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SUGGESTIONS

AS TO THE

Spiritual Philosophy of African Slavery,

ADDRESSED TO

THE MEMBERS AND FRIENDS

OF

THE CHURCH OF THE NEW JERUSALEM.

BY

WM. H. HOLCOMBE, M.D.

New York:

MASON BROTHERS, 5 & 7 MERCER STREET.

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ADVERTISEMENT.

THAT the following Essay may not be condemned simply because it is not understood, it is addressed "TO THE MEMBERS AND FRIENDS OF THE CHURCH OF THE NEW JERUSALEM," or to all who read and appreciate the theological writings of Emanuel Swedenborg. To such it is only necessary to say, that the Essay is an attempt to unfold, in some degree, the great principle so constantly set forth and illustrated in the writings of Swedenborg, viz., *That there are profound differences in the interior life, or spiritual constitution, of different races of men, which give rise to a necessity for the use of widely different means for their regeneration.*

The writer is aware that every idea in the following Essay needs further illustration and amplification. But as it is, he thinks it will interest the brethren, by the far-reaching character of its views. He does not dare to offer them as *truth*, but simply as his honest conviction of what the truth is. He will be satisfied if they elicit light from others, or cultivate the spirit of charity.

SPIRITUAL PHILOSOPHY OF AFRICAN SLAVERY.

WHAT a puzzle is man upon this planet to the Christian philosopher! What varieties of form, color, habits, and capacities! What differences in government, in religion, in language, in private and public manners and customs! All degrees and shades of white, black, yellow, and red! Some progressing, some retrograding,—the most of them perfectly stagnant as to thought and life! Is there no thread to this labyrinth of wonders—no key to these mysteries?

It is commonly supposed that human nature is, and always has been, the same everywhere—that all men are fundamentally organized alike, have similar affections and understandings; and think and will in the same manner under analogous or identical circumstances. The same influences, it is supposed, would produce about the same results everywhere, and at all times. Consequently it is argued that all men are created equal, and ultimately designed for our own type of civilization, which it is their right to acquire, and their duty to achieve.

Is this so? Is this crude and grossly material way of looking at human nature satisfactory? Does it explain any thing? Why are some men white and some black, some civilized and some heathen, some progressive and some hopelessly torpid? How came the ancient civilizations to perish, and in what and why did they differ from our modern systems? Why does the Indian become extinct, and why is the African enslaved? These and a thousand simi-

lar questions can never be answered by that philosophy, which supposes that men are always equal and similar, and that the race has been ever gradually developing upward, under favoring natural influences, from barbarism into civilization and Christianity.

We have at last, by the mercy of God, and the instrumentality of Swedenborg, a key to the spiritual philosophy of history. There is no true key to any thing but a spiritual key; for the sphere of causes lies always in the spiritual world, and effects can never be understood by studying them only from their natural or physical side. We can form no true conception of the philosophy of history, or of the causes and uses of African Slavery, until we employ the key which Swedenborg has given us.

The human mind contains three distinct or discrete degrees of life and thought—the *celestial*, the *spiritual*, and the *natural*, and all these are inserted, like casket within casket, into the *sensual-corporeal* sphere, an investment of time and space. We are connected by these discrete degrees with the three great heavens and their opposite hells, and we go after death to that heaven or hell, corresponding to the degree which has been opened in us by our life in the world. So that we bear within us the germs of three different natures—so different, that they do not understand, nor see, nor communicate with each other hereafter, save by correspondence. Human nature is not therefore the same everywhere, and

at all times. *Celestial, spiritual, and natural* are very different forms or forces, and call for very different outward surroundings.

Swedenborg says, that the first created men on this earth were of the *celestial* type, had open intercourse with the celestial heavens, had direct influx from those heavens into the will or voluntary faculty, and consequently felt, thought, and acted unlike any people who have existed since. They had interior respiration. They had no literature, no science, and no governments, in our modern sense of those terms. Nature was an open mirror to them; they saw the divine meaning in the greatest of things and in the least; they were child-like, wise, and happy. Those who became angels after death, now live in the third or highest heaven, and their ruling love is love to the Lord.

