who acts sincerely and justly for the sake of sincerity and justice, loves the neighbor, and exercises charity; for he acts from the love of good, sincerity and justice;

and, consequently, from love to those in whom good, sincerity and justice dwell.

104. Charity, therefore, is an internal affection, from which man is desirous to do good, and to do so without the hope of remuneration—the delight of his life consisting in thus acting. Those who do good from this internal affection, are influenced by charity in all that they think and say, desire and practise. It may be said, that a man, or an angel, is, as to his interiors, charity itself, when he makes good to be the neighbor. So wide is the sphere of operation which charity embraces.

105. Those who propose to themselves the love of self and the world as the end of their actions, cannot, in any respect, be influenced by charity. They do not even know what charity is, and are utterly at a loss to comprehend how the desire of benefiting their neighbor, and performing acts of kindness to him, without a view to reward, should constitute heaven in man; and that there is inherent in such affection a degree of felicity equal to that experienced by the angels in heaven, which is ineffable. The reason is, that they imagine, that if they were to be deprived of the pleasure arising from honors and riches, they should experience joy no more: whereas it is only when such prospects are abandoned, that heavenly joy, which infinitely transcends all other, commences.

OF FAITH.

108. It is impossible for any one to know the essence of faith, unless he know the essence of charity; because where there is no charity, there is no faith: for charity and faith form a one, like good and truth. What a man loves or holds dear, he esteems good; and what he believes, he esteems true: whence it is manifest, that there is a oneness between charity and faith similar to that between good and truth. The nature of their union may be clearly seen from what has been said above under the head Good and Truth.

109. The oneness existing between charity and faith is also similar to that between the will and understanding in man; for these two faculties are the respective receptacles of good and truth—the will receiving good, and the understanding, truth: thus, also, these two faculties receive charity and faith; for good belongs to charity, and truth, to faith. Every one knows that charity and faith reside with man, and in man; and, since this is the case, they must reside in his will and understanding; for therein and thence is all the life of man. Man, it is true, is also endowed with memory; but this is only the outer court, where those things which are to enter into the understanding and the will are collected together. Hence, it is evident, there is a union, or oneness, of faith and charity, like that of the will and understanding; the nature of which union may be understood from what has been said above under the head Will and Understanding.

110. Charity conjoins itself with faith in man, when he wills what he knows and perceives: to will has relation to charity—to

know and perceive, to faith. Faith enters man, and becomes his own, when he wills and loves what he knows and perceives; but, unless this be the case, it remains without him.

111. Faith is not in reality faith in man, unless it become spiritual; and it does not become spiritual, unless it belong to his love; and it may be said to belong to his love, when man embodies truth and good in his life; that is, when he lives according to those things which are commanded in the Word.

112. Faith is the affection of truth arising from willing truth purely for its own sake; and to will truth for its own sake is the true spiritual principle of man—being entirely distinct from the natural principle, which consists in willing truth, not for the sake of truth, but for the sake of personal glory, reputation or gain. To will truth abstractedly from such motives, is spiritual, because it is from a divine origin. Whatever proceeds from a divine origin, is spiritual; and this is conjoined to man by love; for love is spiritual conjunction.

113. Man may know, think and understand much; but, when he is left to solitary reflection, he rejects from himself every thing that is not in accordance with his ruling love. Hence, also, he rejects such things after the life of the body, when he lives as a spirit: that alone remains in the spirit of man which has entered into his love; all other things, after death, are regarded by him as foreign, and are cast out, because they belong not to his love. It is said that this takes place with the spirit of man, because, after the dissolution of the body, man lives a spirit.

114. Some idea may be formed of the good of charity, and the truth of faith, from the light and heat of the sun. When the light which proceeds from the sun is conjoined with the heat, as in the spring and summer, all the productions of the earth germinate and flourish; but, when there is no heat in the light, as in the time of winter, all the productions of the earth become torpid and die. Just so it is with the truth of faith, which is spiritual light, and with love, which is spiritual heat. Hence, then, a correct idea may be formed of the state of every man who is a member of the church, and also of his quality, when his faith is conjoined to charity, and when his faith is separated from charity: in the former case, he resembles a garden and a paradise; in the latter, a desert, or a land covered with snow.

115. The confidence or trust which is said to arise from faith, and which is called essential saving faith, is not spiritual confidence or trust, but merely natural, when it is from faith alone. Spiritual confidence or trust has its essence and life from the good of love, but not from faith separate from that good. The confidence of faith separate from good is dead; on which account true confidence is impossible for those who live in the practice of evil; neither is that confidence which leads to the expectation of obtaining salvation on account of the Lord's merit with the father, whatever may have been the nature of a man's life, a confidence founded on truth. All who possess spiritual faith, have a confidence that they shall be saved by the Lord; for they believe that the Lord came into the

world to give eternal life to those who believe in him, and who live according to the precepts which he taught—that he regenerates them, and renders them meet for heaven; and that he alone effects this, from pure mercy, and without the aid of man.

116. To believe those things which are taught in the Word, or which are enforced by the doctrine of the church, and not, at the same time, to live according to them, appears, indeed, as if it were faith; and, by such faith, some suppose they are saved; but, by this alone, no one can be saved; for it is merely persuasive faith, the real nature of which shall now be explained.

117. Faith is persuasive, when the Word and the doctrine of the church are believed and loved, not for the sake of truth and a life according to it, but for the sake of gain, of honor, and reputation for learning, as ends: wherefore, they who entertain this faith, do not look to the Lord and to heaven, but to themselves and the world. Those who aspire after great things in the world, and are covetous of extensive possessions, are under a stronger persuasion of the truth of what is taught by the church, than those whose aims are more humble, and whose desires are more moderate. The reason is, that the former regard the doctrine of the church only as the means of attaining their own ends; and, in proportion as the ends are coveted, the means are loved, and are also believed. But the real case stands thus. So far as men are inflamed by the love of self and the world, and from such excitement speak, preach and act, they are under the influence of the above mentioned persuasion, and they know no otherwise than that all is reality; but, when the ardor of those affections has abated, or is removed, they believe but little, and, often times, nothing at all. From this it is evident, that persuasive faith is the faith of the lips only, and not of the heart; and that in itself it is no faith.

118. Those who possess persuasive faith do not know, from any internal enlightenment, whether what they teach be true or false; neither, indeed, do they care, provided it be believed by the vulgar; for they have no affection of truth for its own sake; and hence they abandon their faith, whenever they are deprived of honor and gain, excepting when their reputation is in danger of being injured. Persuasive faith does not exist internally with man, but stands without, in the memory only; whence it is taken, whenever it is required to be taught. On this account, both that faith and the truths belonging to it are dissipated after death; for then there remains only so much of faith as is within man, that is, as is rooted in good, and has thus become a part of the life.

119. Those who have only this persuasive faith, are described by the Lord, in the gospel by Matthew, where he says: "Many will say to me, in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." vii, 22, 23. Also in Luke: "Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart

from me, all ye workers of iniquity." xiii, 26, 27. The same persons are understood also by the five foolish virgins, who had no oil in their lamps, and who are thus described in Matthew: "Afterwards came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily, I say unto you, I know you not." xxv, 11, 12. Oil in lamps, signifies the good of love in faith.

OF PIETY.

123. Many believe that spiritual life, or the life which leads to heaven, consists in piety, in external sanctity, and the renunciation of the world: yet piety without charity, external without internal sanctity, and a renunciation of the world without a life in the world, do not constitute spiritual life. Life truly spiritual consists in piety from charity; in external sanctity from internal sanctity; and in a renunciation of the world during a life in the world.

124. Piety consists in thinking and speaking piously; in devoting much time to prayer; in behaving with becoming humility during that time; in frequenting places of public worship, and attending devoutly to the discourses delivered there; in receiving the sacrament of the holy supper frequently every year; and in a due observance of the various other parts of divine worship, according to the appointments of the church. But the life of charity consists in cultivating good will towards the neighbor, and endeavoring to promote his interest; in being guided in all our actions by justice and equity, good and truth, and in this manner discharging every duty; in one word, the life of charity consists in the performance of uses. Divine worship primarily consists in the life of charity, and secondarily in that of piety; he, therefore, who separates the one from the other, that is, who lives in the practice of piety, and not at the same time in the exercise of charity, does not worship God. He thinks, indeed, of God; yet not from God; but from himself: he thinks of himself continually, and not at all of the neighbor; and, even if he does think of the neighbor, it is with disesteem, unless he be like himself. He likewise thinks of heaven as a reward, and he entertains in his mind the idea of merit, and also the love of self, together with a contempt for or neglect of uses, and thus of the neighbor; while, at the same time, he trusts in himself that he is blameless. Hence it may be seen, that the life of piety, separate from the life of charity, is not the spiritual life which is essential to divine worship. See Matt., vi, 7, 8.

125. External sanctity is like external piety, and is not holy with man, unless his internal be holy; for the quality of man's internal determines that of his external, since the latter proceeds from the former, as action from its cause: external sanctity, therefore, without internal, is natural and not spiritual. Hence it is that external sanctity is found with the evil as well as with the good; and they who place the whole of divine worship in it, are, for the most part, extremely ignorant; that is, they are destitute of the knowledge of good and truth, which yet form the real sanctities that are to be known, believed and loved, because they are from God, and

God is in them. Internal sanctity, therefore, consists in loving good and truth, justice and sincerity, for their own sakes. So far, also, as man thus loves these, so far he is spiritual, and his worship is spiritual; because so far he is desirous of knowing them and of doing them: but so far as he does not thus love them, he is natural and his worship is natural; and so far he is unwilling either to know them or to do them. External worship without internal, may be compared to the life of the respiration without the life of the heart; but external worship arising from internal, may be compared to the life of the respiration conjoined to the life of the heart.

126. As regards a renunciation of the world: it is the opinion of many, that to renounce the world, and to live in the spirit and not in the flesh, means to reject all worldly concerns, especially riches and honors; to be continually engaged in pious meditation on God, on salvation, and on eternal life; to devote one's whole life to prayer, to the reading of the Word, and the perusal of pious books; and to suffer self-inflicted pain. This, however, is not what is meant by renouncing the world. To renounce the world is to love God and to love the neighbor; and a man loves God when he lives according to his commandments; and he loves the neighbor when he performs uses. In order, therefore, that man may receive the life of heaven, it is necessary that he should live in the world, and engage in the various offices and businesses of life. A life of abstraction from secular concerns, is a life of thought and faith separate from a life of love and charity; and in such a life, the principle which prompts man to desire and to promote the good of the neighbor, must necessarily perish. When this is the case, the spiritual life becomes like a house without a foundation, which either gradually sinks to the ground, or becomes full of clefts and chinks, or totters till it falls.

127. That to do good is to worship the Lord, appears from the words of the Lord himself: "Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, who built his house upon a rock.—And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand." Matt., vii, 24, 27; Luke, vi, 47, 48, 49.

128. From these particulars, it may be clearly seen, that a life of piety is valuable, and is acceptable to the Lord, so far as a life of charity is conjoined with it; for this is the primary, and such as the quality of this is, such is that of the former. Also, that external sanctity is of value, and is acceptable to the Lord, so far as it proceeds from internal sanctity; for such as the quality of this is, such is that of the former. And also, that the renunciation of the world is of value, and is acceptable to the Lord, so far as it is practised in the world; for they renounce the world, who remove the love of self and the world, and act justly and sincerely in every office, in every business, and in every work, from an interior, thus from a heavenly origin; which origin dwells in a man's life when he acts rightly, sincerely and justly, because it is according to the divine laws.

OF CONSCIENCE.

130. Conscience is formed in man from his religion, according to his inward reception of the same.

131. With the man who is a member of the church, conscience is formed by means of the truths of faith derived from the Word, or by teaching from the Word, according to the reception of those truths in the heart; for, when man knows the truths of faith, and, after his own manner, assents to them, and carries them into practice, he acquires conscience. By reception in the heart, is meant reception in the will, for man's will is what is called the heart. Hence it is, that they who have conscience speak from the heart in all that they say, and act from the heart in all that they do. The mind of such persons is simple or undivided, for they act in accordance with what they understand and believe to be true and good.

132. A conscience approaching nearer to perfection may be enjoyed by those who are more enlightened in the truths of faith, and whose perception is clearer, than can be possessed by others who are less enlightened, and whose perception is obscure.

133. The real spiritual life of man resides in a true conscience; for that is the proper abode of his faith conjoined to his charity. Hence, with those who possess it, to act from conscience is to act from their own spiritual life, and to act contrary to conscience is to act contrary to that life. Hence also it is, that such persons enjoy the tranquillity of peace and internal happiness, when they act according to the dictates of conscience; and that they experience perturbation and pain of mind when these are disregarded. This mental pain is commonly called remorse of conscience.

134. Man is endowed with a conscience of what is good, and a conscience of what is just: the conscience of what is good is that of the internal man, and the conscience of what is just is that of the external man. The former of these consists in acting according to the precepts of faith from internal affection; the latter, in acting according to civil and moral laws from external affection. They who have the conscience of what is good, have also the conscience of what is just; and they who have only the conscience of what is just, possess the means of obtaining the conscience of what is good, and also do obtain it when they are instructed.

135. Conscience, in those who are in charity towards the neighbor, is the conscience of truth, because it is formed by means of the faith of truth; but, in those who are in love to the Lord, it is the conscience of good, because it is formed by means of the love of truth: the conscience of these is of a higher order, and is called the perception of truth from good. Those who possess the conscience of truth, belong to the Lord's spiritual kingdom; but those who possess the conscience of good, which is superior, and is called perception, belong to the Lord's celestial kingdom.

136. The real nature of conscience shall now be illustrated by examples. If one man be in possession of another's property whilst the other is ignorant of it, and thus have it in his power to retain

it without fear of the law, or the loss of honor and reputation, and yet restores it to the other because it is not his own, he has conscience; for, in thus acting, he does good for its own sake, and acts justly for the sake of justice. Again: if a person has it in his power to obtain an office of distinction, but knows that another person, who is also a candidate for it, possesses talents that might qualify him for being more serviceable to his country, and on that account declines the competition, he has a good conscience. And so in all other cases.

137. From these instances, it may be concluded, of what quality they are who are devoid of conscience; they are known from their being of an opposite description. Thus, they who, for the sake of gain, represent as just what is unjust, and as good what is evil, and the contrary, have no conscience; nor, indeed, do they know what conscience is; and, if they are instructed respecting it, they do not believe, and some are even unwilling to know. Such, then, is the quality of those who, in all their transactions, have respect only to themselves and the world.

138. Those who have not received conscience during their abode in this world, cannot receive it in the other life, and thus cannot be saved. The reason of this is, that they have no plane into which heaven, that is, the Lord through heaven, may flow, and by means of which he may operate upon them, and thus lead them to himself; for conscience is the plane and receptacle of the influx of heaven.

OF LIBERTY.

141. All liberty is the offspring of love; for what a man loves, he performs freely: hence, all liberty originates in the will; for what a man loves, he also wills: and, because love and will constitute the life of man, so also does liberty. Hence it may readily be seen what liberty is, namely, that it is of the love and the will, and thence of the life of man; whence it is, that what a man does from liberty, appears to him as if it proceeded from his very self.

142. When man does evil from liberty, it seems to him to be liberty, when in reality it is slavery, because it springs from the love of self and of the world, and this love is from hell: and, after death, such liberty is actually turned into slavery; for then the man, who has been led by it, becomes a degraded slave in hell. But, when a man does good from liberty, he does in reality enjoy liberty, because it proceeds from love to the Lord and from love towards the neighbor, and the love of these is from heaven. This liberty remains with man after death also, and then becomes liberty in the highest sense of that word; for he who has lived in it on earth, becomes, in heaven, like a son in his father's house. This the Lord teaches, where he says: "Whosoever committeth sin, is the servant of sin. And the servant abideth not in the house for ever; but the son abideth for ever. If the son, therefore, shall make you free, ye shall be free indeed." John, viii, 34, 35, 36. Now, because all good is from the Lord, and all evil from hell, it follows, that true

liberty consists in being led by the Lord, and slavery in being led by hell.

143. Man has the liberty of thinking what is evil and false, and of doing the same,—so far as he is not restrained by the laws,—in order that he may be capable of being reformed; for goods and truths must be implanted in his love and in his will, that they may be incorporated with his life; and this cannot be effected, unless he have the liberty of thinking what is evil and false, as well as what is good and true. This liberty is granted to every man by the Lord; and, so far as he rejects evil and falsity, when he is thinking of good and truth, the Lord implants these in his love and in his will, consequently in his life, and thus reforms him. Now, whatever is inseminated in the mind, while in a state of liberty, remains; but what is inseminated by compulsion, does not remain, because it is not from the will of the man himself, but from the will of him who compels. Hence, also, it is, that worship performed from liberty is pleasing to the Lord, and that worship from compulsion is not so; for the former worship is from love, but the latter is not.

144. Although the liberty of doing good and the liberty of doing evil appear externally alike, they are as different and as distant from each other as heaven is from hell. Also, the liberty of doing good is from heaven, and is called heavenly liberty; but the liberty of doing evil is from hell, and is called infernal liberty. So far as man is in the one state of liberty, so far he is removed from the other; for no man can serve two masters. (Matt., vi, 24.) The same truth is also manifest from the fact, that they who are in a state of infernal liberty think it compulsion and slavery not to be allowed to will evil and to think falsity at their pleasure; while, on the contrary, they who are in a state of heavenly liberty, abhor willing evil and thinking falsity, and would feel tormented, if compelled to do so.

145. And because acting from liberty appears to man like acting from his proprium, heavenly liberty may hence be called the heavenly proprium, and infernal liberty the infernal proprium. The infernal proprium is that into which man is born, and is evil; but the heavenly proprium is that into which man is brought by regeneration, and is good.

146. From this it may clearly appear, that *free will* consists in doing good from choice or will, and that they who suffer themselves to be led by the Lord are in it; and they are led by the Lord, who love good and truth for their own sakes.

147. Man may readily discern of what quality his liberty is, from the nature of the delight which he experiences when he thinks, speaks, acts, hears and sees; for all delight is of love.

OF MERIT.

150. They who do good with a view to merit, are not influenced by the love of good, but by the love of reward; for they who are desirous of merit, are also desirous of reward; and they who thus

act, have respect to the reward, in which, and not in good, they place their delight. Such, therefore, are not spiritual men, but natural.

151. To do good which is really such, man must act from the love of good, and thus for the sake of good. They who are influenced by this love are unwilling so much as to hear of merit: for they love to do good, and have a lively perception of satisfaction in doing it; and, on the contrary, they are grieved when it is supposed by any one that what they do has respect to any selfish motive. They are like those who do good to their friends for the sake of friendship, to a brother for the sake of brotherhood, to a wife and children for their own sake, to their country for their country's sake, and thus from friendship and love. They who think rightly, also say and insist, that the good which they do is not for their own sakes, but for the sake of those to whom it is done.

152. They who do good for the sake of reward, do not act from the Lord, but from themselves; they regard themselves in the first place, inasmuch as they regard their own good; the good of the neighbor, that is, of their fellow-citizens, of human society, of their country and the church, they regard in no other light than as means to this end. Hence it is that the good of self-love and of the love of the world, is latent in the good of merit, which good is from man, and not from the Lord; and all good which is from man is not good; nay, so far as self and the world are latent in it, it is evil.

153. Genuine charity and faith entirely disclaim all merit; for the delight of charity is good itself, and the delight of faith is truth itself; they, therefore, who are in such charity and faith, know what the nature of non-meritorious good is, but not they who are not in charity and faith.

154. The Lord himself plainly teaches that man is not to do good for the sake of reward, where he says: "For, if ye love them that love you, what thank have ye? for sinners also love those that love them. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest." Luke, vi, 32, 35. That man cannot of himself do good that is really good, the Lord teaches in John: "A man can receive nothing except it be given him from heaven." iii, 27. And again, Jesus saith: "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." xv, 4, 5.

155. Since all good and truth are from the Lord, and nothing from man; and since good that comes from man is not good in reality; it plainly follows, that no merit belongs to man, but that all merit is due to the Lord alone. The merit of the Lord consists in this, that, by his own power, he has effected the salvation of the human race; and, also, that he saves those who do good from him. Hence it is that, in the Word, he to whom the merit and righteousness of the Lord are ascribed, is called righteous; and he to whom

are ascribed his own righteousness and the merit of self, is called unrighteous.

156. The delight which is inherent in the love of doing good without any view to reward, is itself an eternal reward; for heaven and eternal happiness are inseminated into that good by the Lord.

157. They who think and believe that those who do good will enter heaven, and that man must do good in order to enter, do not view reward as an end, neither do they place merit in works; for even they who do good from the Lord both think and believe so: but they who, while they thus think, believe and act, are not influenced by the love of good for its own sake, have respect to reward as an end, and consider their works as meritorious.

OF REPENTANCE, AND THE REMISSION OF SINS.]

159. He who would be saved, must confess his sins, and do the work of repentance.

160. To confess sins, is to know evils, to perceive them in oneself, to charge oneself with their guilt, and to condemn oneself on account of them. When this is done in the presence of God, it constitutes the confession of sins.

161. To perform the work of repentance, is to abstain from sins after they have been confessed, and supplication has been made for their remission, from humility of heart; and to live in newness of life, according to the precepts of charity and faith.

162. The man who makes only a general acknowledgment that he is a sinner, charging himself as guilty of all evils, and yet does not examine himself, that is, does not really see his own sins, may indeed make confession, but not the confession of repentance: for such a person, because he does not know his own evils, lives in the practice of them afterwards, just as he had done before.

163. He who lives in the practice of charity and faith, performs the work of repentance daily; he reflects on the evils that adhere to him, acknowledges them, guards against them, and supplicates the Lord for aid to resist them. For man, of himself, continually lapses into evil, but is continually raised by the Lord, and led to good. Such is the case with those who are in good; but they who are in evil lapse continually, and are also continually raised by the Lord; but they are only withheld from falling into the most dreadful evils, to which, of themselves, they tend with all their might.

164. The man who examines himself for the purpose of doing the work of repentance, must closely examine the thoughts and intentions of his will, and must thence infer what he would do, were he permitted, that is, if not restrained by the fear of the laws, and the loss of reputation, of honor and of gain; for the evils of man reside in his thoughts and intentions, and from these proceed all the evil actions which he commits in the body. This is self-examination. But they who do not examine their evils of thought and will, cannot do the work of repentance; for they both think and desire afterwards as they did before; and to will or desire evil is virtually to do it.

165. Repentance which consists merely in words and does not affect the life, is not repentance; neither are sins remitted by such repentance, but only by repentance of life. Sins are indeed continually remitted to man by the Lord; for the Lord is mercy itself: but still they adhere to man, however he may think they are remitted; nor are they removed from him, except by a life according to the precepts of true faith. So far as man lives according to those precepts, so far his sins are removed; and so far as they are removed, so far they are remitted.

166. It is commonly supposed that, when sins are remitted, they are wiped away, or washed off, as filth is by water; yet sins are not wiped away, but removed; that is, man is withheld from them when he is kept in good by the Lord; and, when this is the case, it appears to him as if he were without his sins, thus as if they were wiped away. And, so far as man is reformed, so far he is capable of being kept in good. How this reformation is effected, will be shown in the following chapter on regeneration. He who supposes that sins are remitted in any other way, is greatly deceived.

167. The evidences that accompany the remission, that is, the removal, of sins, are the following. They whose sins are remitted, experience a delight in worshipping God for his own sake, and in serving the neighbor for the sake of the neighbor—in doing good for the sake of good, and in speaking truth for the sake of truth. Such persons disclaim all merit in the exercise of their charity and faith; they are utterly averse to all evils, as enmity, hatred, revenge, adultery; and not only do they shun them, but they abhor the very thought of them connected with any intention. But the evidences that sins are not remitted, or removed, are these. They whose sins are not remitted, do not worship God for his own sake, nor serve the neighbor for his own sake; thus they do not do good and speak truth for the sake of good and truth, but for the sake of themselves and the world. They claim merit on account of their deeds: they perceive nothing undelightful in evils, such as enmity, hatred, revenge and adultery; and, inflamed with these lusts, they cherish the thought of them in all licentiousness.

168. The repentance which takes place in a state of freedom, is effectual; but that which is produced in a state of compulsion, is not so. A state of compulsion is that arising from sickness, or dejection of mind induced by misfortunes; from the expectation of imminent death; and, in short, from any state of fear which takes away the free use of reason. A wicked man, in a state of compulsion, may promise repentance, and perform good actions; but, as soon as he regains a state of freedom, he returns to his former life of evil. With a good man, the case is otherwise.

169. When a man has examined himself, acknowledged his sins, and done the work of repentance, he must continue steadfastly persevering in the practice of what is good, even to the end of his life. For, should he afterwards relapse into his former evil life, and embrace it, he becomes guilty of profanation; since he then conjoins evil with good, and his latter state becomes worse than

the former; according to the words of the Lord: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house, from whence I came out; and, when he is come, he findeth it empty, swept and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first." Matt., xii, 43, 44, 45.

OF REGENERATION.

173. The man who does not receive spiritual life, that is, who is not born anew by the Lord, cannot enter into heaven. This the Lord plainly teaches in John: "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." iii, 3.

174. Man is not born of his parents into spiritual life, but only into natural life. The spiritual life of man consists in loving God above all things, and in loving the neighbor as himself, and this according to the precepts which the Lord has taught in the Word; but natural life consists in loving ourselves and the world more than the neighbor, yea, more than God himself.

175. Every man is born of his parents into the evils of self-love and of the love of the world; for every evil, which by habit has, as it were, contracted to itself a nature, is transmitted to the offspring. In this way evil descends successively from parents, from grandfathers, and from other ancestors, in a long series backwards; and the derivation of evil becomes at length so great, that the whole of man's proper life is nothing but evil. This continuous derivation of evil cannot be broken and altered, except by a life of faith and charity from the Lord.

176. Man is continually inclining to that which he derives from his hereditary nature, and lapsing into it; hence he confirms that evil in himself, and also superadds many more evils of himself. These evils are altogether contrary to spiritual life, and destroy it; so that, unless man receives a new life, which is spiritual life, from the Lord,—unless he is conceived anew, born anew, and educated anew, in a word, created anew,—he must be condemned; for his will and thoughts are wholly occupied with things of a selfish and worldly nature, as is the case with those who are in hell.

177. No one can be regenerated unless he be instructed in the knowledge of those things which belong to the new or spiritual life; and the things that belong to that life are the truths which are to be believed, and the goods which are to be done; the former have respect to faith, and the latter to charity. Nor can any one know these things from himself; for man, in this respect, apprehends only those things which are obvious to the senses, and from these procures for himself what is called natural light; by means of which he discerns what has relation to the world and to himself, but not to heaven and to God. The truths relating to these, must be learned from revelation; as, that the Lord, who is God from

eternity, came into the world to save the human race; that he has all power in heaven and on earth; that faith and charity, with all that pertains to them, whether of truth or of good, are from him; that there is a heaven and a hell; and that man lives to eternity—in heaven, if he has done good, but in hell, if he has done evil.

178. These, with numerous other things, are objects of faith, and must be known by the man who undergoes the process of regeneration: for he who knows them, may make them the objects of his thought, afterwards of his will, and finally reduce them to practice, and thus obtain new life. Thus he who does not know that the Lord is the savior of the human race, can neither believe in him, love him, nor do good for his sake. He who does not know that the Lord is the source of all good, cannot be persuaded that salvation is wholly from him, still less can he desire that it should be so, and thus he cannot live from the Lord. He who is ignorant of the existence of heaven and hell, and of eternal life, cannot even think respecting the life of heaven, nor can he apply to receive it. The same holds true in other cases.

179. Every one has an internal man and an external: the internal is the spiritual man, and the external is the natural man; and each of these must be regenerated, in order that the entire man may be so. In the unregenerate, the external or natural man rules, and the internal is in subjection; but, in the regenerate, the internal or spiritual man has the ascendancy, and the external is in subjection. Hence it is evident that the true order of life is inverted in man from his birth; that is to say, the principle which serves ought to rule, and that which rules ought to serve. In order that man may be saved, this order of things must be inverted; and such inversion can only be effected by regeneration from the Lord.

180. What is meant by the internal man ruling and the external serving, and the reverse, may be thus explained. When a man places all his good in voluptuousness, in gain, and in pride, delights in hatred and revenge, and endeavors to find in his mind reasons to justify him, then his external man rules, and his internal serves; but, when a man finds delight in thinking and willing well, sincerely and justly, and in outwardly speaking and acting in the same manner, then the internal man rules, and the external obeys.

181. The internal man is first regenerated by the Lord, and the external afterwards, and the latter by means of the former; for the internal man is regenerated by embracing the things which belong to faith and charity, and the external, by a life in accordance with them. This is meant by the Lord's words, where he says: "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." John, iii, 5. In the spiritual sense, water is the truth of faith, and the spirit is a life according to it.

182. He who is regenerated, is, as to his internal man, in heaven, and is an angel there with the angels, into whose society he is admitted after the dissolution of the body; when he is capable of entering on a full enjoyment of the life of heaven, which consists in loving the Lord, in loving the neighbor, in understanding truth, loving good, and perceiving the felicity thence derived.

OF TEMPTATION.

187. They alone who are regenerating, undergo spiritual temptations; such temptations being pains of mind, induced by evil spirits, in those who are in good and truth. While those spirits excite the evils of such persons, there arises in the mind the anxiety of temptation. Man does not know whence this anxiety comes, because he is unacquainted with its spiritual origin.

188. There are both evil and good spirits attendant on every man; the evil spirits are in his evils, and the good spirits in his goods. When the evil spirits approach, they draw forth his evils, while the good spirits, on the contrary, draw forth his goods: whence arise collision and combat, causing in the man an interior anxiety, which is temptation. Hence it is plain, that temptations are not induced by heaven, but by hell; as is in accordance with the faith of the church, which teaches that God tempts no man.

189. Interior anxieties are also experienced by those who are not in goods and truths; but natural, not spiritual anxieties: the two are distinguished by this, that natural anxieties have worldly things for their objects, but spiritual anxieties, heavenly things.

190. The object contended for during temptations, is the dominion of good over evil, or of evil over good. The evil which is desirous of obtaining the dominion, resides in the natural or external man, and the good in the spiritual or internal man. If evil prevails, the natural man obtains the dominion; but, if good prevails, the spiritual conquers.

191. These combats are carried on by the truths of faith derived from the Word. By these man must contend against evils and falsities; for, if he combats from any other principles, he cannot conquer, because in these alone the Lord is present. And as this warfare is carried on by the truths of faith, man is not permitted to enter on it until he has been instructed in the knowledge of good and truth, and has thence obtained some degree of spiritual life; such combats, therefore, do not take place till men arrive at years of maturity.

192. If man falls in temptation, his state after it becomes worse than before, because evil has acquired power over good, and falsity over truth.

193. Since, at this day, faith is rare, because there is no charity, the church being at its end, there are but few who are admitted into any spiritual temptations; hence it is scarcely known what they are, and to what salutary purpose they are conducive.

194. The ends to which temptations are conducive, are these. They acquire, for good, dominion over evil, and, for truth, dominion over falsity; they confirm truths in the mind, and conjoin them to good; and they disperse evils and the falsities thence derived. They serve, also, to open the internal spiritual man, and to bring the natural man into subjection to it; to destroy the loves of self and the world, and to subdue the concupiscences which proceed from them. When these things are effected, man acquires enlighten-

ment and perception respecting the nature of good and its truth, and of falsity and its evil; whence he obtains intelligence and wisdom, which afterwards increase continually.

195. The Lord alone combats for man in temptation; and, unless he believes that the Lord alone combats and conquers for him, he undergoes only an external temptation, which is in no respect conducive to his salvation.

OF BAPTISM.

202. The ordinance of baptism is intended as a sign that the person baptized belongs to the church, and as a memorial that he must be regenerated; for the washing of baptism has no other signification than that of spiritual washing, or regeneration.

203. All regeneration is effected by the Lord, through the instrumentality of the truths of faith, and of a life in accordance with them. Baptism, therefore, is a testification that the person baptized belongs to the church, and is capable of being regenerated: for it is in the church that the Lord, who alone regenerates man, is acknowledged; and there also is the Word, which contains the truths of faith, by which regeneration is effected.

204. These truths the Lord teaches in John: "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." iii, 5. Water, in the spiritual sense, here signifies the truth of faith derived from the Word; the spirit, a life according to that truth; and being born, being regenerated thereby.

205. Since every one who is regenerated, also undergoes temptations, which are spiritual combats against evil and falsity, the water used in baptism likewise signifies those temptations.

206. As baptism is appointed a sign and memorial of those things, man may be baptized as an infant, and, if he has not been baptized in his infancy, he may be baptized as an adult.

207. Let those, therefore, who are baptized, remember, that baptism itself confers upon its subjects neither faith nor salvation, but merely testifies that they will receive faith, and that they will be saved, if they are regenerated.

208. Hence may be seen the import of the Lord's words in Mark: "He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned." xvi, 16. Here, to believe, signifies to acknowledge the Lord, and to receive divine truths from him by means of the Word; and to be baptized, is to be regenerated, by the Lord, by means of those truths.

OF THE HOLY SUPPER.

210. The holy supper was instituted by the Lord, to be a means whereby the church may have conjunction with heaven, and thus with the Lord; it is, therefore, the holiest solemnity of divine worship.

211. The manner in which such conjunction is effected by the holy supper, is not understood by those who are unacquainted with

the internal or spiritual sense of the Word, since they do not think beyond the external sense, which is that of the letter. It is only from the internal or spiritual sense of the Word, that it can be known what is signified by the Lord's body and blood, and by the bread and wine; and also what is signified by eating.

212. In the spiritual sense, the Lord's body or flesh, and the bread, signify the good of love; the Lord's blood and the wine, the good of faith; and eating, appropriation and conjunction. In no other sense do the angels, who are attendant on man, when he receives the sacrament of the supper, understand those things; for they perceive all things spiritually. Hence it is, that, on such occasions, a holy principle of love and of faith flows into man from the angels, thus through heaven from the Lord, and hence conjunction is effected.

213. From these considerations it is evident, that, when man partakes of the bread, which is the body, he is conjoined to the Lord by the good of love, directed to him and derived from him; and that, when he partakes of the wine, which is the blood, he is conjoined to the Lord by the good of faith, directed to him and derived from him. But it must be particularly observed, that conjunction with the Lord, by means of the sacrament of the holy supper, is effected with those alone who are influenced by the good of love to him, and of faith in him and from him. With these there is conjunction by means of this most holy ordinance; with others, there is indeed the Lord's presence, but no conjunction with him.

214. Besides, the holy supper includes and comprehends the whole of the divine worship instituted in the israelitish church; for the burnt offerings and sacrifices, in which the worship of that church principally consisted, were denominated by the single term *bread*; hence, also, the holy supper is the completion or fulness of that representative worship.

OF THE RESURRECTION.

223. Man is so created that, as to his internal, he cannot die; for he is capable of believing in and of loving God, and thus of being conjoined to God by faith and love; and to be thus conjoined to God is to live to eternity.

224. This internal exists in every man that is born: his external is that by which he brings into effect the things which belong to his faith and love. The internal of man is the spirit, and the external is the body. The external, or the body, is suited to the performance of uses in the natural world, and is rejected or put off at death; but the internal, which is called the spirit, and which is suited to the performance of uses in the spiritual world, never dies. After death, this internal exists as a good spirit and an angel, if the man had been good during his abode in his world; but, if, during that time, he had lived in evil, he is, after death, an evil spirit.

225. The spirit of man, after the dissolution of the body, appears

in the human form, in every respect as in the natural world. He enjoys the faculty of sight, of hearing, of speaking, and of feeling, as he did in the world; and he is endowed with every faculty of thought, of will and of action, as when he was in the world; in a word, he is a man in all respects, even to the most minute particular, except that he is not encompassed with the gross body which he had in the world. This he leaves, when he dies; nor does he ever resume it.

226. This continuation of life, is meant by the resurrection. The reason why men believe that they shall not rise again before the last judgment, when, as they suppose, the whole visible creation will be destroyed, is, because they do not understand the Word, and because sensual men place all their life in the body, and imagine that, unless the body be reanimated, the man can be no more.

227. The life of man after death, is the life of his love and of his faith; hence the nature of his life to eternity is determined by the quality which had belonged to these during his life in the world. With those who loved themselves and the world supremely, this life is the life of hell; and with those who had loved God supremely, and the neighbor as themselves, it is the life of heaven. The latter are they who have faith; but the former are they who have no faith. The life of heaven is called eternal life, and the life of hell is called spiritual death.

228. That man continues to live after the death of the body, is plainly taught in the Word: as when it is said, that God is not the God of the dead, but of the living (Matt., xxii, 31); that Lazarus, after death, was carried into heaven, and that the rich man lifted up his eyes in hell (Luke, xvi, 22, 23, and the following verses); that Abraham, Isaac and Jacob are in heaven (Matt., viii, 11; xxii, 31, 32; Luke, xxii, 37, 38); and when Jesus said to the thief on the cross, To-day shalt thou be with me in paradise (Luke, xxiii, 43).

OF HEAVEN AND HELL.

230. There are two things which constitute the life of man's spirit, namely, love and faith; love constituting the life of his will, and faith, the life of his understanding. The love of good, and the faith of truth derived from good, constitute the life of heaven; and the love of evil, and the faith of what is false thence derived, constitute the life of hell.

231. Love to the Lord and love towards the neighbor constitute heaven; and so does faith, so far as it derives life from those loves. And as each of these kinds of love, together with the faith thence derived, is from the Lord, it is evident that the Lord himself constitutes heaven.

232. Heaven is present with every man according to his reception of love and faith from the Lord; and they who receive heaven from the Lord during their abode in the world, are admitted into heaven after death.

233. They who receive heaven from the Lord are they who have

heaven in them; for heaven is in man, as the Lord teaches: "Neither shall they say, Lo here! or, lo there! for the kingdom of God is within you." Luke, xvii, 21.

234. The abode of heaven in man is in his internal part, thus in his willing and thinking from love and faith, and thence in his external, which consists in acting and speaking from love and faith. But heaven is not in man's external without being in his internal; for all hypocrites are capable of acting and speaking well, but they are incapable of willing and thinking well.

235. On man's entering the other life, which takes place immediately after death, it is at once manifest whether heaven is in him or not; but this is not so manifest while he lives in the world. In the world, the external appears, and the internal is concealed; but, in the other life, the internal is made manifest, because man then lives as to his spirit.

236. Eternal happiness, which is also called heavenly joy, is imparted to those who possess love to the Lord, and faith in him derived from him; for this love and faith have that happiness in them: and into the full enjoyment of it, the man who has heaven in him comes after death; in the mean time it lies stored up in his internal man. In the heavens, there is a mutual participation of every good; the peace, the intelligence, the wisdom and the happiness of all are communicated to each; yet to every one according to his reception of love and faith from the Lord. Hence it may be seen in how high a degree these enjoyments exist in heaven.

237. As love to the Lord and love towards the neighbor constitute the life of heaven in man, so the love of self and the love of the world, when they reign, constitute the life of hell; for the two latter loves are in direct opposition to the two former. Those, therefore, in whom the loves of self and of the world reign, are incapable of receiving any thing from heaven, so that what they receive comes from hell; for whatever a man loves, and whatever he believes, is either from heaven or from hell.

238. Those in whom the love of self and the love of the world predominate, can form no conception of heaven and heavenly happiness; and it even appears incredible to them that happiness should be found in any thing but that in which they themselves delight. Nevertheless, the happiness of heaven enters the soul only in proportion as the loves of self and the world, regarded as ends, are removed; and the happiness which succeeds on their removal is so great, as to exceed all human comprehension.

239. The life of man cannot be changed after death, but must for ever remain such as it had been in this world; for the quality of man's spirit is in every respect the same as that of his love; and infernal love can never be transcribed into heavenly love, because they are in direct opposition to each other. This is what is meant by the words of Abraham addressed to the rich man in hell: "Between us and you there is a great gulf fixed; so that they who would pass from hence to you, cannot; neither can they pass to us who would come from thence." Luke, xvi, 26. Hence it is evident, that all who go to hell, remain there to eternity; and that all who go to heaven, remain there to eternity.

OF THE CHURCH.

241. That which constitutes heaven with man, also constitutes the church with him; for, as love and faith constitute heaven, so they also constitute the church; thus, from what has been already said concerning heaven, it may evidently be seen what the church is.

242. The community among whom the Lord is acknowledged, and the Word exists, is called the church; for the essentials of the church are love to the Lord and faith in him, both derived from him; and the Word plainly teaches how man must live, in order that he may receive love and faith from the Lord.

243. In order to the existence of a church, there must be doctrine formed from the Word, since, without doctrine, the Word cannot be understood. Doctrine alone, however, does not constitute the church with man, but a life according to that doctrine: hence faith alone does not constitute the church with man, but the life of faith, which is charity. Genuine doctrine is the doctrine of charity and faith united, and not that of faith separate from charity. The doctrine of charity and faith united, is the doctrine of life; but the doctrine of faith without that of charity, is not.

244. They who are without the church, but, at the same time, acknowledge one God, and live according to the religious principles in which they have been instructed, and in a corresponding degree of charity towards the neighbor, are in communion with those who are within the church; for no man who believes in God and lives well, is damned. Hence it is evident, that the church of the Lord exists in every part of the world, although specifically where the Lord is acknowledged, and where the Word is known.

245. Every man in whom the church exists, is saved; but every man in whom it does not exist, is condemned.

OF THE SACRED SCRIPTURES, OR THE WORD.

249. Without a divine revelation, man could know nothing of eternal life, or even of God; still less of love to God and of faith in him; for man is born in utter ignorance, and must obtain all his knowledge, and form his understanding, from worldly objects. Moreover, man inherits by birth every evil proceeding from the love of self and the world; and the delights thence arising continually prevail, and insinuate into his mind things which are diametrically opposed to whatever is of God. Hence it is, that man is naturally destitute of the knowledge of eternal life; and hence the necessity of a divine revelation, to communicate to him such knowledge.

250. That the evils of the love of self and of the world induce such ignorance concerning the things which relate to eternal life, manifestly appears from the case of many within the church, the learned as well as the unlearned, who, although they know from revelation that there is a God, that there is a heaven and a hell, that there is eternal life, and that that life is to be acquired by the good of love and faith, still lapse into unbelief concerning those subjects. Hence it is evident to what an awful extent ignorance would prevail, had no revelation been given.

251. Since, therefore, man lives after death, and even lives to eternity; and since the nature of his life to eternity is determined by that of his love and his faith; it follows that the Divine Being, in his love towards the human race, has revealed such things as may lead to that life, and conduce to man's salvation. What he has thus revealed, forms with us the Word.

252. As the Word is a revelation from God, it is divine in all its parts, and in every particular; for what proceeds from God cannot be otherwise. That which proceeds from God, descends through the heavens down to man; wherefore, in the heavens it is accommodated to the wisdom of the angels who are there, and on earth it is accommodated to the apprehension of man. There is, therefore, in the Word, an internal sense, which is spiritual, and suited to the capacity of the angels; and an external sense, which is natural, and is intended for man. Hence it is that the conjunction of heaven with man is effected by the Word.

253. The genuine sense of the Word is understood only by those who are enlightened; and none are enlightened but those who have love to the Lord and faith in him: the interior perceptions of such are elevated by the Lord into the light of heaven.

254. The Word cannot be understood in the letter, except by doctrine derived from it by one who is enlightened; for the literal sense of the Word is accommodated to the apprehension even of simple men: wherefore doctrine, drawn from the Word, must be given them for a light.

OF PROVIDENCE.

267. The universal government of the Lord is called providence; and, as the good of love and the truth of faith, by which salvation is effected, are wholly from him, and in no respect from man, it is evident that the divine providence extends over all, and regulates the most minute particulars of those things which conduce to the salvation of the human race. This grand truth the Lord himself teaches in John, where he says: "I am the way, and the truth, and the life." xiv, 6. And again: "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me: for, without me, ye can do nothing." xv, 4, 5.

268. The divine providence extends to the most minute particulars of the life of man: for there is only ONE FOUNTAIN OF LIFE; from whom we have our being, from whom we live, and from whom we act; and that fountain is the Lord.

269. They who think of the divine providence from worldly affairs, conclude that its operations are only of a general nature, and that particulars depend on human agency. But such persons are unacquainted with the mysteries of heaven, because they form their conclusions under the influence of the love of self and the love of the world, and of their gross delights. Hence, when they see the wicked exalted to honors, and acquire riches, more than the good, and success attend the artifices of which they avail themselves, they say, in their hearts, that these things would not be so, if the divine providence were universally operative, and extended

to every particular of the life of man—not considering that the divine providence does not regard that which is fleeting and transitory, and which terminates with the life of man in this world; but that it regards that which remains to eternity, thus which has no end. Of that which has no end, it may be predicated that it is; but of that which has an end, respectively, that it is not. Let him who is able consider, whether a hundred thousand years be any thing, when compared with eternity, and he will perceive that they are as nothing; what then are a few years of life in the world?

270. Whoever rightly considers the subject may know, that worldly rank and riches are not real divine blessings, although man, from the pleasure which they yield him, calls them so; for they pass away, and also seduce many, and turn them away from heaven. But that eternal life, and the happiness thence resulting, are real blessings, bestowed on man by the Lord, he himself plainly teaches in these words: "Provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth: for, where your treasure is, there will your heart be also." Luke, xii, 33, 34.