In process of time, and by means in this place unnecessary to detail, a great change came over the human race. Sin became general, and as correspondences were in power, that is, as interior changes were immediately represented by corresponding exterior changes, its progress was awfully destructive. Swedenborg is not absolutely explicit upon this point—but a fair inference is, that a vast portion of the human race perished, or were suffocated by the closure of the interior respiration. In a few, the *spiritual* degree of the human mind was opened, and a new or spiritual church was instituted in connection with the second or spiritual heavens. Those in whom the spiritual degree could not be opened, and who still had some celestial “remains,” left deeply stored away in their souls, sank into the *sensual-corporeal* sphere, and have ever since lived a savage life, but little elevated above that of brutes.

Now is it not pretty certain that the African races, our Indian aborigines, and perhaps other dark-skinned barbarians, are the descendants of these old antediluvians? Swedenborg plainly intimates as much of the

African. He says that the African is of the *celestial* type. Grossly sensual and barbarian as he evidently is in his outward nature, the “remains” which lie imbedded in his spiritual structure are of the *celestial* order. He is organically connected with the highest heaven and the deepest hell, as no other man or race of men upon this earth ever has been or can be. Proofs of his innate celestial genius are apparent in his ineradicable childishness,—his light-heartedness, simplicity, credulity, and timidity,—in his passion for music and dancing, in his forgiving temper, and in that beautiful willingness to serve, which psychologically distinguishes him from almost all other races.

The man of the celestial heavens is pre-eminently majestic and beautiful—those of the opposite hells are the most hideous and dreadful of all the infernal monsters. The sins of the antediluvians were represented outwardly, and wrought those anatomical changes, which are attributed by natural philosophers to climatic and other influences. The black skin, the woolly hair, the thick lips, the shallow skull, the flat nose, the offensive smell, and other peculiarities approaching the animal tribes, were imposed gradually on the antediluvian form, as correspondences to the brutalizing operations going on within the soul. Here is the key to all the differences among men. The external was then made to correspond to the internal. It is only since the closure of the interior degrees of the human mind that a man can smile and be a villain, or that he can entertain wicked passions and not become lurid red, or immerse himself into false persuasions and not turn disgustingly black. The science of correspondences is the key to the anatomy, the languages, the history, customs, etc., of all races of men.

I think the aborigines of America were also descendants of the celestial men of the first church. All perversions are of two kinds,—those of the will or the affections, and those of

the understanding or the intellect. Perversions of charity would be represented by a lurid red, copper or bronze color, and perversions of truth by a dark or black color. The separation of faith and charity was the beginning of the end of the church. Is it not curious that the vast black and red races of the world lay for so many centuries hidden away in two remote, widely separated, and almost unknown continents? Did it not represent the fact that the *celestial* element was closed to, or eliminated from, the psychological consciousness of the rest of the race? Were not their discovery and exploration part of the steps preparatory to the descent of the New Jerusalem, and the establishment of the New Zion? Perhaps we shall see presently why the Indian is exterminated, and the African enslaved. But before we speculate on those points, we must pursue the thread of a general spiritual philosophy of history a little further.

The spiritual church extended throughout the most of Asia. The influx from heaven then flowed directly, not into the wills, but into the understandings, of men. They thought spiritually, and lived well, because they knew and loved truth. This *spiritual* condition of human nature, which was very unlike our *natural* mode of life, was also transitory. The downward course of man continued; he at last ceased to think spiritually, and became thoroughly natural. The *spiritual* degree was closed, and those in whom an orderly natural plane could not be opened sank into the *sensual-corporeal* sphere. We may safely say, that the Hindoos, Chinese, Japanese, etc., are descendants of those people, who, from having been *spiritual*, became *sensual-corporeal*. They differ from Indians and negroes in being what we call semi-civilized—but they are totally stagnant and unprogressive. Their religion, their philosophy, their science, indeed every thing about them, is fossilized, petrified, crystallized. Why is it so?

All creation is by influx. All development, in whatever sphere, depends upon the direct stream of divine life flowing into the human soul, and representing itself outwardly in religions, philosophies, arts, sciences, governments, etc. Now the African and the Asiatic have *celestial* and *spiritual* "remains" deeply imbedded in their *sensual-corporeal* life. But the *celestial* and *spiritual* planes of human life are closed. The influx into those races is not from interiors outward, and hence there is no living progress, no development, no civilization. The church is the medium of connection between the Lord and man, and even outward nature. That church at present exists in the regenerate *natural* plane of the white race—through which life flows outward and downward to all men and things. Asia and Africa can never awaken from their spell-bound sleep, until *spiritual* and *celestial* planes are reopened in the church. Missionaries can do nothing; commercial intercourse can do nothing; external forces can do nothing. Their "remains" must be vivified.

The ancient nations which lived in the *natural* degree of life, connected by influx with the first or *natural* heavens, were, probably, the Egyptians, Assyrians, Greeks, Romans, Jews, etc. Of all these, the Jews were the most sensual and corporeal, and the church established among them was, not a living, but a representative church. Men had now ceased to think spiritually, and became immersed in the senses. The knowledge of correspondences was lost, and idolatry and magic were prevalent from their perversion or abuse. The first, or *natural* heaven was rapidly closing to man, the nearest hell was opening wide, and the whole race would then have sunk into the mere *sensual-corporeal*, into the sphere of the life of beasts, and there perished, deprived of influx from heaven, but for a most astounding event!

Our Lord, the Divine Man, the

Creator of the Universe, the sole-subsisting and self-subsisting, descended into this world in the human form, executed judgment in the world of spirits, cast out devils from the human race, conquered the hells and reduced them to temporary external order, and penetrated all things, even the *sensual-corporeal* sphere, with his divine presence. He thereby saved the race from impending annihilation, and reopened the closed ways to heaven. He is now the Mediator, the Way, and the Life. By means of influx from him, our *sensual-corporeal* is again reduced to order, and made obedient to the higher faculties. We have a new *natural*, new science, new rationality, new life. Into this new *natural*, based on an orderly *sensual-corporeal*, a new *spiritual* and a new *celestial* may be inserted. The work of demolition was ended; *celestial*, *spiritual*, *natural*, had all perished or been closed by evil. The work of reconstruction began; *natural*, *spiritual*, *celestial*, will all be opened again. "Praise the Lord, all ye his hosts!"

The European races, and especially the Teutonic branches, have been capable of receiving this new *natural* plane with the greatest success. Hence the church has been established with them, and hence their great civilization and power. Their civilization differs from the ancient forms in this. It has been developed from below, or without, by observation, experiment, and the cultivation of the senses. The old forms were received from above by correspondences, and were successively crystallized or destroyed by the closure of mental planes. Ancient empires, languages, etc., perished and are dead, because men successively ceased to live, think, and act in the spheres of life derived from the three distinct heavens, known as *celestial*, *spiritual*, and *natural*. There can be no retrograde or downward step in modern progress, because our Lord lives forever in his Divine Human-

ity, and the heavens are pressing down to fill us with their life and power, as fast as recipient vessels can be prepared for their influx.

We may form some faint idea of the vast and wonderful operations of Providence, when we consider the fact that it has taken eighteen hundred years to prepare the *natural* plane of thought in the white race, for engrafting upon it the life of the spiritual and celestial churches. All the events of history, etc., during that period have been movements preparatory to the Second Advent, and the inauguration of spiritual and celestial life in the church. In the mean time, influx was through the *natural* plane of the white race. This influx, flowing into the *sensual-corporeal* spheres about it, caused the rise of Mohammedanism, the crusades, and all the historical events, discoveries, etc., which have brought Europe and Asia more closely together. In another direction, it caused the discovery and exploration of America and Africa, and the strange events which have transpired in the historical lives of the Indian and the Negro. This is and must be the New Church mode of looking at history. Effects are produced by spiritual causes, operating solely for spiritual ends. The ultimatum of a celestial church, as in the most ancient days, is the event to which all creative energies in the world must have conspired.