271. The devices of the wicked are attended with success, because it is according to divine order, that, whatever man does, he should do in the free exercise of his reason, and from freedom of choice: unless, therefore, he were left to act according to his reason; consequently, unless the artifices which he thence contrives were followed with success, he could in no wise be disposed to receive eternal life; for eternal life is insinuated into him when he is in a state of liberty and enlightened reason. No one can be compelled to do good, because nothing forced is permanent with man—it not being his own: that alone becomes his which he does from liberty and in accordance with his reason. What he does from liberty, is done from his will or love; and the will or love is the man himself. If man were compelled to act contrary to his will, his thoughts would continually incline towards the dictates of his will. Besides, every one strives after what is forbidden, and this from a latent cause; for every one strives to act from liberty. Hence it is evident, that, unless man were preserved in liberty, he could not be provided with good.

272. To leave man to think, to will, and, so far as the law does not restrain him, to do evil, from his own liberty, is called permission.

273. When man is led, by the success of artful schemes, to the enjoyment of happiness in the world, it appears to him as the result of his own prudence; when, at the same time, the divine providence incessantly accompanies him—permitting and continually withdrawing him from evil. But when man is led to the enjoyment of felicity in heaven, he knows and perceives that it is not effected by his own prudence, but by the Lord, and is the result of his divine providence, disposing and continually leading man to good.

274. That this is the case, man cannot comprehend from the light of nature; for, from that light, he cannot understand the laws of divine order.

275. Here it is to be particularly observed, that, besides providence, there is also prævidence (foresight). Good is provided by the Lord; but evil is prævided. The one must needs accompany

the other: for what proceeds from man is nothing but evil, but what proceeds from the Lord is wholly good.

OF THE LORD.

280. There is one God, the creator and preserver of the universe; and, consequently, the God of heaven and of earth.

281. There are two things which constitute the life of heaven in man, the good of love and the truth of faith. Man derives this life from God, and in no respect or degree from himself; therefore, the primary principle of the church is, to acknowledge God, to believe in him, and to love him.

282. They who are born within the church, ought to acknowledge the Lord, both as to his essential divinity and divine humanity, to believe in him and love him; because salvation is wholly from him. This the Lord plainly teaches in John: "He that believeth on the son, hath everlasting life; and he that believeth not the son, shall not see life; but the wrath of God abideth on him." iii, 36. Again: "This is the will of Him that sent me, that every one who seeth the son, and believeth on him, may have everlasting life; and I will raise him up at the last day." vi, 40. And again: "Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die." xi, 25, 26.

283. They, therefore, who are within the church, and yet do not acknowledge the Lord and his divinity, cannot be conjoined to God, and thus cannot have any lot with the angels in heaven; for no one can be conjoined to God but from the Lord and in the Lord. That no one can be conjoined to God but from the Lord, the Lord teaches in John: "No man hath seen God at any time; the only begotten son, who is in the bosom of the father, he hath declared him." i, 18. Again: "Ye have neither heard his voice at any time, nor seen his shape." v, 37. Again, it is said, in Matthew: "No man knoweth the son, but the father; neither knoweth any man the father, save the son, and he to whomsoever the son will reveal him." xi, 37. And again, in John: "I am the way, and the truth, and the life: no man cometh unto the father but by me." xiv, 6. No one can be conjoined to God except in the Lord, because the father is in him, and they are one; as he teaches in John: "If ye had known me, ye should have known my father also. He that hath seen me, hath seen the father. Believest thou not that I am in the father, and the father in me?" xiv, 7—11. And again: "I and my father are one. That ye may know and believe that the father is in me, and I in him." x, 30, 38.

284. Since, therefore, the father is in the Lord, and the Lord and the father are one; and since the Lord must be believed in, and he who believes in him is declared to have eternal life; it plainly follows, that *the Lord is God*. And that the Lord is God, the Word also teaches; as in John: "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him; and without him was not any thing made that was made. And the Word was made flesh, and dwelt among us; and we beheld his glory, the glory as of the only begotten of the father."

i, 1, 3, 14. And in Isaiah: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." ix, 6. Again: "Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel, which, being interpreted, is God-with-us." vii, 14; Matt., i, 23. And in Jeremiah: "Behold, the days come, saith Jehovah, that I will raise unto David a righteous branch, and a king shall reign and prosper; and this is his name whereby he shall be called, *Jehovah-our-righteousness*." xxiii, 5, 6; xxxiii, 15, 16.

285. All who are really members of the church, and enlightened by the light of heaven, see the divinity in the Lord; but they who are not thus enlightened, can see in him nothing but the humanity; while, at the same time, the divinity and the humanity are so united in him that they form a one. The Lord teaches this in John, where he says: "Father, all mine are thine, and thine are mine." xvii, 10.

286. That the Lord was conceived by Jehovah, the father, and thus is God by virtue of such conception, is a truth well known in the church; also, that he rose again with his whole body, for he left nothing of it in the sepulchre. In the belief of this, also, he afterwards confirmed his disciples, when he said to them, "Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have." Luke, xxiv, 39. And, although he was a man as to flesh and bone, still he entered through the doors when they were shut; and, after he had manifested himself to the disciples, he became invisible." John, xx, 19, 26; Luke, xxiv, 31. With every mere man, the case is otherwise; for he rises again as to his spirit alone, and not as to his body. When, therefore, the Lord said of himself that he was not as a spirit, he plainly declared that he was not as another man. Hence it is evident, that the humanity of the Lord is divine.

287. Every one derives the esse of his life, which is called his soul, from his father; the body is the existere of life thence proceeding: hence the body is the effigy, or form, of its soul; and the soul, through the medium of the body, exercises at pleasure the various activities of its life. Hence it is that men are born in the likeness of their parents, and that families are so readily distinguished from each other. From this circumstance it may be seen of what quality the body or humanity of the Lord was; namely, that it was as the divinity itself, which was the esse of his life, or the soul from the father; on which account, he said: "He that hath seen me, hath seen the father." John, xiv, 9.

288. That the divinity and the humanity of the Lord constitute one person, is in agreement with the faith received throughout the whole christian world; which, in effect, is this: that, "although Christ is God and man, still he is not two, but one Christ—one altogether, by unity of person. For, as the reasonable soul and flesh are one man, so God and man are one Christ." These are the words of the athanasian creed.

289. They who entertain, respecting the divinity, an idea of three persons, cannot, at the same time, have an idea of one God; for, if they even *say* that there is but one God, still they *think* of three.

They, however, who entertain the idea of three essentials, or principles, existing in one person, can, in reality, both profess their belief in one God, and think in agreement with such profession.

290. The idea of three essentials existing in one person is attained, when the father is thought of as being in the Lord, and the holy spirit as proceeding from him. There is then perceived to be a *trinity* in the Lord; namely, the divinity itself, which is the father; the divine humanity, which is the son; and the divine proceeding, which is the holy spirit.

291. Since the whole divinity is in the Lord, to him belongs all power in heaven and earth. This he teaches in John: "The father loveth the son, and hath given all things into his hand." iii, 35. Again: "As thou hast given him power over all flesh." xvii, 2. And in Matthew: "All things are delivered unto me of my father." xi, 27. Again: "All power is given unto me in heaven and in earth." xxviii, 18. This power is divinity.

292. They who make the humanity of the Lord like that of another man, do not think of his conception from the divinity itself: nor do they consider that the body of every one is the effigy of the soul. Neither do such persons reflect on the Lord's resurrection with his whole body; nor on his transfiguration, when his face shone as the sun. Nor do they think respecting those things which the Lord said of faith in him, of his oneness with the father, his glorification, and his power over heaven and earth; all which involve divine attributes, and were mentioned in relation to his humanity. Neither do they remember that the Lord is omnipresent even as to his humanity (Matt., xxviii, 20); although the belief of his omnipresence in the holy supper is founded on this fact; and omnipresence is a divine attribute. Yea, it is probably the case that they do not think that the divine principle, called the holy spirit, proceeds from the Lord's humanity; when, nevertheless, it does proceed from his glorified humanity; for it is said, "The holy spirit was not yet, because Jesus was not yet glorified." John, vii, 39.

293. The Lord came into the world that he might effect the salvation of the human race, which must otherwise have perished in eternal death. This salvation the Lord effected by the subjugation of the hells, which infested every man coming into the world, and going out of the world; and, at the same time, by the glorification of his humanity: for thus he can keep the hells in subjection to eternity. The subjugation of the hells, and the glorification of the Lord's humanity at the same time, were effected by means of temptations admitted into the humanity which he derived from the mother, and by continual victories in those conflicts. His passion on the cross was the last of those temptations, and the completion of those victories.

294. That the Lord subjugated the hells, he himself teaches in John, where, in the immediate prospect of the passion of the cross, he says: "Now is the judgment of this world; now shall the prince of this world be cast out." xii, 31. Again: "Be of good cheer; I have overcome the world." xvi, 33. And in Isaiah: "Who is this that cometh from Edom, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Mine

own arm brought salvation to me. So he was their savior." lxiii, 1—8. That the Lord glorified his humanity, and that the passion of the cross was the last temptation, accompanied by complete victory, through which the glorification was effected, he teaches in John: "Therefore, when he [Judas] was gone out, Jesus said, Now is the Son of Man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him." xiii, 31, 32. Again: "Father, the hour is come; glorify thy son, that thy son, also, may glorify thee." xvii, 1, 5. And again: "Now is my soul troubled; father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again." xii, 27, 28. And in Luke: "Ought not Christ to have suffered these things, and to enter into his glory?" xvi, 26. These words were spoken in relation to the Lord's passion: to be glorified, is to be made divine. Hence it is evident, that, unless the Lord had come into the world, and been made man, and in this manner delivered from hell all who believe in him and love him, no mortal could have been saved; and this is what is meant when it is said, that, without the Lord, there is no salvation.

295. When the Lord had fully glorified his humanity, he then put off the humanity derived from the mother, and put on a humanity derived from the father, which is the divine humanity: wherefore, he was then no longer the son of Mary.

296. The grand and primary principle of the church is, to know and acknowledge its God; for, without this knowledge and acknowledgment, there can be no conjunction with him; thus, there can be none in the church without the acknowledgment of the Lord. This the Lord teaches in John: "He that believeth on the son, hath everlasting life; and he that believeth not on the son, shall not see life; but the wrath of God abideth on him." iii, 36. And in another place: "For, if ye believe not that I am he, ye shall die in your sins." viii, 24.

297. That there is in the Lord a threefold principle, namely, the divinity itself, the divine humanity, and the divine proceeding, is an arcanum from heaven, and is revealed for the benefit of those who shall have a place in the Holy Jerusalem.

OF ECCLESIASTICAL AND CIVIL GOVERNMENT.

311. There are two classes of affairs amongst men which ought to be conducted according to the laws of order; namely, that which relates to the things of heaven, and that which relates to the things of the world. The former are called ecclesiastical, and the latter civil affairs.

312. It is impossible that order can be maintained in the world without governors, whose duty should be, vigilantly to observe the proceedings of those who act according to order, and of those who act contrary to order, that they may reward the former and punish the latter. Unless this were done, the human race would inevitably perish. The desire of ruling over others, and of possessing their property, being hereditary in every individual, and being

the source whence all enmity, envying, hatred, revenge, deceit, cruelty, and numerous other evils proceed; unless men, in the exercise of their prevailing inclinations, were, on the one hand, restrained by the fear of the laws and the dread of punishment, involving the loss of honor, of property and of life, as the necessary consequences of a course of evil; and, on the other hand, encouraged by the hope of honor and of gain, as the reward of well-doing; there would speedily be an end of the human race.

313. Governors, therefore, are necessary for the preservation of order in the various societies of mankind; and they ought to be persons well skilled in the laws, men of wisdom, having the fear of God. There must also be order among the governors themselves; lest any of them, from caprice, or ignorance, should sanction evils which are contrary to order, and thereby destroy it. This is guarded against by the appointment of superior and inferior rulers, among whom there is subordination.

314. Governors appointed over those things amongst men which relate to heaven, or ecclesiastical affairs, are called priests, and their office is called priesthood. But governors set over those things which relate to the world, or civil affairs, are called magistrates, and their chief, where such a form of government is established, is called the king.

315. With respect to priests, their duty is, to teach men the way to heaven, and likewise to lead them therein. They are to teach them according to the doctrine of the church, which is derived from the Word of God; and to lead them to live according to that doctrine. Priests, or ministers, who teach the doctrine of truth, and lead their flocks thereby to goodness of life, and so to the Lord, are the good shepherds spoken of in the Word; but they who only teach, and do not lead to goodness of life, and so to the Lord, are the bad shepherds.

316. The ministers of the church ought not to claim to themselves any power over the souls of men, inasmuch as they cannot discern the real state of the interiors, or of the heart; much less ought they to claim the power of opening and shutting heaven, because that power belongs to the Lord alone.

317. Dignity and honor ought to be paid to ministers on account of the sanctity of their office; but they who are wise ascribe all such honor to the Lord, from whom all sanctity proceeds, and not to themselves; whereas, they who are not wise, attribute the honor to themselves, and take it from the Lord. They who claim honor to themselves on account of the sanctity of their office, prefer honor and gain to the salvation of souls, which is the object for which they ought above all things to provide: but they who attribute honor to the Lord, and not to themselves, prefer the salvation of souls to honor and gain. The honor of any employment is not in the person of him who is employed, but is only annexed to him on account of the dignity of the office in which he is engaged; and what is so annexed, does not belong to the person, but to the employment, being separated from the person when he is separated from the employment. All personal honor is the honor of wisdom and the fear of the Lord.

318. Ministers ought to instruct the people, and to lead them, by truths, to good of life; but, in matters of faith, they ought not to use compulsion, since no one can be compelled to believe contrary to what he thinks in his heart to be true. He who differs in opinion from the minister, ought to be left in the peaceable enjoyment of his own sentiments, provided he make no disturbance: but, when such a person disturbs the peace of the church, he must be separated; for this also is agreeable to the order, for the sake of which the priesthood or ministry is established.

319. As priests are appointed to administer those things which belong to the divine law and worship, so kings and magistrates are appointed to administer those things which belong to the civil law and judgment.

320. Since the king cannot, by himself, administer all things, subordinate rulers are appointed, to each of whom a distinct province is assigned in the administration, where that of the king cannot extend immediately. These officers, in their collective capacity, constitute the government—the king himself being the sovereign.

321. The sovereignty itself is not in any person, but is annexed to the person. The king who believes that the sovereignty is in his own person, or the officer who supposes that the dignity of his office is in his own person, is not wise.

322. The sovereignty consists in administering and in judging from justice, according to the laws of the realm. The king who considers the laws as superior to himself, is wise; but he who considers himself as superior to the laws, is not wise. The king who regards the laws as above himself, places the sovereignty in the law, and submits to its dominion; he knows that the law is justice, and that all justice, which is really such, is divine: but he who considers himself as above the laws, places the sovereignty in himself, and either believes himself to be the law, or the law, which is justice, to be derived from himself; hence he arrogates to himself that which is divine, and to which, at the same time, he ought to be in subjection.

323. The law, which is justice, ought to be enacted, in the realm, by persons well skilled in legislation, men of wisdom, who fear God; and both the king and his subjects, ought afterwards to live according to it. The king who lives according to the laws so enacted, and therein sets an example to his subjects, is truly a king.

324. The king who is vested with absolute power, and who believes that his subjects are such slaves that he has a right to their possessions and lives, and exercises such imaginary right, is not a king, but a tyrant.

325. The king ought to be obeyed according to the laws of the realm, and by no means to be injured either by word or deed; for on this depends the public security.

So ends Emanuel Swedenborg's work "*On the New Jerusalem, and its Heavenly Doctrine, as revealed from Heaven.*" We have taken it from the London edition of 1841; the translation of which, from the original latin, we regard as much superior to that of any other we have seen.

SOME VIEWS
OF
FREEDOM AND SLAVERY.

CHAPTER I.

An Argument in the United States' Senate, that African Slavery is a Civil and Political Blessing, answered, by showing that it is a Civil, Political, Moral, and Spiritual EVIL, especially to the White Man, although it may not, in the case of our Southern States, be a SIN.

THERE is no word in the great vocabulary of universal language which is so dear to the human heart as *freedom!* The cords of the soul which vibrate to its sound, go down the deepest, spread the widest, and thrill the longest. The amount of human suffering and endurance to which the love of it impels, would be utterly incredible, if the voice of history and all outward observation did not find an echo in every human breast—bearing incessant living testimony to the eternal truth, “Where your treasure is, there will your heart be also”! Certain it is, there is nothing for which all true men will peril more, or strive harder, than to gain their liberties or secure their rights. The very stuff of their immortal natures, in every filament, is woven up from the fundamental principle, that “man is made to act in freedom according to reason.” Hence, there is no subject more generally interesting than human freedom in contrast with human slavery. And yet there is hardly any subject, at the present time, which seems to be so imperfectly understood: It cannot, therefore, be amiss in us, who are so proud of our political liberties, and profess to be so abhorrent of slavery, to discern rightly what is the true nature of both, and, by all and every efficient means, secure the one and get rid of the other.

It is a very common impression in the present day, that the holding of human beings in forced or involuntary bondage is *sin*. Few are disposed to deny that it is an *evil*. For a time we imagined there were not any so disposed. But, attending the first session of the thirty-first congress, we heard it argued, in the senate of the United States, that african slavery is positively a civil and political blessing, and no evil at all. The argument is, that the African in our slave states is better clad and fed than he was or would have been in his native land, or than the poor white man is in the northern states. If he is sick, his master affords him the best medical attendance; and, in the decrepitude of old age, he is comfortably provided with shelter, raiment and food, without taxing his offspring with the heavy burden of his support. The Great Saviour has declared—as if to show a plain for the exercise of the highest christian virtues—“The *poor* ye have *always* with you.” But a pressing argument in favor of african slavery in this country now is, that it excludes all poverty, and all possibility of pauperism, in the South.* We hear the exultation, There never was, there is not now, and there never will be, such a thing as a poor negro in that quarter of our country! A glowing contrast is drawn between black slavery in the South and the white slavery which grinding poverty produces in the North: and it is triumphantly exclaimed, Such a thing as white girls laboring in a northern factory and laying by their earnings for the support and comfort of their aged mothers, was never heard of in the slave states! True: and is filial piety, or maternal love, those most loved and lovely features of free, upright and godlike humanity, as prominent and beautiful in the black females of the South as in the white females of the North? How do the blacks compare with the whites of the South in this respect? Are slave mothers more remarkable for maternal tenderness, or slave daughters for filial assiduity? Nay, is it not the greatest evil of slavery that it mars true humanity in the subjects of it? All human virtues are developed and strengthened by exercise. Human virtue, like the best steel, takes on the brightest polish from the hardest friction of contrary substance. Nor can there be any other satisfactory reason assigned why a good and merciful God should permit poverty, sickness, pain, misery, or any other form of natural evil, to exist, than that it is the sole and

* Of course, this can apply to only the slave population: for such are the deteriorating effects of slavery on the poor whites and the free blacks, that these may be, heaven knows, poor enough in all conscience! so that Christians of the South need never be without a most ample field for the exercise of their charities.

indispensable means of working out, by the healthful exercising of its affliction, that "far more exceeding weight of glory" which shines from the most resplendent spiritual virtues.

Suppose we grant, then, for argument, that the poor double-tasked hard-working white factory girl is in a less desirable physical condition—which is by no means unquestionable—than the fat glistening tow or linsey clad and pork and corn fed negro, yet the latter cannot possibly have so perfectly formed in him those sweet and lovely features of humanity which become prominent in the bolder relief of the more fully developed filial and maternal affections.

We once visited Charleston, South Carolina. While there, we learned that the little negroes are much addicted to eating dirt.* This habit generates a disease which is very fatal to them. And, much to our astonishment, we were credibly informed, that, if the whites did not give their own most assiduous personal care and attention to these little negroes, they would inevitably die from neglect of their black mothers!—to such a degree do the maternal affections seem to have been blunted by slavery in the South!

And as to the motive which most strongly prompts the whites

* It has been objected to the argument founded on this fact, by some of the readers of the first edition in Charleston, that the children of the poor whites are also addicted to the same vicious habit. But does not the habit in both cases come from the evil of slavery? Would it exist among the poor whites of the South, any more than it does among the same class of people in the North, or among the rich whites of the South, if slavery had not sunk the poor white man and his progeny even below the black man in the scale of humanity there? We contend that the disposition to eat dirt originates in the debasing effects of slavery—that this is the natural correspondent of the evil. For the food a man eats, the dress he wears, the house he lives in, his cultivation of the ground around it, and the labor he performs, all correspond to his mental, moral and spiritual quality, and his condition in life. Hence the clay-floored cabin of the slave, with its meagre and squalid furnishment. On this floor the little negro is left to crawl neglected, while the mother attends to her slavish duties: and, as there is a proneness in all very young children, especially when teething, to catch hold of and convey to their mouths whatever comes in their way, this little negro grabs up the loose pieces of clay he may encounter, works them to his mouth, and unfolds the inbred low propensity of his nature to eat it. And when the propensity is thus developed, the habit thus formed, among the blacks, then, by common influx from the spiritual world, they will be developed and formed among the poorer whites wherever their circumstances and modes of living resemble those of the slaves—just as the yellow fever, when once originated in the West Indies, or the cholera, when once originated in the East Indies, may break out in regions to which those diseases are not indigenous, whenever and wherever circumstances are presented favorable to their development. But where rational freedom reigns and forms the character and condition in life of the humblest and poorest members of the community, the mother's better manners and customs, in the nursing of her infant and the rearing of her child, will, as a general thing, prevent the development of, or correct, so morbid a propensity as that of eating dirt, if that should still be lying latent in the large remainders of its hereditary corruption.

to take care of their slaves in this case, we see it in the words of our informant—"We are *obliged* to do it, sir, to preserve our property!" Doubtless, many slaveholders, under the influences of the christian religion, do perform acts of kindness to their slaves from higher principles than this. But forced bondage is not an institution of pure christianity. This was a misty cloud, hanging densely and dankly over the fair face of nature, which the "Sun of Righteousness, with healing in his wings," arose to disperse. The service of the Lord is perfect freedom. The service of man is constrained obeisance to arbitrary self-will. And the influences of christianity upon slaveholders, therefore, are rainbow tints of spiritual grace projected on a dark ground of natural passion. In short, slavery is an institution of the natural man, who is governed by the loves of exercising power and possessing wealth. In the activity of the former of these passions, one portion of the human race are made slaves to another; and, in the activity of the latter, the slaves are taken care of from cupidity rather than benevolence.