The Lord has revealed to us a vast body of spiritual truth through Swedenborg. These doctrines of heaven are received by the spiritual man through intelligence, and perceived by the celestial man through affection. These spiritual truths correspond to celestial goods, and are their recipient vessels. When the charity and truth of this New Church prevail indeed, all things will be reduced to order. There will be no sin, no disease, no oppression. All social and political enigmas will have been solved.

Discarding the perplexities of detail and grasping only the large facts, we may say for all practical purposes, that three great races exist at present on the earth, with distinctive spiritual peculiarities. There is the white race, with the *natural* or *scientific* plane of thought, open and cultivated, and with the capacity of becoming either spiritual or celestial. Secondly, there is the yellow, or Asiatic race, sensual-corporeal outwardly, but capable of becoming *spiritual* by an opening of its interiors. Lastly, there is the African, still more grossly sensual-corporeal outwardly, but capable of becoming *celestial* by the opening of his interiors. Now influx being through the Church established among the white race, how are these other races to be brought into contact with the white race, so as to become truly recipient of the influx from heaven? Missionary, commercial, and military intercourse have proved fruitless. The reason is, the *scientific* or *natural* plane of thought in those nations or races is not open as it is in the European. Above the *sensual-corporeal* sphere, which is common to all, we have little or nothing which communicates or touches. They think, feel, and act differently from us in every thing. There is an impassable gulf between us. They do not understand us, nor we them. The cause lies in our organic spiritual differences. Those who have studied the Negro, or the Indian, or the Hindoo closely, understand what I mean by this strange incommunicability of thought.

The African of the western coast is thoroughly sensual-corporeal, a perfect barbarian. His fetichism is to the perverted celestial, what Asiatic idolatry is to the perverted spiritual. His hereditary influx is derived from the third, or deepest hell, and no exertion of his volitional or intellectual faculties can ever deliver him from its bondage. But our Lord, who, in preparing to establish his celestial church, is reducing

those antediluvian hells to order by powerful external restraints and severe punishments, has prepared also a way for the poor African's escape. The coast African alone, of all the races in the world, eats dirt, and worships, with horrid rites, the serpent—the type of the *sensual-corporeal* principle to which he is enslaved. Why has the African been subordinated to the white man? Why have his masters been changed?

By African slavery the *sensual-corporeal* principle of the African is brought into obedience and subjection to the *natural* or *scientific* plane of the white man's life. The white man *wills* and *thinks* for him, determines his outgoings and his incomings, his food, his clothing, his sleep, his work, etc. He compels him to do uses under a rational and scientific supervision. He makes him obedient as a child, partly by affectionate control, partly by the fear of corporeal punishment. What is the result? His *sensual-corporeal* is adjoined as a servant to the regenerate *natural* of the white man, and receives influx through it. His hereditary torpor is dissipated; the sphere of order, justice, and active use into which he is inserted is repugnant to his attendant evil spirits, and they measurably leave him. He begins to feel, think, and act from new motives, new influx. His *sensual-corporeal* sphere is reduced to order, and he acquires something similar to the regenerate scientific and rational life of the white man. This serves as a basis, or vessel, for the down-flowing of his innate celestial "remains." They are vivified. He exhibits the virtues, and, in part, the graces of the child. He sings, he dances, he is light-hearted, taking no thought of to-morrow. He is truthful and virtuous, faithful and affectionate. He is passing through the process which Almighty God has provided, and which will eventuate in his true liberty and his final salvation. "Bonds make free, so they be righteous bonds."