We resided some six years in a slave state, and we are not wholly wanting in that knowledge of the institution of slavery which personal observation and experience of its nature and tendencies afford. Now no observation is more common than that the masters suffer constant anxiety on account of the great carelessness of their slaves in taking care of their own health. They have no sole interest in the fruits of their own labor. The ordinary impulses of self-love, therefore, do not constrain their observance of reason's dictate, to preserve a sound body as the vehicle and instrument of a sound mind. The force of religious sentiment, or of gratitude for kindnesses received, in supplying the want of these natural motives by spiritual incentives to work, is rare—by no means universal. Slavery stabs the vitals of humanity here. The slave, as such, does not *love work*. Hence, the slave, as such, is constantly prone to find excuses for not working—to go lazily to the field, and to run with alacrity from it for any sort of pleasurable relaxation. It is a singular fact, that slaves rarely go to their morning corn fields in entire singing groups. They more frequently straggle thither singly, or in small and silent squads. It is only when their day's work is done, and they are returning home in the setting sun's refracted yellow ray, or the bland and mellow twilight of quiet eventide, that their harmonious refrain, or happy choral song, is heard! It is only in corn-husking labor that frost gemmed and star bespangled night is far and wide made vocal with the fervid tones of joyous revelry! To such work as this—to work that involves his own pleasure—the slave

does indeed hie with alacrity. But to work that involves only his master's interest, he too often directs nought but reluctant steps. And he often regards even sickness as relaxation from toil. Hence he some times feigns sickness, and rarely takes the remedies for those slight indispositions, which, if neglected in their early stages, frequently terminate in fatal maladies. Consequently, the master has to keep a constant and anxious watch over his slaves, to guard them from unnecessary exposures to sickness—to see that they take their medicines when they are sick—to assure both them and himself of the fact, which the slaves themselves are somehow very slow to perceive, that they are well enough to return to work—and to take much other solicitous care to secure himself from both the loss of their labor and the loss of their lives. A fact within our own knowledge strikingly illustrates this circumstance of slavery. During our residence in Frankfort, Kentucky, from 1810 to 1814, Dr. Rush's phlebotomising theory was in vogue. Then the negroes were anon feigning sickness, getting bled, and having an arm in a sling, so as to gain an exemption from work and enjoy a holiday. Among them was a fine mulatto, of great value to his master on account of his skill as a carpenter. The doctors used then to bleed with the spring lancet. The slave, for reasons best known to himself as a carpenter, preferred being bled in the right arm. In one of the oft repeated venesections, an unskilful practitioner struck a tendon of the arm instead of, or together with, a vein. Inflammation supervened: and the consequence was, a stiffening and contraction of the right arm. The master, finding his usefulness gone, subjected the slave to a surgical operation. The doctor's shop in which it was performed, was next door to the office in which we were employed. We witnessed the operation; and never shall we forget the poor mulatto's groans and exclamations of agony! The physician—not a regular surgeon—failed to restore the arm. And the master, who would not have taken one thousand dollars for him previously, sold his slave, for a comparatively trifling price, a cripple for life!

Yes, the master of the black slave has to physic him well in sickness, and also feed and clothe him well, and every way take care of him, in health. The master's interest lies in this. He is as much bound to take care of this species of his property as of any other. Nay, he owes to this species more care in proportion to its greater value. And if he takes care of his slave when he becomes valueless,—as the king of Prussia did of his favorite superannuated war horses,—or if he extends to his slaves, of all ages, and at all times, the various kindnesses of a

benevolent and beneficent masterdom, it is but another evidence that the Lord of Mercy has permitted even the evil of slavery to exist, or turned it to good account, for the exercising and strengthening of noble virtues in those among whom it unfortunately prevails. And this is precisely our view of it. But it is still an *evil*. It is an evil civilly, politically, morally and spiritually considered. We admit it is not a physical evil in respect to african slavery in this country considered relatively to the condition of the negroes in Africa before they were captured, sold and deported as slaves. For we know that cannibalism reigned in Africa then, and that the wretched victims of victorious war would have been butchered, roasted and eaten by their savage captors, if Providence had not mercifully snatched them, as brands, from the burning, and permitted the slave trade to waft them to a civilized clime. Undoubtedly, then, the negro's physical condition is bettered here. And, as we shall show in the sequel, Africans were permitted, by the Divine Providence, to be brought hither as slaves for the purpose of bettering their moral and intellectual condition also. But this is the work of the Lord's overruling providence, which is "ever from" actual as well as "seeming evil still educing good, in endless progression," and is not the effect of any inherent property or quality of slavery.

In answer, then, to the argument above noticed, we say, slavery is not, in our view, so much objected to on account of its being a physical evil to the black man, as on account of its being a civil, political, moral and spiritual evil to the white man. But let us not be understood to hold that slavery is in no respect physically an evil to the blacks. For, although, in the prior aspect above shown, slavery may not have been a physical evil to the negroes originally brought from Africa, it may be seen to be such, in its posterior aspect, in reference to their progeny, who were born slaves in this country, instead of being born freemen in their father-land. In our view, the making any man a slave must needs debase his whole nature—the nature of his body as well as of his soul; and the inborn slavish pravities of even his physical frame must always tend to stoop his higher nature. Hence the very initiative of an African's manumission is to cause him to be *born* free. Consequently, we do indeed think that slavery, in its own specific tendencies, is also a physical evil to the blacks, when it is regarded in its posterior aspect, and relatively to their possible elevation as a race. For we know that the affections of the soul impart their forms and qualities to the blood, the flesh, and even the bones of the body. Medical men well know the influence of moral

causes in producing and curing disease. A fit of cholera not unfrequently produces the jaundice. A mother, suckling her infant while her soul was upheaved from its deepest dregs by the tumultuous emotions of jealousy, has caused it to die in convulsions. The passion of her soul imparted its virulent qualities to her milk and poisoned her offspring! The affections of an animal, too, give their quality to its flesh. The major part of a small village has been sickened by eating the beef of a maddened and hamstrung ox, killed in a fever, and sent to the shambles surcharged with its poisonous effects. The truth is, that the affections of the soul flow into the matter of the body, and so form its matter into correspondence with themselves, as to shed from it, and spread around it, an odor and sphere of their essential nature. This is the reason that the sphere of an animal attracts, with grateful perception, those other animals whose affections are homogeneous to its own; while it excites bristling antipathies in, and so repels, such animals as are of heterogeneous natures: but this is especially the reason why the flesh of every animal has a quality determined by the nature and state of its affections. All know how much the flesh of wild animals differs from that of tame. How much the meat on the breast of a wild turkey differs from that of a tame turkey's breast! The venison of a deer raised in a park is almost mutton in comparison with the venison of a deer roaming and bounding free through the wild woods.* Who has not observed the superior—firmer, mellower and juicier—quality of hams made from hogs that are suffered to run at large, and to feed on mast in the woods, during summer and autumn, with fattening, for a few frosty weeks, on corn, in large inclosures—in comparison with those flabby and greasy ones that are made from sty-raised hogs? And what produces the difference? It may be said that the kind and quality of food alone produce it. But why does not the same food make the same flesh in different animals? And if different animals, feeding on the same food, have different flesh, according to their variant natures; why should not the same animals, feeding on the same food, have flesh of variant qualities, according to the different and opposite states of their nature? Can the peculiar affections of a hog have full and appropriate play in a contracted pen begrimed with its own filth? and if a hog, in such a condition, were fed on corn,—the best food for making firm and sweet swine's flesh,—would not this strong feed generate fever, or other disease, for want of pleasurable exercise to work off its too strongly stimulating

* "The hind is an animal of the forest, loving liberty more than any other animal." (A. C. 6413.)

effects on the animal's muscular frame? Besides, we know that no food is appropriated by the body, unless the delight of the animal mind, descending into its organism, expands its minute *vascula*, and causes them to suck up the food's nutritious particles, with an avidity proportioned to the intensity of the delight. This is the reason that a man's stomach does not digest his food when his mind is depressed with sorrow; it is also the reason why conviviality and merriment at table promote digestion. Hence the adage, "Laugh, and grow fat."* The true reason of the difference, then, must be, that the affection of the animal, roaming free in the enjoyment of its delights, gives better properties to its flesh, than can be found in the lazy and grunting obesity of sty-e-raised meat? And shall not the whole soul of freedom give a peculiar property to the very flesh of the freeman, while the stooped spirit of forced bondage imparts an equally marked, though different, characteristic quality to the very flesh of the slave?

So of the forms of the body and the contour of the face. Contrast the physical frame of english gentlemen with that of the vast crowds which the huge manufactories of Manchester disgorge, and with which they flood certain streets, about noon. What else produces the difference, than the greater freedom and delight in the condition and modes of life of the one, and the greater servitude and misery in the condition and modes of life of the other? The same contrast may be made between their gentry and the foreign laborers who work on our railroads and canals. Freedom and slavery have each their peculiar type. And not more does the full blooded racer, or arab steed, in comparison with the mongrel dray horse, show the quality of his free spirit in his form and action, than does freedom show itself in the forms and habitual actions of the white and red men, while slavery stamps its signet in the black wax, or carves its peculiar form in the ebony, of the bondaged and drudging African. Hence we verily believe that the little negro's propensity to eat dirt is both the effect and the evidence of slavery's being a physical evil. And how it is a moral evil, is shown by its dehumanizing or unhumanizing effects on the little negro's mother.

But that slavery is a civil and spiritual, as well as a physical and moral, evil to the black man, is manifest from some of its other peculiarly and distinctively unhumanizing effects. The most peculiar human principle—that which makes man most like God—is the faculty of providence and providence. By

* These additional observations have been elicited by friendly objections to preceding positions in the first edition.

this, man looks ahead, and provides in the present for the wants, the comforts and the pleasures of the future. Now slavery puts the axe to this root of humanity, by making the slave improvident. The necessities of his condition do not develop this faculty in him by exercise. His master foresees and provides for him. He thus learns to live from hand to mouth. And hence, although he multiplies his species more rapidly as a slave, and enjoys a superior elevation of character while under the magnetic sphere and protecting ægis of his white owner, yet he becomes incapacitated to bear the weightier responsibilities, and discharge the higher duties, that would devolve on him as himself a freeman. So that, when african slavery is precipitately abolished, without a proper qualification of the slave for freedom, in a previous and gradual development of this truly human principle of providence and providence, the blacks generally decrease in numbers, deteriorate in character, and become less felicitous in social condition. Observation and experience in the northern states—especially in Pennsylvania—prove the truth of this remark. So that, while the African remains thus a slave, his condition is, undoubtedly, better, as such, than it would be, if he were suddenly manumitted in this country.

But, so far as humanity is concerned, this effect of slavery upon the African, proves it to be an evil. And that it is civilly and politically such, every rightly observant and acutely discerning man, who, in descending the Ohio river, studies the different aspects of the state of Ohio on the one side, and of the states of Virginia and Kentucky on the other, must be satisfied. That it is an evil to the African permitted here for the ultimate greater good of his race elsewhere, we believe and admit. Still it is an evil—a moral, civil and political evil—to him here. And that slavery, as it now actually exists in the South, is a spiritual evil to the black man, is sufficiently evident from the fact, that the preservation of the institution there, compels his master to interdict to him that education, and that action in high functions, which are indispensable for the right development of his immortal powers. We do not, however, think that existent african slavery in our southern states is to be regarded, nor our southern brethren to be vituperated on account of it, as a heinous sin—for reasons which we shall give in the close of the next chapter.

We argue, then, that slavery is a more especial evil to the whites. No nation or community of intelligent men can force or receive an inferior race of their fellow-men into servile bondage, without virtue going out of them. The superior race

inevitably loses a portion of its spiritual caloric by the contact! The very act of making a black man his slave, or imperiously holding him as such, is an evil to the white man, because it debases the *principle* of his action, and so lowers the standard of humanity in himself.



CHAPTER II.

The same subject continued, in an effort to show, that Slavery is an Evil to the White Man, because it debases his Humanity, first, by developing and strengthening in him an Arbitrary and Domineering Spirit, and, second, by making Labor disreputable among the Whites. Still, Slavery in our Southern States may not be SIN; but must be regarded as a Chronic Constitutional Disease, which entitles our Southern Brethren to our Kind Consideration, and imposes on us the Duty of Co-operation with them in gradually getting rid of it as an Hereditary Evil.

LIFE in time is a probation for life in eternity. Whatever principles a man acts from in this mundane sphere, determine his form and quality in that spiritual and celestial empyrean which is his soul's proper home. Consequently, all true elevation or depression of human character must be measured on the scale that marks the intervals between the upper and nether extremes of man's spiritual and celestial or sensual and animal natures. And whatever develops and strengthens by exercise the ruling passions of the one, must be formatively and actively evil; and whatever develops and strengthens by exercise the ruling affections of the other, must be formatively and actively good. Now our argument is, that slavery in the South, so far as its own inherent tendencies are considered, is an evil, because it debases the character of the poor white man, and makes the white property-holder naturally proud instead of spiritually humble. It generates in the rich white man a haughty chivalry and a proud sense of belligerous honor, instead of a spirit of christian meekness, and that manly forbearance under injury, and persistence in doing good despite of wrong, which characterized that all-perfect type of pure humanity the Divine Saviour of the World.

By nature, man's grand master passion is the love of himself, which primarily manifests itself in the delight of exercising

dominion over other persons, and secondarily in the delight of possessing all valuable things. For, in the possession of these, self expects to secure that respect, deference and service from others, which it loves. To the activity of this master passion, in its two chief forms of love of power and love of wealth, must be ascribed those false notions of honor, of glory, of fame, and of respectability in the abject dependence and service of others, which prompt nations to war and conquest, and individuals to overreaching, fraud and oppression. And in the train of these follow all mortal pains and miseries. In short, however men may gild or polish them by outside and factitious amenities, the love of money is the *root*, and the love of rule is the *sap*, of all evil. These passions, then, indigenous to all men in their state by nature, are both essentially and formally evil, whenever they become *principles* of the mind.

But it may be asked, What do you mean by a *principle* of the mind? A principle of the mind is whatever a man proposes to himself as the *final end* of his action. Hence, when a man proposes to himself power and wealth as ends,—that is, seeks and obtains them for their own sakes, and without the end of use to others,—he acts from evil principles, which are the opposites and antagonists of love to God and charity to the neighbor.* But when those principles, by reformation and regeneration, are subordinated to these, they become relatively good. In other words, when the love of power and the love of wealth react ordinately on the love of God and the love of the neighbor, so as to serve as means for the attainment of their ends, they partake of the quality of the ends to which they are subservient, and are good and not evil. These natural loves, when separated from those spiritual loves, are like the rod of Aaron when cast from him upon the earth—a crawling venomous serpent: but, when subordinate and subservient to them, they are like that serpent taken up by Moses—a staff, support or power in the hand of the spiritual man.†

* "If a man regards self and the world as ends, let him know that he is infernal; but if he regards the good of his neighbor, the general good, the Lord's kingdom, and especially the Lord himself, let him know that he is celestial." (A. C. 1909).—"All evils and falsities come from worldly, terrestrial and corporeal loves, when they prevail." (A. C. 10.492.)

† "Corporeal and sensual things are in themselves merely material, inanimate and dead; but they are made alive by the delights which come from the interiors in their orderly arrangements. Hence it appears that, according to the quality of the life of the interiors, such is the delightsomeness of pleasures, inasmuch as in delight there is life. The delight wherein there is good from the Lord, is alone a living delight; for, in such case, it has life from the essential life of good.—Some suppose that whosoever wishes to be happy in the other life, ought by no means to live in the pleasures of the body and of sensual things, but to refuse all such enjoyments; and they urge, in favor of this notion, that corporeal and worldly

By that reformation and regeneration in which man is gifted with a new nature from the Lord, man's sublime master passion is the supreme love of God, which generates disinterested love to mankind. Love to God is the great right side, and love to mankind is the great left side, which, uniting in the median line of universal usefulness, form the perfect symmetry of divine humanity. These are spiritual, celestial and divine loves, which actuated man in his pristine state, or golden age, of purity and bliss. And as his fall consisted in his gradually ceasing to act from these, and, in long process of time, coming to act wholly from those natural, sensual and corporeal loves, as principles, so his restoration must consist in a free and rational reinversion of his state. In this reinversion, the natural loves of power and wealth are not to be destroyed as absolutely evil, but are to be put from the centre off to the circumference, as evil relatively. While they ordinately react in the circumference on love to God and love to man in the centre, they are in order. And it is only when they rush to the centre, so as to shove those heavenly loves to the circumference, that they are in disorder, and thus evil. As, then, these natural loves are good

things draw off and detain the mind from spiritual and celestial life. But they who suppose so, and, in consequence thereof, resign themselves up voluntarily to miseries whilst they live in the world, are ignorant of the real truth in the case. It is by no means forbidden any one to enjoy the pleasures of the body and of sensual things; that is to say, the pleasures arising from the possession of lands and money; the pleasures arising from honors and offices in the state; the pleasures of conjugal love, and love towards infants and children; the pleasures of friendship and of social intercourse; the pleasures of hearing, or of the sweetnesses of singing and music; the pleasures of sight, or of beauties, which are manifold—as handsome raiment, well-furnished houses, beautiful gardens, and the like—which things are delightful by reason of the harmony contained in them; the pleasures of smelling, or of the sweetness of odors; the pleasures of taste, or of the agreeableness and usefulness of meats and drinks; and the pleasures of touch: for these are the extreme or corporeal affections, which have their origin, as was said, from the interior affections. The interior affections which are alive, all derive their delight from goodness and truth; and goodness and truth derive their delight from charity and faith; and, in this case, from the Lord; consequently, from the very essential life. Wherefore, the affections and pleasures which have this origin are alive. And whereas genuine pleasures are from such source, they are never denied to any one; yea, when they are derived from that source, then their delight indefinitely exceeds the delight which is from any other source, and which is respectively filthy and denied.—That the pleasures above mentioned are by no means denied to man,—yea, so far from being denied, that they then first become pleasures when they are derived from their true origin,—may further appear from this consideration, that very many who lived in the world in power, dignity and opulence, and who enjoyed abundantly all pleasures, both of the body and of the things of sense, are among the blessed and happy in heaven; and with them the interior delights and happiness are now alive; because such delights and happiness had their source in the good things of charity and the truths of faith towards the Lord: and, deriving pleasure from charity and faith towards the Lord, they regard them all with a view to use, which was their end in the enjoyment of them: for it was use itself which was to them most delightful; and hence came the delight of their pleasures." (A. C. 995.)

when in order, and only become evil when in disorder, we are enabled to discern the great truth, that all evil is perverted good.

But neither good nor evil can be seen distinctly except from its opposite. Having, therefore, discerned the nature of a principle, what evil is, and what is a principle of evil, we are brought clearly to see what good is, and what is the principle of good. And, as true humanity is good in form and activity, we can also see, most clearly, what elevates, and what depresses, humanity in mankind. By the law of opposites, love to God and charity to the neighbor are good. And the principle of good is man's acting with a final end to good; that is, his doing good for goodness' sake. "God is love," and "God is light." God is goodness itself, and God is truth itself. And the essential life of love is to *do*—to do good by and according to truth. Love is spiritual heat, as truth, or wisdom, is spiritual light; and love in and by wisdom creates and sustains the whole spiritual world, as the heat of our sun in and by its light creates and sustains the whole material world. Further as the material sun is produced by and corresponds to the sun of heaven, in which, as a sphere of his love and wisdom, the Lord is, therefore, the heat and light of our material sun are but the discrete production of divine love and divine wisdom, so as to make these divine principles constitute, contain, vivify and sustain the whole material universe, or macrocosm, and man as the microcosm. Thus it is, that "*in* God we live, and move and have our being;" and that "he who dwelleth in love, dwelleth in God, and God in him." Since, then, love and light, or goodness and truth, are God, because the essence and form of God; and since the essence of love is to regard goodness as an end, and the life of love is to do good for goodness' sake; therefore, to do what is good and true for the sake of goodness and truth, is to love God: and the form and action corresponding to this love, is true humanity. Consequently, true humanity is depressed and marred by whatever impairs this form and degrades this action.

"Charity* is an affection of being serviceable to others, without having respect to any recompense"—thus is diametrically opposed to selfishness and its domineering and possessing propensities. "The neighbor, towards whom charity is to be exercised, is *all* in the universe, but still *each* with discrimination" as to the good that is in him. Thus, "to love the Lord and the neighbor is, in general, to perform uses." And hence the divine law, that he is the *greatest* of all who is the

Charitas, spiritual love—not mere alms-giving.

servant of all. The Lord himself came not to be ministered unto, but to minister.

Now *humanity* is the form of God, because it is goodness forming itself in truth, and becoming active by truth. Hence, as God-with-us, the Word, which was with God and was God, made flesh, Divinity in Humanity, and thus True and Good Humanity Itself, came to *minister* in doing good to others, therefore, the true dignity of humanity is to serve; and the post of true honor is the rendering useful services to others. Consequently, humanity is elevated by useful service, and depressed by imperious sway. And, as the essential principle of true humanity is the acting "in freedom according to reason," therefore, the most perfect man is he who has the highest intelligence guiding the most virtuous will in the most widely extended usefulness to *all* other men; while the most imperfect man is he who has the lowest intelligence, without any rational will of his own, but who is forced to obey the mandate, subserve the will, and be guided by the reason, of some other *one* man, in promoting his interests, just as the mere animal does.

Wherefore, as that is an evil which depresses humanity, african slavery in this country is an evil, because it is the forced or involuntary service of one or a few, instead of the free or voluntary service of all or many. In short, african slavery in this country is an evil, because it tends to make the master more a natural man, and the slave more an animal.

From these premises we deduce the conclusion, that slavery is an evil, because it mars true humanity in two chief respects: it develops and strengthens by exercise the love of dominion from the love of self, and it makes labor disgraceful among the whites.

First, African slavery in this country is an evil, because it develops and strengthens by exercise the love of dominion from the love of self, or develops and strengthens an arbitrary and domineering spirit in the white man. Any person who has lived in a slave state, must have observed that such is the effect of slavery on the slaveholder's offspring. The little white learns to domineer over the little black, in ordering him about, buffeting him, and making him bend wholly to his will and pleasure as his prospective property. It is seen in the tones of voice, and in every gesture and motion of the body, with which he speaks and acts to the little slave. Hence, as we have before said, comes pride,—which is contempt of others in comparison with self,—a false sense of honor, a most quick proclivity to resent injuries, and a supercilious and anti-christian haughtiness to inferiors, which never can be compensated by that ease of

manners, and polish of intellectual refinement, in intercourse with equals, which exemption from low labor and the appliances of leisure and learning impart to the wealthy slaveholder. We grant that this principle may elaborate from human nature, as now constituted, the higher order of minds in the military and naval professions, or in the executive departments of government: but this is because mankind in the mass are now sunk into a mostly natural state, and require the government of natural passions individually and of natural men collectively; and it is, as we think, the chief evil characteristic of human slavery, that it develops in the master the *natural*, in antagonism to the *spiritual*, love of rule—which natural love, when not subordinated, is, as we have shown, selfish and worldly, and therefore evil: for “the *desire* to bear rule is somewhat of human proprium different from what is received of the Lord: nevertheless, all [spiritual] rule [such as that of the angels, or of the Lord] is of love and mercy *without a desire* to bear rule.” (A. C. 1755.)