Suppose he is prematurely liberated from the control of the white man, before the new basis for celestial influx has been duly formed? He relapses into indolence, superstition, vice, and barbarism. His *natural* or scientific plane of thought can not be opened or cultivated, under the best influences, beyond that of the white child of ten and twelve years. Political privileges and general education would suffocate the only true life he has, and leave in its place the poor boon of imitating the white man in those points where he has least prospect of success. The celestial man is always a child, and knows nothing of politics. His knowledge and science will come by intuition and correspondence, and not by rule and precept, by books and colleges. Little do they know of the African or his mission, who wish him to compete with the white man in the studio and the forum. He wants nothing at present but wise discipline, and room and opportunity for the outworking of heavenly affections into an orderly *sensual-corporeal* life.

The evils of slavery, like those of all human society, are many and formidable, but they are not inherent in the institution. They flow from the unregenerate natural life of the white man acting upon the sensual-corporeal sphere of the subjugated African. Negroes may be made miserable, just as wives and children are in the unregenerate domestic circle. But whoever believes in Providence knows that the regeneration of the race is steadily and surely progressing, and the evils of slavery are not to be removed by its abolition, which would be a retrograde step in the economy of God, but by the continued Christian culture of both master and slave.

Is there no comfort or pleasure to the Christian heart in the contemplation of the fact, now fully authenticated, that there are at this time four millions of black laborers in the United States—better fed, better clothed, more lightly tasked, more humanly and sympathetically treat-

ed, and really happier and more contented on the fair average than any other four millions of laborers on the face of the globe? But what is this to deeper and more significant truths? African slavery has converted more heathen to Christianity than all the missionary efforts of all the churches in all ages of the world combined. Let the New Churchman think of the additions which have been made to the New Church in the heavens from this source! Let him reflect upon their reactionary influence on the church and the world! Will not the celestial church become ultimated upon earth just in proportion as the African is elevated and civilized? Will not the celestial influx flow directly from the African into the spiritual "remains" of the Asiatic, and after awhile awaken that dormant continent to the beauty and glory of the New Church life? There will be no need to enslave the Asiatic, because by the vivification of the celestial "remains" in the African the highest stand-point for divine influx into every thing beneath it will have been attained.

It would be pleasant for us, but it is not necessary, to foresee clearly the final issues of African slavery. One thing is certain, however long it lasts, however far it extends, and whatever different phases it may assume,—whenever the celestial "remains" have been thoroughly vivified, and divine influx resumes its old channel from the inmost to the outmost, correspondences will reacquire their old power, and the external again be made to correspond with the internal. All the repulsive features of the African will then disappear, and his will be the most beautiful and lovely of all the races in the world. His political status, that miserable bone of contention with us poor naturalists, I shall not pretend to prophesy. If he is true to his celestial genius, he will *choose* to be "the servant of all."

While it is true that the possession of irresponsible power by the

unregenerate man is fatal or injurious both to himself and his inferiors, it is equally true that, where there is proper Christian culture, slaveholding is neither a sin nor a curse to the master. The proper subordination of the African is fraught with benefit to himself, the church and the world, and it is hard to believe that the millions of the white race who are involuntary agents in the work, are to reap nothing but evil from the institution. It appears to me that the white man derives much of the "celestial" in childhood by his contact and dealings with the negro race. The character of the southern man is impulsive, credulous, generous, and childlike. His emotional life predominates over the scientific and intellectual spheres; while the reverse is the case with our northern brethren. And he excels all other races in that beautiful deference to woman, which belongs to the celestial genius, and is one of the best tests of a high civilization. Slaveholding enlarges the sphere of our duties and responsibilities, and where these are met and discharged in a lofty and conscientious Christian spirit, the character must of necessity be purified and elevated by the experience.

The New Churchman will bear in mind that the end of slavery is to subordinate the *sensual-corporeal* of the African to the regenerate *natural* of the white race, and so procure an orderly basis for the descent of the celestial. The spiritual causes at work are no doubt the same as those by which our Lord is preparing the way for the celestial church in us as well as in the African, and reducing the third or deepest hell to order. As the force of hereditary influx from that hell into the African is broken, he will be more and more prepared for the glorious destiny which certainly awaits him. How long the disciplinary ordeal is to last we can not tell. The wise and salutary control of the white man will probably be imposed upon the African throughout all the tropical regions, in which, by

reason of correspondence, the celestial church of the future will most especially flourish. From this time forth, if let alone, the institution will go on, under the divine auspices, to improvement and perfection, until the relation of master and slave will indeed be as tender, beautiful, and sacred as that of parent and child.