Secondly, African slavery in this country is an evil, because it makes labor disgraceful or disreputable among the whites. In this respect, it is more especially a civil and political evil. But it is also, in this respect, an essentially aristocratic and anti-republican institution. And we will add, it is, in this respect, essentially anti-christian. For, as we have shown, it is the spirit of christianity to make useful service honorable, and thus to elevate in the scale of respectability the agricultural, commercial and mechanic arts. But it is the direct tendency of slavery to make those professions which enjoy exemption from physical labor the most respectable. The possessor and enjoyer of wealth is always more honorable in slave countries than the maker and profitable user of wealth. Hence slavery must be regarded as a civil evil, because all the best and most enduring civil interests of a community rest on the ground of the citizen's engaging and continuing in useful callings with a final end to the good of society, and not for the purpose of making a fortune, with the view of retiring at last from business and enjoying the respectability, the luxury or the pleasure which wealth gives.

But that this disparagement of a man because he pursues a mechanical calling, is against the spirit of christianity, and is a spiritual evil in its influence on the church, may be known from the simple fact, that it induced the Jews, in the time of our Lord's first advent, to disparage, if not to reject, him, because he was a *carpenter's* son.

And how this making a mechanical calling disreputable, or

this making labor disgraceful, is a political evil, in its influence on the commonwealth, any discerning man can see at a glance. For instance, in case of the sons of the wealthy, who are not stimulated by ambition to shine in the spheres of literary, professional or political preeminence, and are unfortunately more impelled by the natural love of pleasure than by the spiritual love of use, this degradation of labor throws them into the spheres of gambling and dissipation.

“All heaven is a continent of uses.” And so far as men on earth are engaged in doing uses from heavenly ends, they breathe and pulsate with heaven, and have the sphere of heaven around them for their protection from the assaults of vagrant and libidinous spirits. Hence, one of the chief safeguards of young men from vice, is *useful* employment. But, where useful labor is disreputable, genteel young men are ashamed to engage in it, because they lose caste in such occupation. And the energies of their minds, needing excitement for their pleasurable development, draw them to the race course, the billiard table, the cock pit, the gambling club room, the carousal, or other nameless places of resort, for the killing of time, which hangs so heavy on the man who finds life only in the vortices of pleasure or the rounds of fashionable society.

As we have seen, when the sensuous things of pleasure, together with games of chance and athletic sports, are occasionally enjoyed as relaxations from useful labor, or unbending recreations of the mind, which enable it to return to its mental, official or business occupations with renewed vigor, they are subservient to use, and so useful and proper themselves. But, when they are made the sole objects of life, they dissipate all of man's truly virile powers, and destroy or enervate his soul. At least, the exclusive pursuit of them unfits young men for any high service of the commonwealth. And, in this case, the community suffers the loss of the valuable executive services, of some of her sons of the best genius, in stations of high trust and responsible function.

So, too, in the case of poor white men and their offspring, the community loses a great fountain of her wealth and prosperity in the want of that superior quality and richer quantity of productive services, which results from the destitution of the stimulus of an *honorable* calling acting as a premium in drawing out the higher order of agricultural, mechanical, or commercial, abilities. As man always stamps the form of his own quality upon his work, be it what it may, how is it possible that the community can be so much enriched or benefited by the productions of degraded slave labor in agriculture, for ex-

ample, as by the productions of the dignified labor of men of the higher order of intellectual power and moral worth!

In view of this, no one need hesitate for a moment in accounting for the fact that capital and population, with their political influence, have increased in a vastly greater ratio in our northern, than in our southern, states. And most empty is the hypothesis, that, if southern capital had been kept in the South, and not drained from it by tariff restrictions, european immigration would have prevailed more at the South, instead of occurring wholly at the North, so as to have preserved there an equilibrium of political power. For never will free white men, however unpropitious their physical or political condition, migrate to a country where slavery has made their labor disgraceful and their arts or handicrafts disreputable. White men will indeed go to slave states, and labor in commercial or mechanical callings, with a view of getting rich and enjoying their wealth elsewhere, or with a view to become themselves slaveholders, and to acquire the respectability which wealth gives, in the South: but this is an exception to the general rule, which only confirms it; for it proves that those callings *are* disreputable in comparison with slaveholding wealth and *otium cum dignitate*.* They never would go thither to pursue those callings with a sole view to the use of them, and to the community's good in their faithful and efficient *continued* pursuit of them. They never would go thither, if they were sure that they should always remain in those callings where their wives and daughters would not be visited by *respectable* people because their husbands and brothers were mechanics. Or the number of such persons migrating to slave states would be very small in comparison with the number of them coming to free states. And the reason is very obvious. For most of the emigrants from Europe hope and expect to rise to a higher and better relative position in society by coming to this country; and there is no

* It is conceded, that the principles of self-love and love of the world have this same aristocratic tendency every where. Hence, in the free states, they generate invidious distinctions in society, by which the members of the common body are arrayed against one another in the most unhappy, and some times the most fatal, antagonism. They generate an aristocracy of wealth there too; and also a disparaging estimate of the mechanical callings. But they do not do it there in so great a degree as in the slave states; and we argue that the institution of human slavery, as an exciting or determining cause, has more directly and inevitably this tendency. Whereas christianity, regarding all professions and callings as uses of one common body, which "is not one member, but many," that tend, by their mutual relations and their various adaptations to the common good, to the perfection of the whole, esteems "much more those members of the body, which seem to be more feeble, as necessary; and upon those members of the body, which *we* think to be less honorable, *she* bestows more abundant honor." (1 Cor., xii, 12—27.)

country in the world where what is called the middling class in other countries is so respectable as in the free states of our union. It is made so by the institutions of freedom; particularly by common school education, which is interdicted to the slaves in the slave states, and never can be extended, with any practically beneficial effects, to the poor whites there, on account of that pride which makes the poor white man scorn to owe the education of his child to the rich man's *alms*, or makes him prefer to see his child grow up in ignorance rather than send him to a school where the institutions of society have generated an invidious distinction between the children of the poor and the children of the rich. A similar cause prevents the introduction of our common and free school system into Great Britain. The various grades of aristocratic distinction prove an insuperable barrier to its introduction into that country. It has been introduced into Prussia; but future history is to tell, whether it is not even now leavening its whole lump, and whether it will not in time produce radical changes in the prussian monarchy. Certainly no where, but in our free states, is the sublime political spectacle so fully and clearly presented, of the education of all classes of their citizens on one common plain, or of the erection of so high a standard of education for what is elsewhere denominated the middling class. And this incalculably greater political advantage especially induces foreign emigrants to come to our northern states in preference to our southern. They seldom think of migrating to states where the owners of land stand at the top of the social ladder, and the workers of land are drudging slaves at the bottom; and all rounds for *respectable* middle classes are excluded, or confined to cities and large towns, by this worse than feudalism; and thus where slavery not only disparages mechanical pursuits, but also excludes, in *general*, from the community, the small landholder, who tills *with his own hands* the soil *he* owns, and therefore has a more stimulating interest in developing the utmost productive powers of the whole land for the greater wealth and prosperity of the whole body politic.

The inherent and legitimate effect of slavery is, then, we repeat, to degrade labor in general. Look at its effect on the poor white agriculturalists, who roam through the pine lands that intervallate the sea coast and the mountain regions of the Carolinas, and spend more than half their time in fishing and hunting, rather than be yoke-fellows with negroes in tilling the soil. Witness the contempt which the Bedouin Arab feels for the cultivator of the earth.* He only regards him as the bald eagle does

* See *Lynch's Expedition to the Dead Sea*.—"The Bedawin, in their in-

the fish-hawk.* The poorest specimens of white humanity that we ever laid our eyes on, were the country people who came in with their produce to the Charleston market.

But the effect of slavery in making useful labor disreputable, is best seen in the slaves' own estimation of those who are obliged to pursue it for a livelihood. It is well known that the slaves look upon the poor whites as beneath them. Even in Maryland,† we know how difficult it is for poor whites to get black servants, that are worth having, to work for them. The *genteel* negroes have an utter contempt for what they call "*the poor white trash*"! They would rather starve, and work their fingers to the quick, in the service of white gentility, than live on the fat of the land in the families of those whom they esteem disreputable mechanics. This is the fact in general; and it renders more intensive the evidence that slavery makes labor disgraceful, and therefore is a civil and political *evil*.

But whether slavery is a *sin*, is quite another question. Not a little confusion of ideas seems to prevail in some minds on this subject. Perhaps those who think slavery a sin, mean no

cursions, rob the fellahin of their produce and their crops. Miserable and unarmed, the latter abandon their villages and seek a more secure position, or trust to chance to supply themselves with food, until the summer brings the harvest and the robber." p. 182.—"When 'Akil was this evening asked, why he did not settle down on some of the fertile lands in his district, and no longer live on pillage, his reply was, 'Would you have me disgrace myself, and till the ground like one of the fellahin?' " p. 195.

* "Elevated on the high dead limb of some gigantic tree, that commands a wide view of the neighboring shore and ocean, the bald eagle seems calmly to contemplate the motions of the various feathered tribes that pursue their busy avocations below: the snow white gulls slowly winnowing the air; the busy tringæ coursing along the sands; trains of ducks streaming over the surface; silent and watchful cranes, intent and wading; clamorous crows, and all the winged multitudes that subsist by the bounty of this vast liquid magazine of nature. High over all these hovers one, whose action instantly arrests all his attention. By his wide curvature of wing, and sudden suspension in air, he knows him to be the *fish-hawk*, settling over some devoted victim of the deep. His eye kindles at the sight, and, balancing himself, with half opened wings, on the branch, he watches the result. Down, rapid as an arrow from heaven, descends the distant object of his attention, the roar of its wings reaching the ear as it disappears in the deep, making the surges foam around! At this moment, the eager looks of the eagle are all ardor; and, levelling his neck for flight, he sees the fish-hawk once more emerge, struggling with his prey, and mounting in the air with screams of exultation. These are the signal for our hero, who, launching into the air, instantly gives chase—soon gains on the fish-hawk—each exerts his utmost to mount above the other, displaying in these rencontres the most elegant and sublime aerial evolutions. The unencumbered eagle rapidly advances, and is just on the point of reaching his opponent, when, with a sudden scream, probably of despair and honest execration, the latter drops his fish: the eagle, poising himself for a moment, as if to take a more certain aim, descends like a whirlwind, snatches it in his grasp ere it reaches the water, and bears his ill-gotten booty silently away to the woods."—*Wilson's Ornithology*, vol. v, p. 90.

† When this was written, the author was residing in Baltimore.

more than that it is an evil. There is, however, a material distinction, which is to be observed between the ideas involved in these two terms. There is the same distinction between evil and sin that there is between an inclination to do what is wrong and the actual doing it. The chaste and pious Joseph said, on a memorable occasion, "How shall I do *this great* EVIL, and SIN against God?" This shows that sin is the doing of evil.

Evil is that which tempts man. For "every man is tempted when he is drawn of his own lust, and enticed." (James, i, 4.) No man can be enticed by any thing but that which he loves: for to this the love, which is his veriest life, always inclines him. And the love of self, which inclines one constantly to seek and act for its own interest and gratification at the expense of every common good, is, as we have shown, essentially evil. This love is the fountain-head of every inordinate natural passion, which the apostle calls lust. Hence, the inclination of lust, which draws away and entices, is evil; and to give way to the inclination—to yield to the enticement, and so *to do* the evil, is sin. For, as the apostle, John, declares, "sin is the transgression of the law." In other words, evil is sin in intimate conception, and sin is evil brought forth into life.

Now, with this discrimination in our eye, we may see that slavery, though undoubtedly an evil, may not, in all cases, be a sin. Or, if a sin, may be one which the apostle deems "not unto death;" but which may be "prayed for." The apostle declares, "all unrighteousness is sin:" that is, sin consists in all transgression of the divine laws. But, says he, "there is a sin not unto death." Doubtless, the sin which is unto death is voluntary sin; and that which is not unto death is involuntary. The sin of ignorance is involuntary sin. So is the sin of hereditary transmission; so far as it does not become actual evil by one's own irrational volition. Still, both these kinds of involuntary sin, although not unto death, must occasion to the committer of them some degree of penalty. "The Lord," says the doctrine of our church, "requires no more of a man than that he should do according to what he *knows* to be true." The same doctrine is taught by our church in this form: "Those who know their duty, and not those who are ignorant of it, are the objects of imputation, whether it be of righteousness or of guilt; just as blind men, when they stumble, are no objects of blame; for the Lord says, 'If ye were blind, ye would have no sin; but now you say, We see; therefore your sin remaineth.' John, ix, 41." (U. T. 127.) Hence the condemnation and fatality of all sin lie in a man's-knowing what is true, and yet willing and acting contrary to it—in "loving darkness

rather than light, because his deeds are evil." So that, if a man "knows his Lord's will, and does things worthy of stripes, he shall be beaten with *many* stripes." But, "if he knows not his Lord's will, and yet does things worthy of stripes, he shall be beaten with *few* stripes." In both cases, a penalty is inflicted; but in the former a heavy, and in the latter a light one. Hence, if slavery be an evil, all who are implicated in it—even those who are innocently implicated—must suffer in some degree from it.* But those who do not know, or believe, it to be wrong, are not condemnable on account of it *as sin*. Neither are those guilty sinners, who have had slavery entailed on them by hereditary transmission. Yet to those who do know, or believe, it to be sinful, the implication of it is indeed a heinous offence both against God and man. For surely no one can doubt, that, while voluntary service, or the service of love and therefore of freedom, is supernal, forced service, or that service which fear renders to imperious masterdom, is infernal.

Now we cannot believe that slavery in our southern states is heinously sinful. We do indeed believe it is an evil: but we hold it to be an evil mercifully permitted, in the divine restorative economy, for an ultimate or final good. What that is,

* Evil is its own punishment. In the divine economy, the effects of evil are made to react upon it for its own correction. If, therefore, slavery be an evil, as we suppose it is, there must be some evil effects of it, which must, by their reactions, ultimately remove it from the slave states. Pharaoh, whether he be the love of power or the love of wealth, will be *plagued* until he lets the Children of Africa go! This is not the place to name or describe the plagues by which the divine will in the exodus of the Africans is to be brought about. It is enough to know the counsel of the Almighty, and to yield willing, rational and co-operative acquiescence in his august behests. Perhaps the manifest lagging of the slave states behind the free ones of their political sisterhood in all the race of natural wealth and civil power, will convince them that it is their interest to substitute voluntary for forced labor in developing the resources of their country. Perhaps, in view of the moral workings of their system, and of the political axiom, that the price of our liberties is eternal vigilance, they may feel impelled, by the most powerful of all incentives, to *do their own working*, as well as their own voting and fighting! But there is one evil effect of slavery in this country, which we ought not to pass unnoticed. It is the civil leprosy—the plague spot on the fair face of our social polity—of a degraded and hybrid race, in a state of quasi freedom, without the power of amalgamation or healthy assimilation in our body politic, but deforming and sickening it by parasitic attachment and nourishment. Surely we need not state how this is an external evil. The mere fact of the solicitous efforts of the slave states themselves to get rid of this portion of their population, proves it. And any who have lived in contact with the unchristianized and naturally worst sort of this race in the free states, need not be told of their being a thieving and predatory nuisance to the whites. Nor need they be reminded that the confessions of the more malignant have shown us, that *the blacks feel themselves justified in thus furtively preying upon the whites, by revenge for the wrong they have done them in making them slaves!* Is not this, then, a reaction of the evil of slavery? Is it not a righteous retribution? Is it not a plague to compel Pharaoh in us to let the Africans go?

we shall see as we proceed. Or, if southern slavery be a sin, we are sure it is not one that is unto death. It is a venial transmitted sin. The institution of slavery was entailed upon the southern states by the mother country's cupidity. Hence, we regard it there in the light of an hereditary evil, which requires much love and wisdom—great prudence, care, patience and tender solicitude—in its eradication. It must be regarded as a politically constitutional disease, which can be cured only by time, wise political dietetics, and intelligent skill exciting the body politic's recuperative energies. All nature is as abhorrent to sudden change as to a vacuum. And the sin of slavery sinks into absolute insignificance in comparison with the egregious sin of those political or morbidly philanthropic quacks, who, by their *heroic* treatment of this disease—by their sudden alteratives, their decided blood-lettings, their drastic purges, their violent counter-irritants, and their other *strong* remedies—would either kill the patient, or inflict upon his shattered constitution vastly greater and more incurable factitious diseases, if, by some mercifully providential fortuity, he should happen to get well in spite of their physic! No true man will be *forced* to do even what is right. And the very worst effect of all objurgatory and even seeming compulsory efforts to destroy the evil of slavery in the South as damning sin, has been the driving of our southern brethren into the justification of it as a divine institution and a positive good. Thus do extremes beget extremes. The wise and proper course is to reason with our brethren in true political love—to show them, if we can, their error in kindness; and, by convincing their reason, so act upon their own wills as to get them to work themselves in freely and rationally putting off an acknowledged evil. It is, moreover, our duty to help to bear their political burden; and, in this, to share the self-sacrifice and the pecuniary or other loss of their evil's eradication. Nay, it is our privilege to be participants with them in that high national virtue which we verily believe is to be gained by this country in doing magnanimous justice to Africa. For we are sure that Divine Providence has permitted the evil of african slavery to exist in this country for that end, as we hope to show in the sequel. And it is our duty, not only to help our southern brethren to see this, if we can, but also to be co-operators with them in their noble work.

CHAPTER III.

From the Particular Doctrine of the New Jerusalem bearing on the subject before us, it is argued, that the Evil of African Slavery is a Permission of the Divine Providence, for the Ultimate Regeneration of the African Race, and the Full Development of a Celestial Church in Africa; whereby it is seen, what is the True Duty of America in regard to the Natural Institution of Slavery, and her Genuine Charity to the African in the Emancipation of him from it, as well as what are the True Principles on which alone such Emancipation can be safely and securely effected.

WE are aware how startling our assertions must be. Many think the permission of human slavery by a merciful Divine Providence is an inscrutable or inexplicable mystery. To some minds, indeed, it borders on blasphemy to say, that God could have connived at, by permitting, an evil so great, or a sin so heinous. But it is well to remember, that "God's ways are not as man's ways," and are always "equal"—however otherwise they may seem to short-sighted mortals. Not only is the Lord ever "from seeming evil still educing good;" but all real evil is permitted by him for no other purpose.* Therefore, we are bound to believe, that african slavery in this country has been permitted, in the Lord's wise and merciful providence, for some ultimate good.

* The Lord's government of the universe is called providence. Or, providence is "arrangement into good." (A. C. 10.452.) "Evils, however, are not provided, but previded, that is, foreseen; and in like manner permissions. But—that it may be known how the case is—providence relates to evils; but providence is the arrangement of them to good ends. There is, however, no chance; that is, no evil can happen by chance. But all evils are so governed, that no evil whatever, but what conduces to good, is permitted to befall either man or [departed] soul: consequently, nothing is permitted but what must have been foreseen in the way of the discernment of an inevitable event. Therefore it follows, that various evils are so turned as to have such a form [as conduces to good,] and no other; and it cannot but be [that evils occur] in a state so perverse [as that of mankind, in the abuse of their rational and voluntary faculties, has become.] Thus it is providence alone which governs; for providence, or foresight, is thus changed into providence; and thus evils are provided only in the sense of being changed into good: since, if the foreseen [designs] of evil spirits were permitted, they would tend to the destruction of both men and souls. Wherefore, the evils intended by evil spirits are turned into such things as are permissible." (Diary, Vol. I, p. 334, n. 1088.)—"The Lord foresees and beholds all and singular things; and provides for and disposes of all and singular things: yet in some cases by permission, in some by admission, in some by leave, in some by good pleasure, in some by will." (A. C. 1755.)

The particular doctrine of the New Jerusalem bearing on the subject before us is, that in the centre of Africa there is now a celestial church, and that the african race are men of the celestial genius. Doubtless, this will be, to many, the most startling of our assertions. And certainly, to all appearance, the assertion seems most untrue. Africans, as we see them in this country, are a degraded race. The bondage in which they are, is a correspondent of their mental and moral degradation. Their enslaved condition is an outbirth of their interior evils, and, as a reaction on them for their correction or restraint, is a sort of penitentiary punishment of their defects of character. The mere fact of their being slaves, also, produces a prejudice against them; and, by the association of ideas, their color, their woolly heads, and their every peculiar and distinctive feature, are connected with all that is low and debased in humanity. Hence, to say they are of the *celestial* genius, shocks the common sense of men-around us. But, in rightly estimating any form of our common humanity, we must look with philosophic eyes, and "judge righteous judgment." And thus, in estimating the peculiar genius of the african race, we must send our intellectual vision through outside, deceptive appearances, to their interior qualities; or we must apprehend the exterior forms or types of those qualities by that revived science of correspondences which makes effects exponents of their causes. But let us first learn what is meant by celestial, and what is the distinguishing characteristic of the celestial man.

"To know what is true by virtue of what is good, is celestial."—"Man is called celestial, if the Lord's divine good is received in the will part—spiritual, if in the intellectual part." (A. C. 5150.) "The celestial man is one who, from the will principle, is in good, and thence in truth; and he is distinguished from the spiritual man in this, that the latter, from the intellectual principle, is in truth, and thence in good." (A. C. 6295.) "They who are in the Lord's spiritual kingdom worship him from faith; but they who are in his celestial kingdom worship him from love." (A. C. 10.645.)

From this it appears, that the celestial principle of humanity is love, will or affection; and that a man of celestial genius is one whose distinguishing characteristic is action from this principle. Now every external of the African is a celestial correspondent. His having wool instead of hair,* with his strong propensities for laughing, singing and dancing, are all such.†

* See "The Classification of mankind by the Hair and Wool of their Heads; with An Answer to Dr. Prichard's Assertion, that 'the covering of the head of the Negro is Hair, properly so termed, and not Wool.' Read before the American Ethnological Society, Nov. 3, 1849. By P. A. Browne, LL. D."

† The Encyclopædia Americana, in the article *Negro*, says: "The negro character, if inferior in intellectual vigor, is marked by a warmth of social affections, and a kindness and tenderness of feeling, which even the atro-

His color seems to be against this hypothesis. But, besides that we have the best reason for knowing that the spirit of the good and wise African is white, and have some reason for believing that the bodies of the higher tribes in the centre of Africa are white also, we must remember that the correspondence of the spiritual things of the soul is with the uses of the natural things of the body, and not with the substance, form or modification of its organs. Thus the correspondence of the understanding is with the sight of the eye, and not with the eye itself; the correspondence of the perception of the mind is with the smelling, and not with the nose; the correspondence of the obedience of the will is with the hearing, and not with the ear; and so forth. Hence the correspondence of the distinctive genius of the African is with the *use* of the color of his skin, and not with the color itself. What, then, is the use of a black skin in the african race? and is this use a spiritual or a celestial correspondent?

We know that black does not reflect either light or heat, but absorbs both; and, in absorbing heat from one side, transmits it to the other. Hence the water in a copper tea-kettle, the bottom of which is scoured bright, will not boil near so soon as when the bottom is blackened with smoke or soot. So heated water in a silver tea-pot will not part with its caloric near so fast, when the surface of the tea-pot is thoroughly cleaned by polishing, as when it is soiled or discolored by being tarnished and uncleaned; and as the virtue of the tea is more thoroughly extracted by drawing, the hotter the water is, therefore white china and polished metallic tea-pots are much better for drawing tea than any of the colored sorts. The use of a black skin in the negro is, then, the ready absorption and radiation of heat.

The black color of the negro's skin has also a correspondence with his celestial genius. For the negro is the celestial man in an utterly degenerate state; and black corresponds to the proprium of man in such a state of celestial degeneracy.

Further, Africa is peculiarly the land of heat; and heat in the natural world corresponds to love in the spiritual world: therefore, both the African and his color, which, as we have seen, corresponds to heat naturally, correspond to the celestial principle of man. This applies, in some degree, to all the

cities of foreign oppression have not been able to stifle. All travellers concur in describing the negroes as mild, amiable, simple, hospitable, unsuspecting and faithful. They are passionately fond of music, and they express their hopes and fears in extemporary effusions of song." All these are characteristics of men of the celestial genius.

inhabitants of the torrid zone, who are all, more or less, characterized by dark color of the skin. For, as natural heat corresponds to spiritual heat, or love, hence it is that man becomes quickly and intensely warm in the ratio of the strength and ready activity of passion, and that the natives of hot climates are apt to be choleric and jealous. From all this, we conclude, that the countries of the torrid zone, which lie constantly under the sun's vertical rays, have a celestial correspondence in the material cosmos, and that the men of those countries are relatively of the celestial genius; that is, are men more characterized by love and its passions, than by wisdom and its intellections; or men whose wisdom is more the perceptive intelligence of love, than the ratiocinative intelligence of science.

Nothing can be clearer than that the negro is as much formed, by the whole constitution of his body, as well as by the color of his skin, for living, and enjoying life, in the intense intertropical heat of Africa, as the camel is formed for travelling in african deserts. In fact, he is a sort of human salamander. And it is because the negro can endure a degree of heat which kills the white man, that the blacks are better fitted to cultivate the rice, cotton and sugar plantations of the South, and of the West Indies, than the whites; and why black can never compete with white labor in mountainous and frosty regions. The negro has this power in the peculiar organization of his skin, which not only has an extraordinary development of the layer [*rete mucosum*] that secretes a black pigment,* but also a more copiously and rapidly perspirable structure. The want of this quality of the negro skin, is strikingly illustrated by what is believed to be a fact of natural history. It is said that sheep, when taken from cold, mountainous, northern regions to the torrid zone, lose their covering of wool and get one of hair. Their wool is one of the worst conductors of heat

* "When a blister has been applied to the skin of a negro, if it has not been very stimulating, in twelve hours after, a thin transparent greyish membrane is raised, under which we find a fluid. This membrane is the cuticle or scarf skin. When this, with the fluid, is removed, the surface under them appears black. But, if the blister had been very stimulating, another membrane, in which this black color resides, would also have been raised with the cuticle: this is *rete mucosum*, which is itself double, consisting of another grey transparent membrane, and of a black web, very much resembling the *nigrum pigmentum* of the eye. When this membrane is removed, the surface of the true skin (as has hitherto been believed) comes into view, and is white, like that of a European." (*Hoop. Med. Dict., Lond. Edit., 1811, p. 749.*) This manifest doubleness of the *rete mucosum* in the negro, which we had ourselves seen,—making the skin of the black man, when tanned, considerably thicker than that of the white man,—led us to say, in the first edition, that his skin "has an *additional layer* which secretes a black pigment;" but we have now deemed it the safest form of expression to say, his skin has "an *extraordinary development*" of that layer.

and moisture. The colder the climate, the finer it is; because its nonconducting power increases in the ratio of its fineness. Hence, in the torrid zone, the sheep's wool so obstructs the animal heat and perspirable matters in their passage off, that they generate a fever in the skin, which, by its suppurating effects, causes the woolly coat to slough off, and give place to a hairy mantle. For the sheep, with a coat of hair, radiates heat more rapidly, and perspires more freely, so as to be able to endure the otherwise destructive heats of the torrid regions. In like manner, the negro, by the blackness and the greater perspirability of his skin, radiates heat and evacuates humors more readily and rapidly than the white man. The African's head, indeed, has wool instead of hair; but this is because his celestial genius makes him fond of heat in his head. In Kentucky, we observed that, although the negro's feet were very susceptible of cold and liable to be frosted, yet, when sleeping at night, he would roll himself in his blanket and lie with his head to the fire—even, some times, in the very ashes. White men, in like circumstance, are wont to lie with their feet to the fire. But the skin of the black man certainly voids heat and moisture more readily and more profusely than the white man; and as his perspiration is greater in quantity, and more oily in quality, it requires more of his animal heat to become latent in it for its evaporation. This is an additional cause of the African's greater ability to endure the excessive heat of his native climate. Hence the animal heat and morbid humors, which, pent in by his white skin, kill the Caucasian in Africa with fevers, are no impediment to the negro's free and full enjoyment of life there. This is one reason why the whites have never yet been able fully to explore the centre of Africa. The Mighty Lord has encircled that centre with a wall of fire, which is a far more effectual barrier against the inroads of the Europeans, than the wall of China ever was against those of the Tartars. And as this is a clear indication of the divine will that Africa should be inhabited, improved, reformed, regenerated, governed and elevated solely or mainly by Africans, therefore justice to Africa demands that Europeans, and their descendants in America, who hold her sons in servile bondage or slavish apprenticeship, should send them back to her, having previously fitted them for a happy repose on her bosom!

We conclude, that, as the african race, color and all, are correspondents of heat in the torrid zone; and as heat there is a correspondent of love in the celestial kingdom of the spiritual world; therefore Africans are men of a celestial genius. Their degraded forms and characters here, and the hideous forms and

horrid barbarities in the circumferential parts of their own country, are the results of the utter perversion of their more noble nature. For, as all evil is but perverted good, the more exalted and more perfect the good, the more debased and more deformed must be the evil which results from its perversion.

But the revelations which are now made, from the spiritual world, for the use of the new christian church, are our best and truest informants respecting the genius and destinies of the african race. And when we know that the quarters of the compass in this world signify the four cardinal states of the soul in the other world; and that the east in the spiritual world is where the Lord is in love to him and from him; we may see what is the spiritual position of Africa, relatively to Asia and Europe, from the following revelation: "The angels, when Asia is named, perceive the *south*; when Europe is named, they perceive the *north*; and when Africa is named, they perceive the *east*." (Ap. Ex. 21.) This shows that, in the perception of the angels, Africans are of the celestial genius.

The following revelations also bear upon this subject. They are our authorities for asserting, that there is now, in the centre of Africa, a new church of a celestial stamp, and that, among all heathen nations, the Africans stand preeminent as men of an interior and celestial order.

The distinguishing truths of Christianity are "comprehended and received by the Africans" in the other world, "inasmuch as they think more interiorly and spiritually than others. Such being the character of the Africans even in this world, there is, therefore, at this day, a revelation begun among them, which is communicated from the centre round about, but does not extend to the sea coasts. They acknowledge our Lord as the Lord of heaven and earth, and laugh at the Monks who visit them, and at Christians who talk of a threefold divinity, and of salvation by mere thought—asserting that there is no man, who worships at all, that does not live according to his religion; and that, unless a man so lives, he must needs become stupid and wicked, because, in such case, he receives nothing from heaven. They likewise give the name of stupidity to ingenious wickedness, because there is not life but death in it." All "the things contained in the doctrine of the New Jerusalem," which are now revealed from heaven, for the use of a new and true christian church in christian countries, by writing and the press, "are now revealed by word of mouth, through angelic spirits, to the inhabitants of that country." (Con. Last Jud. 75, 76.)

"The new church is planted in the centre of Africa amongst those who live a good life, according to the best of their knowledge, and worship one God under a human form." (C. L. 114.)

In revealing the third state of men after death, "which is the state of instruction of those who come into heaven," our church thus describes the character and genius of the heathen nations: they "who, in the world, have led a good life in conformity with their religion, and have thence derived a species of conscience, and have done what is just and right, not so much on account of the laws of their government, but on account of the laws of religion, which they believed ought to be kept holy, and in no respect to be violated by overt acts—all these, when they are instructed, are easily led to acknowledge the Lord; because it is impressed on their hearts

that God is not an invisible being, but a being visible under a human form. These, in number, exceed all the rest. *The best of them are from Africa.*" (H. & H. 514.)

"Such among the Gentiles as, in the world, have worshiped God under a human form, and have lived a life of charity according to their religion, are conjoined to Christians in heaven; for they acknowledge and worship the Lord more than the rest. *The most intelligent of them are from Africa.*" (Last Judg. 51.)

"The Gentiles are also distinguished according to their genius, and their different capacities of receiving light through the heavens from the Lord; for there are among them both interior and exterior men, which arises *partly from climate*, [does not this confirm our argument above?] partly from parentage, partly from education, and partly from religion. *The Africans are a more interior people than any other of the Gentiles.*" (U.T. 835.)

All who acknowledge the verity of these revelations, cannot entertain any doubts on the subject before us. They now know that the Africans are men of a celestial genius. They know that, in the central regions of Africa,—as yet unexplored by Europeans,—there is a celestial church, which has the immediate revelation of truth by angelic spirits. Hence Africa in its confines, or in its circumferential regions, must be the celestial man in a degenerate state. This man, in a good degenerate type, must be a willing obedience to some master;* and, in a bad degenerate type, must be the most revolting combatant for dominion over his fellows—merging every vestige of true humanity in the most barbarous cannibalism.

Now, although, to us here, with our vision extended to very narrow limits, it may seem a great evil that innocent and well-disposed Africans—men, women and children—should have been brought to this country and sold into bondage to the whites; yet this is a far less evil than that they should have been butchered and eaten, as captives in war, by their savage conquerors in their own country: it is certainly not a greater evil than that inflicted upon Joseph by his brethren—his own flesh and blood—who sold him, through the Ishmaelites, into Egyptian bondage. And may we not see that the bondage of Africans in this country is as much in the providence of the Lord for final good to Africa, as the bondage of the Children of Israel in Egypt was for the final good of the church of God in its restoration to Palestine? The science of Egypt was indispensably necessary to that restoration. It was equally indispensable in that august restoring of lost humanity by GOD-WITH-US, when he became "Jehovah our righteousness."

* "Among all the nations in heaven, the Africans are most beloved, for they receive the goods and truths of heaven more easily than others. They wish especially to be called *obedient*, but not *faithful*. They say that Christians, because they have the doctrines of faith, may be called *faithful*; but not they, unless they receive it; or, as they say, are able to receive it." (H. & H. 326, A.C. 2604.)

And it ever will be indispensable in the restoration of the celestial church. Wherefore, it has been, and still is, needed in the restoration of the celestial church throughout Africa. Its celestial centre needs a scientific reactive plain from Europe, or America, which is Europe transplanted, to extend it to, and form it fully on, the sea coasts. Only in this way can the degenerate celestial character of Africa be restored throughout her borders.

When the celestial church falls, the old or natural will is destroyed, and the understanding is separated from it and scientifically enlightened, so that a new will may be formed in the intellectual principle of the mind. For this purpose, Africans of the better degenerate sort, have been sold, by their brethren of the worst degenerate sort, into slavery; and, in the Lord's permissive providence, have been brought to America as a relative Egypt. Here, by mingling with a more scientific, rational, intellectual and enlightened race, they are in the way of receiving that christian understanding of truth, which is necessary for the development, perfection and defence, in the circumference of Africa, of that celestial will of good which is now nascent in its centre. The two-edged sword of african intellect needs tempering and sharpening by european science, to do effectual battle with the evils and falsities that afflict mankind. While here, the Africans must be the servants or slaves of the Europeans; because, in degenerate man, the darkened will must be subject to, and governed by, the enlightened understanding as a master. But, in the fulness of time,—and the purposes of a Good Providence seem now to be ripening fast,—the enlightened African, restored by colonization to his father land, will carry back those vital influences which are to revivify his country, and cause *her*, perhaps, to

“arise,
The queen of the world, and the child of the skies”!

The black blood of Africa has been sent from her eastern celestial heart to these western countries as spiritual lungs. Here it is brought in contact with the air and ether of christianity, to give out its effete earthly carbonaceous matters and take in the oxygen of heaven. And when it is thus sufficiently vitalized, it will by and by be seen to pour its encrimsoned flood refluent, for that potent arterial action, by which *Humanity* will stand forth disenthralled, and, full developed in celestial purity and perfection, will stretch her arms from Afric's shores, in heavenly benediction, over a regenerated world!

The part of true wisdom here, then, is to regard slavery in

reference to this end. Viewed in this light, its amorphous and unsightly stones become luminous and beautiful with the prismatic hues, and fall into the orderly forms, of a heaven-directed kaleidoscopic arrangement. Its evil becomes mellowed into good. And if the American, knowing that a nation is not born in a day, shall not spoil his work by impatience—if he shall work in faith while he waits in hope—if he shall look to the sure effectuation of high and holy ends by the gradual means of long protracted time—he will perform that work of genuine charity, in such a *suitable preparation* of the African slave for the right use and enjoyment of natural, civil, social and political freedom, as shall doubly bless, both him that gives and him that receives it, when “the set time is full come” for the reception of the boon.

Yes, we repeat, all nature is abhorrent to sudden changes! And slavery, as an hereditary political evil, long developed in chronic disease, cannot possibly be corrected or cured in an instant. In demonstrating the evil of slavery, we have shown this already. But we must repeat what we said there, because it is essential to our argument here.

African slavery has been gradually ingenerated, and has gradually grown up, in long time; and equally long time is requisite for its safe and thorough eradication from the body politic. Men who have been begotten and born slaves for a long course of years, can only be rebegotten and reborn freemen by the processes of correspondingly protracted reformation and regeneration. And hence the instantaneous manumission of the slave, and the sudden abolition of slavery, would be no less unkindness to the slave, than injustice to the community.

We must not forget the distinguishing characteristic of manhood. As we have before shown, that which distinguishes the Creator from the creature, as well as assimilates the creature to the Creator, is providence and providence. God foreknows or foresees all things, and incessantly provides that good shall be done, and evil be averted, restrained or so arranged as to conduce to good. Man knows nothing or little of the future, and can but imperfectly provide for that little in the present. But so far as man resembles God, he comes into the enjoyment of intelligent foresight, and into the exercise of that wise prudence which consists in providing in the present for the future. And herein the slave differs essentially from the freeman. In fact, he is rather in the condition of a child. He is in a worse condition; for he is not in the way of ever coming to the state of acting in his own right. Trusting to his master's foresight, and fed by his providings, he becomes himself improvident;

and, only regarding his own pleasure in the present, he eats up all he has to-day, without laying by any thing for the morrow. Hence, if slaves are suddenly manumitted, and thrown out of the sphere and patronage of intelligent and provident freemen, they ere long deteriorate in character, become destitute and miserable in condition, and decrease in numbers. So that it is as unkind and unmerciful to set a slave free at once, without preparing him gradually for the use and enjoyment of liberty, as it is to let loose a bird that has been hatched and reared in a cage, and constantly fed, and every way cared for, by the assiduous attentions of its human possessor—in which case, it is well known that the creature perishes from its incapacity to take care of itself.

Consequently, the true duty of America in regard to slavery, and her genuine charity to the African in the emancipation of him from it, must consist in all those constitutional provisions for the abolishment of the evil, which not only look to the emancipation of the slave in some future time, but shall also make it obligatory on his master or the state to qualify him, in the mean time, by suitable education and the development of useful capacities, for the right and profitable use of freedom when it shall become his portion. Any thing short of this, would be unkindness to the slave, and injustice to the community. Well, then, may it be said to our countrymen—"If ye know these things, happy are ye, if ye do them." They will be happy, not merely in getting rid of an evil which is endangering their political safety and social prosperity, but, what is far more desirable, they will be happy in that political, civil and moral elevation of character which results from a high and noble nature brought into full form and vigor by the long-continued and consistent exercise of great virtues. God grant that our country may, in this respect, enjoy the exceedingly precious blessing of his divine favor!

We are aware how repugnant these views must be to the principles and feelings of those who hold to the right of property in human beings, and how much they are against what they now regard as their interests. But our argument is not addressed to them. We too well know the fruitlessness of reasoning for truth and justice in those matters wherein the selfish and worldly interests of mankind are at stake. Our argument is addressed to those who regard slavery as a civil and political evil, which is to be gradually worked out of the body politic, by wise, prudent and prospective constitutional provisions. And, with this end in view, we maintain, that african

bondage in this country must be put upon the footing of slavish apprenticeship.

It is presumed that Africans have been suffered to come here, by Divine Providence, for their own reformation and their country's regeneration. The slave state, which alone has the power to determine whether slavery shall or shall not be an institution of its polity, is to take to itself, in its collective capacity, an entire wardship of the slaves; and it is to found institutions, and provide all means, for their education and entire social improvement. It touches not the right of individual property in any that are slaves now; but it decrees that every child, begotten by slave parents after a certain period, shall be born free; and it apprentices the child so born, when nurtured and reared by its parents to a suitable age, and properly educated at free schools to be established and maintained by the state for the purpose, to some master or mistress, either the owner of the parents, or some other person, as the case may seem to require, and as may be agreeable to the owner—to learn some useful handicraft or occupation—to serve till thirty years of age, and then to receive a suit of clothes and enough money to take him or her to Africa—the state providing for and securing both transportation to and settlement in that country.

It is presumed, that the value of the services of the apprentice to the master or mistress, during so long an apprenticeship, is a full equivalent for all he or she receives both before and at the day of freedom. And the only sacrifice the slaveholder makes is of the institution of slavery—which he gives up for the good of the country—and of the increased value of the enfranchised workman's services during the remainder of his life. It should be observed, however, that he as an individual has no just right to a value which has accrued from the collective body's emancipating measures; and, as an offset, he is relieved from the burden of maintaining the superannuated slave.

Of course, there is no weight whatever in these observations, if african slavery in this country is a civil and political blessing to both the blacks and the whites. But, if we mistake not the signs of the times, the days of slavery, in this and in all countries, are numbered. If there was a final general judgment in the world of spirits in the year 1757, as we believe—if, in consequence of this, a new heavenly arrangement of Christians has taken place in the spiritual world—if, from this new heaven, a new and true christian church is now descending to earth—and if sevenfold light and heat, from the Sun of Heaven newly

rising in the minds of men, are pouring down upon all the marshy grounds, foggy valleys and dark places of human degeneracy—then an explosive force, a mental, moral and spiritual nitric oxide compound, is generating, which will dissipate into thin air the bonds of slavery wherever they exist! And we be to the hand that attempts to stay its renderings! Yes, a decree, infinitely more irrevocable than that of the Medes and Persians, has gone forth, that, in due time, slavery in our southern states shall cease: and as well might a man try to prevent the explosion of a locomotive steam boiler by putting his arms round it, as the South attempt to array herself against the fulfilment of this divine decree! All her measures for perpetuating slavery against the spirit of the present age, are gradually laying a train which will thoroughly undermine her constitution, and ultimately explode, to her inevitable destruction. And it is the part of true wisdom in her, to provide this catastrophe, and to forfend it by the instant and constant provision of all requisite present and prospective means.

In this view of the subject, we are satisfied that the true way is to regard slavery as a spiritual evil—as a counteraction of the laws of the Divine Governor of the Universe, who will have *all men* come to the knowledge of the truth, and decrees that the truth every where *shall make them free!* This makes the eradication of this evil from the body politic, more a spiritual function, and the task rather a mission of the church. In this view, the abolition of slavery is certainly not a *governmental* work. So far as it comes within the province of the civil polity, it is the work of the nation. It is the work of the people as a whole. The people of America, as one man, are just as much bound to give money—each and every one of them a portion—to indemnify the slaveholder for the constitutional property which he gives up for the good of the nation, as they are to erect a monument to Washington, or to do any other purely national or truly patriotic work. And they are bound to do it by voluntary contribution—not by government tax. The grand principle is, to develop a national virtue by a national action: and neither the South, nor any other *part* of the nation, has a right, in divine justice, to monopolize the virtue by assuming the action wholly to itself. If the South would so permit and decree, it might, as we suppose, be the function and duty of the christian churches prevalent throughout our whole country, to educate and prepare the children of the slaves for freedom; and, if necessary, to purchase them for the purpose. This is on the ground of slavery's being regarded as a spiritual evil, and is instead of the state's establishment and support of

free schools for the education of slaves' children, on the ground of its being regarded as a merely civil or political one. In our humble opinion, this is the more appropriate duty of the prevalent churches; and it is a more incumbent and more noble charity, to instruct the children of the slaves in the most general and wholly unsectarian principles of the christian religion, as well as to train them in the agricultural, mechanical and commercial arts, than it is to civilize and christianize the Indians, or to send missionaries to the Heathen of foreign lands: for this is one mode in which "charity should begin at home." And it is just as feasible for all the christian sects to unite in this work, as in printing and publishing the Sacred Scriptures without note or comment. When the offspring of the slaves are prepared for freedom, then, unquestionably, it will be the civil duty of the american people, in their collective capacity, to send them to Africa.

But there are certain principles on which alone the emancipation of the slave can be safely and securely effected. No plan of preparing the slaves for freedom will be effectual, which is not founded on marriage. We must go to the very fountain-head of human improvement. We must go to the plain on which the first or inmost changes are made by the plastic hand of regeneration in the moulding reformations of the human soul. We must yield to the awards of common sense, and improve the african race as the races of animals are improved. Marriage among the blacks should be most strictly regulated by wise rules. No adult apprentice that is morally vicious or physically deformed or mortally diseased, should be allowed to marry at all. Marriage might be allowed to the apprentices as a reward of exemplary virtue, piety and true religion. In the case of those of ordinary character, it should be postponed till after their freedom. For the functions, duties and responsibilities of the marriage relation are of the highest order and the greatest use, and should be devolved on none but the best class in such a state of tutelage. In no case, should the apprentices be allowed to contract marriage before the age of twenty-five in the male and twenty in the female; and, when married, they should be set up in business, and taught to discharge with propriety the duties of the family relation, in near proximity to the families of their masters, and under their intelligent and paternal supervision. Thus will young families be prepared for Africa. And, by crossing the various tribes, as well as by pairing the more noble and generous sorts, vast improvements of the race in general might be effected.