Now, why are our aborigines, and the Sandwich Islanders, the New Zealanders, the Australians, etc., etc., fading away before the encroachments of white power and civilization? They will soon be all extinct, one of the strangest and most melancholy facts, says Mr. Everett, in human history. Now these people are not enslaved. Their *sensual-corporeal* principle comes into contact with ours, but it is not subordinated to our scientific and rational faculties. They only learn our sensual vices, and contract our diseases and perish. The same influx which, flowing through the *natural* plane of the white man into the subordinated *sensual-corporeal* of the Negro, makes him the longest lived and most prolific race in the world, flowing into the disorderly sphere of the unsubdued Indian, exterminates him. The same thing happens to Negroes when they are released from the control of the white man, and yet live within his powerful sphere. Free Negroes everywhere will ultimately die out in the presence of white civilization. The British Civilization Society will depopulate Africa instead of enlightening it. The safety of the Negro lies, first of all, in his wise and humane subordination in some form to the white race.

It may be that our aboriginal Indian, the most sullen, revengeful, malicious, cruel, and implacable creature in the world, represents the perversion of celestial good and its consequent ineradicable falsities. He may have no recipient vessels in his mind (truths are such vessels) for reformatory influx, and the sphere of the celestial heavens, now beginning to operate, may suffocate and

destroy him. The Negro being perverted only as to celestial truths, influx takes place into a good will-principle, and there is only need of an orderly arrangement of all the inferior planes and faculties for its happy descent into ultimates. These and many other curious points easily suggest themselves to those acquainted with the New Church psychology.

From this new and spiritual standpoint, can we not look down and analyze some of the causes at work in the great anti-slavery agitation of the present time? It is pronounced good by the greatest and best authorities of the age. Statesmen, philosophers, divines, and poets, vie with each other in denouncing the institution of slavery as "the sum of all villainies," and in laboring, not for its amelioration and perfection, but for its total abolition. Can it be possible that all these great and good men and women are mistaken? It is even so. They are unconsciously involved in a vast vortex of the most subtle and direful phantasies. Devils and enthusiastic spirits conspire to thwart the operations of Divine Providence, to prevent the opening of the spiritual and celestial planes of life, and to oppose the descent of a celestial church in the world. If they can liberate the *sensual-corporal* of the African race from the control of the regenerating *natural* of the white race, the passage of the celestial into ultimates is measurably prevented. The African returns to his barbarism or perishes in presence of the white man; the material interests of the world are shaken to the centre; revolution, war, destitution, anarchy, are engendered; the heavens are closed, the hells opened; angels recede and devils rejoice. The Abolition spirit is the subtlest demonism of the age. Enthusiastic evil spirits have taken possession of the reason, the imagination, the fancy, and almost the senses of its devotees. And it is part and parcel of a still more general effort

of the hells to emancipate the whole *sensual-corporal* sphere of the race from the control of the higher faculties.

To accomplish this gigantic scheme of evil, the hells have cunningly assumed the livery of heaven. The noblest instincts and passions of the soul are enlisted in the mighty work. The love of life and liberty, the hatred of cruelty and oppression, pity for the weak and helpless, sympathy for the distressed and struggling, and the generous spirit of self-sacrifice for the good of others, have all been perverted from their true spheres and uses, to vitalize and sanctify this mysterious movement of the hells. So blinded are their human agents, that they see little or no difference between Garibaldi contending in Italy and John Brown plotting in Virginia, and regard the liberation of Negroes and the emancipation of Russian serfs as events occurring on the same plane, and of equivalent value. I know of nothing, save the grace of God, which can dissipate these delusions, but the New Church doctrines of Order, Influx, Degrees, and Correspondence, and their cautious application to the philosophy of history.