Of course, there should be nothing arbitrary or capricious in these matrimonial allotments; but a free and rational restraining of passions, and guiding of inclinations, by sensible advice, moral suasion, and kindly authority, as in the best regulated modes of society among the whites. The affinities and drawings of interior conjugal affections must never be outraged by the forced determinations of factitious law or arbitrary authority. Perhaps those who ought not to intermarry, should never be thrown together, either in the school room, the place of labor or the field of recreation. This would prevent early attachments among such as ought not to be united in wedlock. It might be difficult to draw the line marking properly the degree of moral or physical defect prohibitory of marriage. But there would be no ground for wisdom to exercise herself on, if there were no difficulties; and this difficulty, true wisdom could easily overcome. In the case of idiots, the principle and the case are manifest. And it only seems hard, that those who are physically deformed or diseased—so as to be impotent, or able to have only a physically degenerate progeny—should be debarred from the sweets and comforts of conjugal and domestic life, when they are possessed of the higher order of mental powers and virtues. But this is a case for that species of noble self-denial, which has led superior minds of the white race, tainted, for instance, with hereditary insanity, to doom themselves to celibacy, or to immolate themselves on the altar of their country's battle-field, that they might die childless, and so stop the propagation of a defective form of humanity. It is clear, that the african race, like any other, cannot be radically, thoroughly and highly improved, without wise and intelligent regard to the marriage principle as here suggested. And it must never be forgotten, that any decided elevation of the african character by these means, must only be looked for in long courses of time, and by the most gradual steps of ascent.

Nor will any plan for abolishing african slavery in the southern states be practicable, effectual or secure, which does not contemplate radical changes in the manners, customs and entire social economy of the whites. This, indeed, is the great and inherent difficulty of the subject. For it is almost impossible to make communities give up principles of pride, which underlay their honor, and to submit to entire changes of their social organization, however gradual and prospective they may be. Nay, they at once resist the inceptive measure, in strongest opposition to its final result. Therefore, all theories for the abolition of slavery are chimerical, which do not rest on organic changes of the slave communities, brought about by their own

free and rational action, in giving up former principles, and in adopting such new ones as alone can sustain an unmixed and politically and socially equal population in the various relations of mutual and reciprocal service. The hands and the head of the South must be washed, before she can be made every whit clean by the washing of her feet.

There must be as great a change in the character of the whites as in that of the blacks, in preparing the slave state for so total a metamorphosis. White children must be reared and educated on different principles. The notion that a white man is degraded by doing a negro's work, must be exploded: for, in a homogeneous and truly free community, there is no negro's work to be done. The idea that it is more honorable or respectable to receive service from others than to render it to them, must be dissipated at once. This is the corner-stone of feudalism and of imperious sway. It is both anti-republican and anti-christian. The christian maxim is a political truth—"it is better to give than to receive" service. Higher and lower service, in wider and narrower spheres of usefulness, is the only honorable distinction in a true republic as in the true church: and the instruments of low and common labor must be relatively the community's own foot, and not an African's neck under it. Then will even low and common labor be dignified with all the honor of the whole body. The community will regard its common laborer with some thing of the feeling of a father who kisses with fond affection the tiny foot of his prattling infant, or of a man who admires the well formed foot of the woman that he loves. In the words of an apostle, the community can then practically say—"our uncomely parts have more abundant comeliness; for our comely parts have no need: but God hath tempered the body together, having given more abundant honor to that part which lacked; that there should be no schism in the body, but that the members should have the same care one for another: and, whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." (1 Cor., xii, 23—26.)

When labor is thus dignified, and the laborer is thus honored, in the South, then there will be no difficulty in abolishing slavery there, and its abolition will be most safely and securely effected. Free white men will freely go thither to do the work which is now done by slaves. Small property holders will more divide the soil. Other sources of wealth will be developed. New kinds of business will be set on foot, requiring a greater variety of labor and of talent. The present vast and almost exclusive production of cotton, rice and sugar will undergo

great modifications—lessening in amount indeed, and so ceasing to enrich the few, but conspiring with a greater variety of productions to enrich the many, and, by multiplying a greater number of kinds of wealth, and aggregating a greater total from very many small amounts of wealth, to increase vastly in quality and degree the prosperity of the commonwealth. And as all this is to take place gradually, in long courses of time, afforded by the gradual preparation of the black population for an advantageous removal to Africa, there may be such a slow and quiet infiltration of white laborers into the renewed and bettered forms of society, *pari passu* with the black laborers' leaving them, as will not only save the institutions of the states from any kind of convulsive or injurious change, but give to them the solidity, transparency and polish of a sort of social petrification.

CHAPTER IV.

Freedom and Slavery very briefly and cursorily viewed in their Spiritual Aspect.

It is far more incumbent on us to regard spiritual freedom as a good, in contrast with spiritual slavery as an evil. And this leads us to view the subject before us in its spiritual aspect. The spiritual aspect of a thing is the view it presents when seen in the light of God's Word. Or, as the true church is the only right interpreter of the Word of God, the spiritual aspect of freedom and slavery is what the doctrines of the true church teach concerning them.

Now Jesus said, to the Jews who believed on him, "Ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed, and have never been in bondage to any man: how sayest thou Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin, is the servant of sin. And the servant abideth not in the house for ever: but the son abideth for ever. If the son, therefore, shall make you free, ye shall be free indeed." (John, viii, 32—36.)

It is manifest that the Lord, in this passage of his Word, is treating of spiritual freedom in contrast with spiritual bondage;

for he is showing the Jews how they might be made free, and they, confessedly, were not slaves in the natural sense. The conclusion is, that the Jews were slaves only in the spiritual sense; and that the Lord points out to them the source of spiritual servitude, and of spiritual freedom.

The Lord, in this text, most clearly indicates the spiritual fountain-head of both slavery and freedom by these sentences: *Whosoever committeth sin, is the servant of sin*; and, *If the son shall make you free, ye shall be free indeed*. The source of slavery is the commission of sin: the source of freedom is the practice of truth. Hence, in the spiritual aspect of our subject, slavery is the bondage of sin, and freedom is the service of the Lord.

The service of the Lord is *perfect* freedom. For the Lord is love and wisdom itself; and what a man does from love by wisdom, is most spontaneous and free. *Wisdom is good in form*, that is, truth made good by virtuous activity. *Love is good in essence*, that is, essential good formed and qualified by the truth which corresponds to it. The service of wisdom is the loving obedience of its precepts—is the doing of truth for truth's sake. This service is always the more or less constrained subjection of the natural man to the spiritual man: because truth "reproves the world of sin"—condemns the natural man's evils, and requires the spiritual man to renounce them as sins. This idea of *self*-constraint is not really repugnant to true freedom, although it seems so. That which is really repugnant to freedom is the being constrained *by others*. Hence, when we said, in the last chapter, "no true man will be *forced* to do even what is right,"* we did not mean to imply that every true man is not willing to *force himself* to do what his enlightened reason tells him he ought: for such self-constraint is altogether compatible with the free principle of his nature.† But this idea of constraint characterizes the free service of the child of *light*, and distinguishes it from that of the child of *love*. For, while that service is the constrained doing of truth for truth's sake, which is the result of divine *reformation*; the service of

* "Unless it was left to man to act according to his reason from freedom, he could not in any wise be disposed to receive eternal life; for this is insinuated when man is in freedom, and his reason is illustrated: for no one can be compelled to good; because nothing which is of compulsion inheres; for it is not his. That becomes his, which is done from freedom; for that which is done from the will, is done from freedom; and the will is the man himself. Wherefore, unless man be kept in the freedom even to do evil, good from the Lord cannot be provided for him." (A. C. 10.777.)

† In A. C. 1937, 1947, 7914, we are taught, that man ought to compel himself; and, when he does so, that it is the effect of freedom: but not, when he is compelled.

love is the spontaneous doing of good for goodness' sake, which is the result of divine *regeneration*.

The service of wisdom or truth, is *formal*, and the service of love or good, is *essential*, freedom. For, as man obeys the precepts of wisdom, he comes into the experimental or vital understanding of truth, in consequence of putting away from his life all the evil of false principles; and thus is delivered from the bondage of sin, so as to become the Lord's, or "the Truth's," freeman, by spiritually constrained action. For all obedience of truth, which subjects man's selfish and worldly loves to the behests of celestial and spiritual love, is at first undelightful, because a cross to the natural man: yet still it is freedom; because, although a man is a slave when forced by others, he is most truly or formally free when he forces himself.* This, therefore, is what we call *formal* freedom; because *truth* is the *form* of all things that are in order, while *good* is the *essence* of all things that are in use.

But the service of love is man's spontaneous action from the ruling end of doing good to others for their own sakes. So far as a man acts consistently from this end, he comes himself into the enjoyment and the living perception of the good which he seeks to do to others. In the delight of making others happy, he is most happy himself. Hence, in the love of good for its own sake is essential delight; and therefore essential freedom; for whatever is done with delight, or whatever produces delight in the doing it, is most freely done—the essence of freedom being the happiness of delightful emotions with their calm and peaceful content.

On the other hand, "in the love of evil is [essential] servitude;" and the essence of slavery is the misery of undelightful emotions with their restless discontent. For the love of evil, that is, the love of self and the world as a final end of action, constantly tends, in its activity, to injure others, instead of doing them good. Thus it runs counter to all the laws of the divine economy. Consequently, it is perpetually subject to the counteraction of those laws. In short, the universal law of the divine economy is, that evil shall react upon itself for its own correction. So that, whenever evil goes forth in any of its corresponding activities, it comes, more or less immediately, into bonds: while, nevertheless, the yearnings of its infernal desires are increased in the ratio of the restraining weights which are made to impend upon them—as smothered fires burn with a more intense heat. All a man who is actuated by evil love does, is attended with misery, in order that his action from

* See the references in the second note on the preceding page.

that love may be restrained. Hence, in action from that love, there is the veriest servitude or slavery. For, as that which a man does with delight is free; so that which a man does with misery is constrained. There is, indeed, an infernal delight at first in the commission of evil; but it is invariably followed by corresponding misery in the reactions upon it. The activities of an evil love gnaw as a deathless worm, and burn as a quenchless fire. Constantly urged to work, and yet flogged as with scorpions when he has worked, the man of evil passions is subjected to the most galling task, and the most relentless taskmaster. The activities of evil love produce, in the substance of the human soul, or in man's spiritual body, a sort of cancerous diathesis, which breaks out in "putrefying sores." (Isa., i, 6.) The delights of this evil love are as the itching of these cancerous sores, and as the pleasure felt in their friction. But the pain which follows such friction, and the increased cancerous action consequent on the greater afflux of blood and nervous fluid to the part, emblem too truly the bondage and burden of sin. And so it is that "in the love of evil there is servitude."

And they who are in such servitude can never come into good, so as to feel delight in doing it purely for its own sake: thus cannot enter into heaven, which consists in that delight, and which is open to those only who are in divine truth by obedience to its precepts. And so it is that "the servant of sin abideth not in the house for ever." The house here mentioned, is that "building of God, not made with hands," which is "eternal in the heavens." It is that body of external goodness with which the reformed and regenerated soul is "clothed upon" as it "shifts this mortal coil." The servitude of sin is compelled action from the ends of selfish and worldly loves. In this action, these loves put on the external semblances of even spiritual and celestial goodness, to promote their interests or suit their sinister purposes. But, as "there is nothing covered which shall not be revealed, nor hid which shall not be known," these merely skin-deep semblances of external goodness will, in the developments of the eternal world, be put off from those loves, and they will come into and abide in such external evils as correspond to their infernal desires. And so will it be fully proved that "the servant of sin abideth not in the house for ever."

But "the son abideth for ever." For the son is "the way, the truth and the life;" and "no man cometh unto the father but by the son." The son is "the truth," because truth is the first and only begotten of good as its father; and is the brightness of its glory and the express image of its substance; just

as light is the first and only begotten son, the brightness, the glory, and the express image of heat. And as light conveys heat and develops it in the earth, so truth conveys good and develops it in the soul. Nor can genuine good be developed in homogeneous external goodness by any other means than the practice of the truth which flows from and corresponds to it. But when love to God, and love to the neighbor, are implanted in the human soul, by divine reformation and regeneration, and truth, proceeding as a son from those loves, and bearing them as heat in its bosom, is so out-born as to become flesh in man's conduct, then the external structure of goodness which the truth thus becomes in this out-being or out-formation of itself, is the wise man's founding of his house, which, when "the rain descends, and the floods come, and the winds blow, and beat upon it, falls not, because it is founded on a rock." The truth for ever abides in the good which it effects. And so "the son abideth for ever."

"If the *son*, therefore, shall make you free, ye shall be *free indeed*." For, if the truth of good release you from the bondage of sin, it will most effectually and most abidingly open in your soul that gushing and perennial fountain of *love*, which will carry you most spontaneously along to the doing of good for goodness' sake. In this passage of the Word, the son means the Lord as to his divine truth. The son also means the divine truth which proceeds from him and is himself derivatively. As we have seen above, the house in which this son abides for ever, is the good which it incessantly effects. The thought of the mind dwells constantly on and in what the man loves to do. The thought, flowing from the will and affection of the love, brings them out into corresponding form and activity in the speech and action. And in the speech and action which correspond to it, the end or purpose of the love finds a fundament, continent and resting place, so as to give to the love therein "a local habitation and a name." It was thus that the divine love, in the Lord's glorification of his humanity, found a thorough outbirth and permanent abode. And it is ever thus that the divine truth from him, flowing by reformation and regeneration into the souls of men, causes them to abide in the good that corresponds to it. For none can pluck out of his *father's hands*, them whom the father giveth to the son. No evil or falsity can cause them to swerve from the rectitude of divine truth, who have, in the potency of that truth, brought the good from whence it flows, correspondently out into ultimate life. For thus good by truth is founded on "the Rock of Ages." And hence, as the son's abiding for ever is the same as evil's being

finally removed from, and good's being brought into, ultimate life, and fixed there by constant action from the *love* of doing good for goodness' sake; and as action from love is in consummate freedom; it is said, "*therefore, if the son shall make you free, ye shall be free indeed.*" The ground of this reasoning is, that the divine truth is the law of divine order—the grand complex formula by which the problems of divine love are incessantly solved—the all-sufficient means by which the ends of divine love are constantly effected. So that, whatever is done according to divine truth, and by its reforming efficiency, is most freely done, because such action flows in the easy proclivity of the current of the divine providence, and never can be obstructed or rippled by any counteraction from the laws of the divine economy.

In explaining the portion of the Holy Word before us, our church teaches the following clear and satisfactory doctrine:

"He who acts in any case from the affection which is of the love of good, acts from a free principle; but he who acts from the affection which is of the love of evil, appears to act from a free principle, but in reality does not, because he acts from the lusts which flow in from hell. He alone is free who is in the affection of good; because he is led of the Lord. That freedom consists in being led of the Lord, and servitude in being led of lusts which are from hell," must be manifest to all spiritual discernment; "for the Lord implants affections in favor of what is good, and aversion to what is evil. Hence to do good is freedom, and to do evil is altogether servile. He who believes that christian liberty has a further extent, is very much deceived." (A. C. 9096.)

"When man's internal principle [or the spiritual man] conquers, as is the case when it has reduced the external [principle or the natural man] to agreement or compliance [with itself,] then man is endowed by the Lord with essential liberty and essential rationality; for then man is rescued by the Lord from infernal liberty, which in itself is [the veriest] servitude, and is introduced into celestial liberty, which in itself is essential freedom, and has consociation granted him with the angels." (Ap. Ex. 409.)

Thus the Lord teaches us by this text "that they are servants [or slaves] who are in sins; and that he makes those free who, by the Word, receive truth from him." Consequently, when the Jews, in reply to his saying, "Ye shall know the truth, and the truth shall make you free," "answered him, We are the seed of Abraham, and were never in bondage to any one; how sayest thou, Ye shall be made free?" &c.—

—"By these words is understood, that freedom consists in being led of the Lord, and that servitude consists in being led of hell. By *truth which makes free*, is meant the divine truth which is from the Lord; for he who receives that truth in doctrine and in life is [indeed] free; because he becomes spiritual, and is led of the Lord. Wherefore, also, it is said, that *the son abideth in the house for ever, and if the son makes you free, you shall be free indeed*; where by the son is meant the Lord, and likewise truth; and *to abide in the house*, denotes [to dwell] in heaven. That to be led of hell is servitude, is taught by these words, *every one who doeth sin is the servant of sin*; where sin denotes hell, because sin is from hell." (Ap. Ex. 409.)

"All that is called freedom which is of the will—thus which is of the love: and hence it is that freedom manifests itself by the delight of willing and of thinking; and hence of doing and of speaking; for all delight is of love, and all love is of the will, and the will is the esse of the life of man." (A. C. 9585.)

This is the reason that, in all contests for political liberty with arbitrary powers, the first and chief thing fought for, is liberty of speech and freedom of action; and this is the reason why despots, whenever they are enslaving a people, silence the press by their censorship, and impair freedom of speech and action by their fines and penalties.

"To do evil from the delight of love, appears to be freedom; but it is servitude, because it is from hell. To do good from the delight of love, both appears to be and really is freedom, because it is from the Lord. Servitude, therefore, consists in being led of hell, and freedom in being led of the Lord." (A. C. 8586.)

Such is the Lord's doctrine in this passage of his Holy Word, as interpreted by the true church. And how clearly does it teach us that, "if the *son* make us free, we *shall* be free indeed"!

To what has been advanced it may be added, that to do evil from the delight of the love of evil, appears to be freedom only to the mere natural man; and to do good from the delight of the love of good, appears to be freedom only to the spiritual man. To the natural man,—especially the corporeal and sensual man,—the doing good from the delight of the love of it, seems preposterous; and any obligation he may feel under to do it, seems to him a galling yoke and a fearful bondage. The Lord, who, as a divinely human form of spiritual truth, as "the way, the truth, and the life," imposes on him this task, seems to him a hard master—reaping where he has not sown, and gathering where he has not strewed. But if, in faith, he obeys the truth of God unto the entire renunciation of all action from every evil love, the Lord, by charity, or spiritual love, implants in him a spiritual affection for truth and goodness, and so lightens the burden which spiritual truth imposes on his natural man. And then he realizes the blessedness of the Lord's divine injunction and assurance—"Come unto me; all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light." (Matt., xi, 28—30.)

CHAPTER V.

Practical Application of the Subject—A Recapitulation, setting forth, in a Varied Form of Presentation, the True Nature of Freedom and Slavery, exhibiting the Position of America in relation to the Countries of Europe, and indicating the Duties and Responsibilities of Americans, and especially of Members of the True Church, in preserving the Liberties of their own Country, and in promoting the Universal Political Good of all other Nations.

OUR subject is full-fraught with lessons of practical wisdom in respect to what it becomes us, as a nation, to know and to do, for the preservation of our own country's liberties, and for the universal political good of all other nations. It unfolds to us the nature of slavery in its essential or internal form, as an evil far more to be dreaded, and far more to be eschewed, than that external form of it which is now so much exciting the imaginary fears, and the spurious philanthropies, of outside patriots. In short, it unfolds to us the nature of slavery as the root and branch of all arbitrary power. And, in its wise monitions, it points to duty the only pathway to our country's safety, our domestic peace and our individual happiness. Let us, then, in conclusion, make a practical improvement of the principles which have been set forth.

Let us first contemplate the spectacle which our political birth-right presents. Let us consider its probable influence on the nations of the old world. Let us ponder well the obligations which it imposes on us as Americans. And let us, at some length, and in a varied form of presentation, consider again, and more summarily, the true nature of freedom and slavery—to the end that we may see more clearly, and feel more strongly, our duty as Americans of the New Jerusalem.

It is not three quarters of a century since political freedom had her birth-day in the broad and lovely expanse of this new-found world. A nation, conceived of God by a general judgment in the world of spirits, gestated in "times that tried men's souls," was brought forth in the feeblest infancy of political existence. The United States of America were declared

a free and independent nation. The prestige of greatness and of glory shone as a halo around the head of the new-born babe. The best of blood was in its veins. It owned the pedigree of virtuous and mighty sires. A scion of a great and glorious stock, transplanted to a more genial soil, was to grow with greater growth, flourish with new vigor, and fructify in a vastly greater development of all that pertains to and secures the best interests of mankind.

The nations of Europe, stereotyped in the fixed forms of immemorial usage, could not be reformed and regenerated with a political new-birth, without being broken up, melted over, and cast into a new mould. There was no space large enough, and free enough, in any general division of that old continent, to hold the mould of the NEW MAN—that better, greater, grander form of political humanity, which God, in his mercy, designed and deigned to bring forth, and rear up, as the Atlas, upon whose shoulders was to be upborne all national existence, virtue and prosperity. A new continent, which the Lord had hid in the treasure-house of this western hemisphere, was, in the fullness of his times, discovered and brought forth. Here, where the towering Andes, Cordilleras and Rocky Mountains stretch, for nearly half the arc of a great circle, the huge backbone of a mighty frame—here, where giant rivers hurl herculean floods to bottomless oceans on every side—where lakes are seas like monstrous wild beasts caged in rocky barriers—where boundless prairies, like mantles studded with Flora's many-colored gems, are spread, as royal robes, over the shoulders of Nature, sitting queen and nursing mother of a countless progeny of nations—where vegetation springs up in gigantic growths—where trees grow higher and thicker, skies stretch wider, and every thing puts on the dimensions of greater magnitude, than any where else in the world—where, therefore, material representatives of new and true principles more abounded, and where less political weeding was to be done to make a fitting garden-spot for the celestial sproutings of a new heaven of truly good and goodly true christian men—here, and here alone, could the mould of a newer, truer and better humanity be formed for the recasting into better political shapes all the old nations of the world. In short, here alone could a mighty republic of *federated nations* present the adequate forms, magnitudes, symmetries and perfections of a national *maximus homo!*

And hither have the old world's migrating myriads come, like different kinds of food into a healthy political stomach, to be digested into the new and better conditions of improved bodies politic. And as these foreigners have died, and their

spirits have risen into the spiritual world, their reflex influence from the world of spirits, has put the leaven into the old world, so that the whole lump of european nations is undergoing a thorough fermentation, and the batch is rising into the new forms of regenerated political existence. The spirit of truth, flowing down, as hot water, through new arrangements of the spirits of men in the spiritual world, is cracking the painted and gilded porcelain forms of ancient political organization, or is slacking the calcined crystallizations of long fixed political elements, every where in the old world—so as, by various disintegration, to fit them for new political combinations in this land of expanding intelligence and rational freedom. Here decrepit political humanity was to find a fulfilment of prophecy; and, “waiting upon the Lord,” was to “renew her strength,” to “mount up with wings as eagles,”* to “run and not be weary,” and to “walk and not faint.”

And the infant form of this now adult mighty model for all other nations, was ushered into life, with excruciating parturient pains, only about seventy-four years ago. Not more than a century and a quarter has elapsed since the buds first swelled on our tree of liberty. An area of civil freedom was spread here in America, as a needful plain for a fuller development of that spiritual freedom which consists in the deliverance of the spirits of all mankind from the thralldom of sin. And now the New Jerusalem, or the true christian church, descends from God out of heaven, as an angel of light, to show us the obligations we are under, to preserve this freedom in its purity, for the welfare of our own and of all other nations!

Let us, then, not turn our backs on her. It becomes us—it is our duty—in practical reflection upon what has been advanced, to consider again what is the nature of true freedom, so that our souls may more fully imbibe its spirit and its life, and impart to our country and to mankind the saving efficacy of its healthful influences: while we, at the same time, scrutinize more particularly the true nature of that internal slavery which we have seen is an evil so much to be dreaded and avoided; so that we may practically discern its essence and its source, and, by seeing in ourselves, individually, the root of all arbitrary power, that root of bitterness, we may effectually pluck

* It is believed that the standards, flags, or armorial bearings of nations correspond in some way to their distinctive internal characters, and mark their peculiar places, so to speak, in the grand man of this lower world. And the eagle, with the stars and the stripes, is supposed to indicate that Americans of the United States are to be a highly rational people—characterized by acute, penetrating and soaring intellect, supereminent knowledge, indomitable enterprise, untiring energy, and critical acumen.

it up from our own bosoms, and cast it from us; and thus do all we can to save our country and all men from its fatal sproutings.

What, then, do we learn, or have we learned, from the teachings of God's Word, and the doctrines of his church, as to the true idea of freedom and slavery?

If there is any one word which expresses the true idea of freedom, it is *equilibrium*. The common notion is, that a man is free when he has the power and liberty to do what he likes. This, indeed, as our lesson has taught us, is natural freedom. For action is free when it is according to the ruling love. What a man loves to do, that he does with delight; and when one is allowed to do what is delightful to him without any hindrance, his life seems to him unconstrained, and therefore free. Hence all freedom must have a quality according to the character of the love from which it springs. And thus natural freedom, being the unrestrained activity of natural love, takes its quality, its form and its hue from natural love. But natural love is the love of self, or the love of dominion over others from the love of self; with the love of wealth as the means of obtaining it. And the unrestrained activity of domineering self-love among men, would be the liberty to bring all men into subjection to one man, and the power and right to appropriate and possess all their property. And this, it is easy to see, would be universal slavery. For, when one man had subjected all other men to his sway, they would be all slaves to him; and he would be the greatest slave of them all, because he would be a slave to himself: for no man is so much a slave as he who cannot act contrary to his own natural passions.

To love oneself above all things, and to act invariably with a view to one's own gratification, is essential sin. For sin is contrariety to divine order; and the order in which God creates man is to love others as well as or better than himself, and to find his happiness in all those acts of good use to other men by which he makes them happy. Hence the essence of sin is to act against the love of others and the love of promoting the common good. Thus self-love, which is active in the love of dominion, and seeks its own gratification in subjecting all other men to itself, is essential sin. And the servant of this sin is the essential slave. We have thus arrived at a point from which we clearly see the true nature of slavery, and discern its essence and its source.

Hence comes the disposition to have and to exercise all arbitrary power. This, in the individual man, makes him self-

willed or determined to have his own way, dictatorial and overbearing in his conduct to others, and most cruel in his treatment of them, if they in any way thwart him in the attainment of his ends, or do not prove subsequent and subservient to him in the gratification of his desires. It is the bane of married life, poisoning all its felicity by contentions between the husband and the wife for rule. The peace of the domestic circle is perpetually disturbed, by its intestine wars, until one or the other party submits; which he or she some times does for the sake of peace. It is the universal cause of political slavery. The lust of rule has, in all times and in all places, marred the harmony, disturbed the peace, and destroyed the integrity of nations. It leads the politician to fawn and flatter the people, until, wafted by the breath of popular favor to the pinnacles of chief power, he can exercise dominion over them and enact the tyrant. It leads the people themselves to the worst of all tyrannies, when they substitute their blind will for the law which is divine justice. "He," says the doctrine of our church, "who regards himself as above the law, places royalty in himself, and either believes himself to be the law, or the law, which is justice, to be derived from himself. Hence he arrogates to himself that which is divine—to which, nevertheless, he ought to be in subjection." And "the king who lives according to the law, and therein sets an example to his subjects, is truly a king." But "a king who has absolute power, and believes that his subjects are such slaves that he has a right to their possessions and lives, and exercises such a right, is not a king, but a tyrant."

Such is the doctrine of our church in regard to tyranny—expressed, indeed, in respect to kingly government; but involving the principle of tyranny in respect to all governments, even that of a republic, or democracy, in which the people, as a vast collective man, are regarded as the sovereign, exercising a sort of self-government. And hence we see that the essence of tyranny consists in putting selfish will above just law, and in making the will of man the source of government instead of the justice of God. So that, when the mere will of the people, in the form and organization of any collective man, is put above the law, or is regarded as the law, or is deemed the source from whence the law is derived, there is the greatest and most perfect tyranny, because it is the tyranny of a vast collective man, instead of that of an individual man. Hence the outbursts of popular will, not only in the various forms of mobile violence, but also in the bearing down of capricious public opinion, are often the most detestable exercises of arbitrary power, and

present the very worst form of that despotism which springs from the sway of unbridled self-love.

The same principle leads nations to all those acts of aggression by which one is subjected to the power of another, and those who exercise power in each, can have the means of exerting arbitrary sway over those who are dependent on them. We all know, or have been informed, how the lust of dominion from the love of self impelled the mother country to oppress her cis-atlantic colonies—to aggrandize herself at their expense—to tax them against their will and without fair representation in a legislature of their own—and most oppressively to burden them by the unjust exactions of arbitrary and mercenary governors. And we well know how the reactions of a free spirit upon these oppressions of the mother country, roused our forefathers to the war of our revolution, nerved them to maintain it, for eight long years, by the most inadequate means, against the best appointed forces, and enabled them to wade through fire and blood to that consummation of a free, prosperous, great and happy political existence which it is now our blest privilege to enjoy!

We see, then, what true freedom is, by discerning most clearly what it is not. The liberty of the natural man to do as he pleases, is not true freedom. It is the quintessence of slavery. For, as we have now seen, it is the liberty of the selfish man to make all who are within his power subservient to himself: the upshot of which is, that all become slaves to him, and he becomes slave to himself, because he has no power, in the free volitions, or in the equilibrations of a rational mind, to control the burstings forth of his own ungovernable passions—which, however suppressed by external restraints, such as the fears of the loss of life, of honor, of wealth, or of power, are but the pent fires of a furious volcano, that ever and anon break forth in burning and desolating lavas! “Whosoever committeth sin, is the servant of sin.”

On the other hand, the best and truest teacher assures us—“If the son shall make you free, ye shall be free indeed.” Our church has taught us, in what is gone before, that the son is that divine truth which is the form, the effigy, the signet of essential goodness. And when the Lord purifies the human soul, as “silver is tried,” or purged of its dross, in the crucible of this truth and the furnace of his love, and then stamps on its substance the form of this truth as the seal of his love, he most thoroughly fuses all the infernal chains with which the devil and satan had bound it, and sets it free in entire celestial enfranchisement! For truth, as the son of love, imparts its father’s image and

likeness to all whom it conceives in charity, and, by faith, brings forth in good works. For it is the brightness of the glory of love—that love which delights in doing good to others simply with a view to their happiness, and without selfish regard to any recompense. It is the form of that order which ensues when the wild impulses of the natural or selfish man without, are brought into subjection to the clear rational dictates of the spiritual man within. It is that order which ensues when a man, from the end to good in the adytum of his soul, can stand firm on the clear mountain top of rational conviction of duty, and, while he sees the gust of natural passion, rolling in dense and black vapors, flashing and thundering and rending all below, can determine to do what is right because it is right, and can bow down and serve the common good, even at the severest sacrifice of all the natural heart holds most dear, because the common good is and should be paramount to all individual interests. In short, it is the order and freedom of a *well-balanced* mind.

Thus the essence of freedom consists in the exact balancing of the natural man below by the spiritual man above. True freedom, therefore, is equilibrium. It is a state in the body politic like to sound health in the physical body. For, in health, every part of the body is nicely balanced, in a perfectly just and adequate reaction of the external limits upon the internal energies. The pulse, which is the index of the body's health, is regular. Whenever the pulse is too fast or too slow, too strong or too feeble, it is a sure symptom of disease. And the basis of that health of the body which consists in the equilibrium of all its parts, is the great law that each part acts in its respective province for the good of the whole and not for its own gratification. Thus the eye sees—the ear hears—the nose smells—the tongue tastes—the hands procure and convey food, and the legs hold up the body or make it locomotive, each and all, for the good of the whole, and not for their own gratification. Each is sustained by the commonwealth, and is made happy from the common stock of happiness. Whenever any part begins, as it were, to think of and act for itself, that instant the equilibrium of the other parts is disturbed, and disease commences. Thus, for instance, when the bones, which, in health, have little or no feeling in them, become inflamed, they are exquisitely painful, and, by drawing an undue sympathy from the other parts, taking the blood from the heart, and the nervous energy from the brain, which should be given and exerted for the common good, and centering them upon themselves, they lay the whole body prostrate on the bed of sick-

ness. So of the eye, when it is inflamed, and there is an undue congestion of blood in it, the whole equilibrium of the body is destroyed, and every other member, and the body as a whole, is powerless in its united and harmonious action for the common good. In short, the body is no longer free, when the self-love of any of its parts destroys the equilibrium which should reign in all its parts. And so it is that self-love is essentially destructive of all freedom: and, we may add, of all true federal union among independent states.*

If, therefore, we would be free indeed, either as individuals or as a nation, we must extract this root of bitterness from our souls, our minds and all our conduct. The mathematical axiom, that the whole is equal to the sum of its parts, applies to our country. Such as is the character of the individual men or states who compose it, such will be the character and quality of the whole country. Its common wealth is the aggregate of its individual wealths. Its common virtue is the aggregate of its individual virtues. Its common power, prosperity and happiness, depend solely upon the intelligence, the virtue and the true patriotism of its component parts. In view, then, of our country's freedom, greatness and true glory, the great lesson we have to learn, the great duty we have to do, is the careful heeding, by each one, of the wise monition "Physician, heal thyself!"

No people can ever be oppressed by tyrants who are not themselves individually influenced by the principle of tyranny. All arbitrary or bad government is salutary reaction upon the evils of the governed; and the only effectual way to get rid of the bad government is for the governed, each from himself, to remove the evils on which it is permitted to react.

Americans, as a people, never can be enslaved, while they are individually free! This grand truth applies as well to the individual states in our great confederacy as to the individual men in our great nation. If each state is itself free from all injustice in its individual polity, and, like some particular member of the human body, acts for the common good of all the states in the healthy equilibrium of a well-balanced deference and subordination of its partial to their general interests, it is impossible that any one state can ever be oppressed by the rest, or ever domineer over them: but, if any state makes slaves of any portion of the human race, it need not be confounded, if, in the permissive dispensations of Divine Providence, it should

* See a New Year's Sermon, by the author of these Views, entitled, "The True Nature of National Union and Prosperity," which may be had of E. Ferrett & Co., 228 Chestnut Street, Philadelphia.

itself become the slave of some master, for the correction of its evil.

The only thing that can ever impair the freedom of the collective as of the individual man, is some one of its component parts preferring and seeking its own interest at the expense of the common good. Therefore, in all civil and political sickness, the grand maxim, in reforming abuses, is, "Physician, heal thyself!" Especially, Heal thyself, O American People! *Let each and every one put away his own particular evils as sins against the common good!* If every individual or collective American acts on this principle, so as to *deny himself*, take up his cross daily, and follow the Great Physician of Souls in laying down his life for the brethren, then our beloved country cannot fail to be every thing one would wish her to be—prosperous, great and happy!

This, then, is true patriotism. In this age, when almost every thing is got up for the people, here is *patriotism for the people*, in contradistinction to the patriotism of their rulers or servants. It is the best sort of patriotism for the servants too—the patriotism of self-sacrifice. It is not confined to the tented field, the post of high honor, the arena of glory, of danger, or of death. The secluded and quiet shades of domestic life are its theatre as well as the halls of legislation or the plains of executive power. This is patriotism for the female as well as the male—in which she can excel, and rise preeminent in glory. For, whether she be daughter, sister, wife, or mother, she can, not only sacrifice herself for the best good of her country, but also infuse the spirit of self-sacrifice, in its purest forms, into men of every degree. The woman gives man his material body in the sacrifice of herself, and she may infuse spirit and life into his spiritual body by similar means. How much do we owe our love of country to our mothers! How manifestly did the mother of Washington infuse into him his patriotism! And every true woman and good mother can make a patriot of her son, by teaching him the lessons, and early inuring him to the duties, of self-sacrifice. She may not prove her love of country by pouring out her physical blood in gathering encrimsoned laurels on the field of earthly fame; but she can more fully prove it by co-working with the spirit of God, in silence and in secret, when he curiously fashions, in the lower parts of the earth, all the members of the human soul into the image and likeness of his own self-denying virtues, by the innocence of infancy and the noble impulses and the generous fellow-feelings of youth!

Yes, true patriotism is self-denial—is self-sacrifice! This is

true devotion. This is that sacrifice of our own lives—that pouring out of our own blood—that giving of our own treasure—by which our beloved country will be most effectually served and secured in all her best and dearest and most lasting interests! Yes, in whatever time, place, circumstance, or duty—when the altar is set for the sacrifice to be bound with cords to its horns—the wood to be set in order upon it—and we have come to invoke the fire from heaven that is to kindle it, and to offer up the incense of our holy worship at the shrine of our country's good—the sacrifice we are to make is the sacrifice of ourselves—the incense we are to offer is the burning odor of broken and contrite hearts—the offering we are to heave is the faithful discharge of every known duty, in public or private life, from a supreme regard to God and our neighbor, which is the seeking, in all things, to promote the common interest by the surrendering or subordinating thereto of every and all partial and individual interests. This is that straight gate—this that narrow way—through which it becomes us to enter, and in which it behooves us consistently and perseveringly to walk, however few there may be found going in thereat. For the sure foundations of a nation's glory, and honor, and safety, are the vital principles of the true church. And it is only in the genuine patriotism of her members, that there can be any guarantee for our country's security from the danger that seems to impend over her through that wide gate and broad way of self-seeking and self-serving at and in which so very many are now entering and rushing to her destruction!

Finally, Freedom is the child of God, the heir of his virtues and his felicities, but apparently helpless and incapable of coming into its legitimate inheritance, unless nursed by heaven, trained by order, practised by wisdom, and perfected by love. The Lord, in his infinite mercy, has given freedom to our country as a plain and ground-work for our church. For civil freedom must precede spiritual freedom, as the earth must be formed before man can live and do good upon it. Civil freedom is the silk-worm, in which lie latent moral and spiritual freedom as the crystal and the butterfly. Civil freedom is the common air, in which moral freedom and spiritual freedom lie unseen, or gradually come, or work unobserved, as the electric and magnetic fluids. And it is the duty and the privilege of the church, as a heart and lungs, to give the life of heaven to the body politic.

We are, then, incessantly to make a new declaration of independence. In every celebration of our country's birth day, we are to give forth a practical commemoration of the principles

involved and luminous in the true american freedom which was then declared. As our honored fathers declared themselves free from the sway of *despotic natural* dominion, and achieved and maintained their independence at every natural sacrifice; so must we declare ourselves free from the sway of *despotic spiritual* dominion, and achieve and maintain our independence of *that*, at every spiritual sacrifice. We must *vitally* declare our independence of all that "sin which doth most easily beset us," and, by holding in bondage our true spiritual man, makes us *slaves indeed!*

Let us, therefore, while we thank the Lord for giving us this natural plain to stand and work on, fail not to work manfully in securing all that exemption from sin—from selfishness—from worldlimindedness—in ourselves as members of the truly free church, which may prove a savor of life to our countrymen around us, however much the general mass of them may be immersed in those unheavenly principles—as the ten righteous men, still found in Sodom, sufficed, for a time, to ward off that devoted city's impending ruin. And, while we set our faces against all mob-law and mobile violence—while we resolutely oppose that freedom which consists in the natural man's license to do as he pleases, and is licentiousness—while we cease not to condemn all that partizan politics which undermines the constitution of our country by making the common good secondary to private interests—let us so practise ourselves, and so disseminate among our countrymen, the heavenly principles of our Holy Jerusalem, that all the world may be enabled to exclaim, in respect to our beloved country, "Happy is that people who are in such a case! Yea, happy is that people, whose God is the Lord!" (Ps. cxix, 15.)

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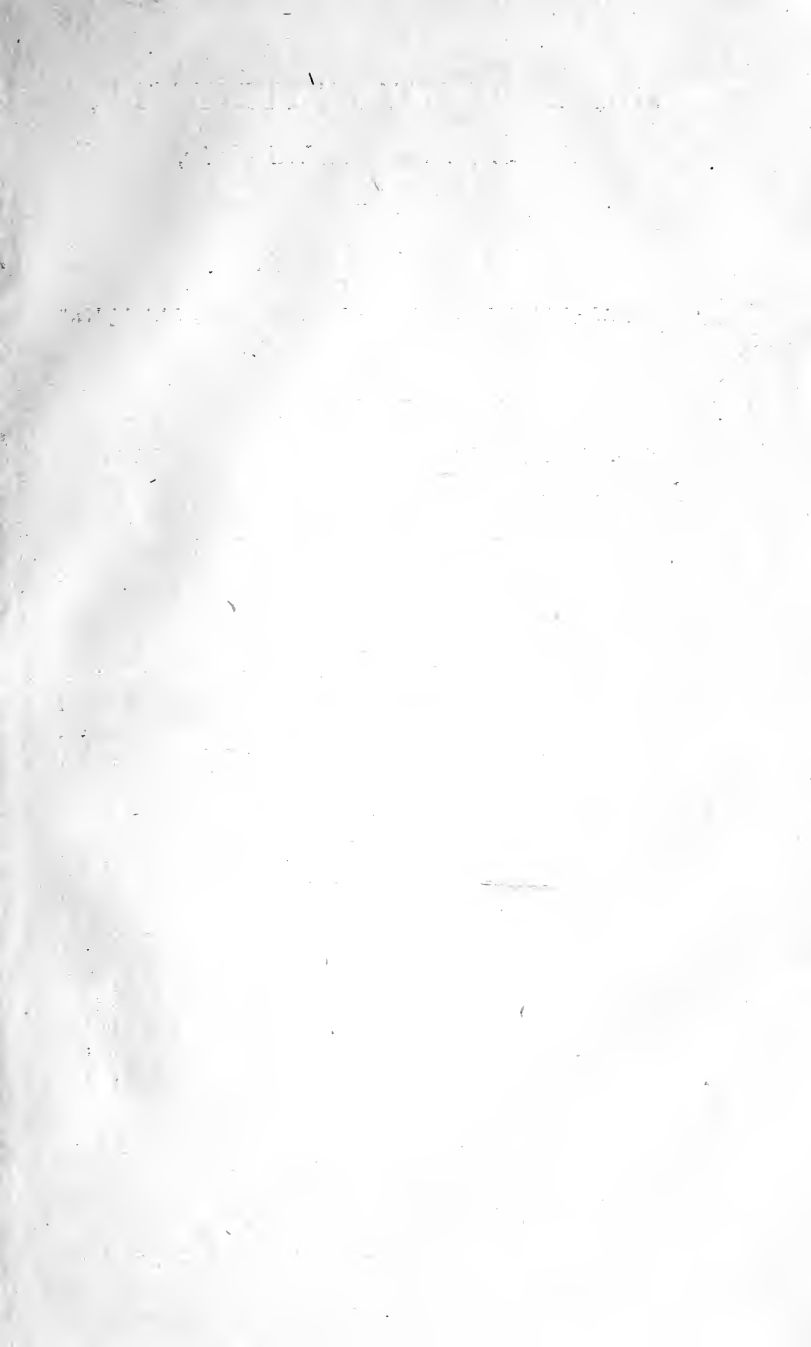
*Extracts from Swedenborg's larger work entitled Arcana Cœlestia.*

"Genesis, xviii, 32.—'Peradventure ten be found there'—that hereby is signified, if there should still be remains, appears from the signification of the number ten, as denoting remains. \* \* By remains, are meant every good and every truth, with man, which lies concealed in his memories and in his life. It is a known thing, that there is nothing good and there is nothing true but what is from the Lord; also, that good and truth continually flow in from the Lord with man; but that the influx is received variously, and this according to the life of evil and according to the principles of falsity in which man has confirmed himself: these are the things which either extinguish, or suffocate, or pervert goodnesses and truths continually flowing in from the Lord. To prevent, therefore, the mixture of what is good with what is evil, and of what is true with what is false,—for, in case of such mixture, man would perish eternally,—the Lord separates them, and conceals the goodnesses and truths, which man receives, in his interior man; whence

the Lord will never allow them to come forth, so long as man is in evil and falsity, but only when he is in some kind of holy state, or in some kind of anxiety of mind, or in sickness, and the like. These things, which the Lord thus treasures up and conceals with man, are what are called remains; whereof much mention is made in the Word; but, heretofore, it has remained unknown to any what they signified. Man, according to the quality and quantity of remains, that is, of goodness and truth appertaining to him, enjoys Bliss and happiness in another life; for, as was said, they are treasured up and concealed in his inner man, and are then manifested, when man puts off corporeal and worldly things. The Lord alone is acquainted with the quality and quantity of remains with man, and man can in no wise know this; for man, at this day, is such, that he can put on a semblance of what is good, when yet, inwardly, there is nothing but evil: and, also, man may appear as evil, when yet, inwardly, he possesses good: wherefore, it is on no account allowable for one man to judge of another as to the quality of his spiritual life; for, as was said, the Lord alone knows this: nevertheless, it is allowable for every one to judge of another, in respect to his quality as to moral and civil life; for this is of concern to society. It is a very common thing, with those who have conceived an opinion respecting any truth of faith, to judge of others, that they cannot be saved but by believing as they do—which, nevertheless, the Lord forbids, Matt., vii, 1, 2. Accordingly, it has been made known to me, by much experience, that persons of every religion are saved, if so be, by a life of charity, they have received remains of good and of apparent truth. These are the things meant by what is here said, that, if ten be found, they should not be destroyed for ten's sake; whereby is signified, if there were remains, that they should be saved. The life of charity consists in man's thinking well of others, and desiring good to others, and perceiving joy in himself at the salvation of others; whereas, they have not the life of charity, who are not willing that any should be saved but such as believe as they themselves do, and especially if they are indignant that it should be otherwise. This may appear from this single circumstance, that more are saved from amongst the Gentiles, than from amongst the Christians: for such of the Gentiles as have thought well of their neighbor, and lived in good will to him, receive the truths of faith in another life better than they who are called Christians, and acknowledge the Lord more gladly than Christians do; for nothing is more delightful and happy to the angels, than to instruct those who come from earth into another life." 2284.

"Christians who have acknowledged the truths of faith, and, at the same time, have led a life of good, are accepted in preference to the Gentiles; but such Christians, at this day, are few in number; whereas the Gentiles who have lived in obedience and mutual charity, are accepted in preference to the Christians who have not led a good life. For all persons, throughout every globe of earth in the universe are accepted and saved by the mercy of the Lord, who have lived in good—good being the very essential principle which receives truth, and the good of life being the very ground of the seed, that is, of truth, which evil of life is incapable of receiving." 2590.

"There are certain Gentiles from those countries where they are black, who . . . said that, when they are treated harshly, they are then black; but that, afterwards, they put off their blackness, and put on whiteness—knowing that their souls are white, but their bodies black" 2603.



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