Who values free institutions and constitutional liberty more sincerely than the southern patriot? Who has made more splendid sacrifices in their behalf? Who is readier at this moment to lay down life and fortune in the maintenance of equal rights and liberal government? Who rejoices more gladly that the serfs are emancipated, and that Italy is free? The bondage of white man to white man, or of black man to black man, is fraught only with evil. It is instigated by the devils, who, from the love of self and the lust of power, impose their own thoughts and wills upon others in the hells. The church, which is based upon spiritual freedom, can never be truly ultimated in any given plane of life, until all resident upon that plane are free and equal. But, in the name of truth and justice, is not the subordination

of the Negro to the white man a very different thing? The Negro is a child, organically and spiritually a child—not to be made a man of our sort by any amount of political or scientific culture. The relation of master and slave is for him a far better and happier one than that of capitalist and laborer. He can only think and will for himself sensually and corporeally: it is vastly to his advantage that we should think and will for him rationally and scientifically. His true life and hope and liberty are to be found under the patriarchal system. Let us adopt him into our family. Let us lead him firmly but tenderly and wisely. Let us forbear with him and forgive him, but let us also govern and correct him. Let us imbue him with all the knowledges he can

truly use and enjoy, and grant him every liberty and pleasure which is rational and proper. Let us do for him just what we would be wise in asking him to do for us, if we were spiritually and physically organized as he is. We have a hard task to accomplish, but with patience and gentleness and humility and wisdom from above it will be accomplished at last. In the mean time, let us regard those who oppose us, *the accusers of their brethren*, less in anger than in sorrow. All this we may do, still believing that the worst enemy of the Negro, of his own race and country, of the world and of the church, is he who, by precipitate and disorderly methods, would sunder the existing relation between master and slave.

Are Barbarians the Descendants of the Ante-Diluvians?

In the preceding essay on the "Spiritual Philosophy of African Slavery," I ventured the assertion, that the barbarians of the world, and especially the dark-skinned savages, are descendants of the antediluvians. The New Church reader will perhaps ask, What rational ground is there for such an hypothesis?

There are evidently three great classes or types of men now existing in the world.

1. *Barbarians*.—These people have never invented an alphabet, and therefore have no literature, no science, no theology, no rational government. They lead the *sensual-corporeal* life of animals, with merely the *exterior-natural*, as Swedenborg calls it, of human life. They do not accumulate facts so as to cultivate the *scientific*

principle; nor have they the least idea of the *rational*, which is still more interior. Consequently, they are totally unprogressive.

2. *Semi-civilized nations*.—We may take the Hindoos as the most ancient and best type of this class. They have the most extraordinary literature, theology, government, habits, customs, etc., thousands of years old, and in a strangely crystallized or unprogressive condition. They are perfect enigmas to us modern thinkers; nor is there any key to the mystery, but the science of correspondences. I assume that all such nations are the descendants of the men of the Ancient Church, and have been made unprogressive by the closure of the *spiritual* degree of the human mind.

3. *Modern civilized nations*.—With

the *scientific* and *rational* faculties of the mind in constant and progressive activity.

It is the ineradicable fault of modern philosophy to suppose that there has been, from the beginning, a regular progressive development of the human race from the savage condition upward, into the light and beauty of civilization. It presumes that all nations were originally barbarous, with fetichism for their first and only theological manifestation. From this stage they passed into a semi-civilized condition, with polytheism for their religion; and, lastly, they became scientific and philosophical, and, as to their theological opinions, atheistic, deistic, or monotheistic. This corresponds to M. Comte's three stages of human evolution—the mythical, the metaphysical, and the positive.

The Europeans, it is assumed, have outstripped all others in the race of civilization, on account of superior organization of brain, and a great number of favoring natural and external causes. And it is confidently expected that the African and the Asiatic will, finally, come up to the same point of development, under the influence of similar stimuli and surrounding circumstances.

I can not here appeal, as I might, to every department of human knowledge and inquiry to refute this doctrine, that the savage is the primitive man, or the seed out of which in due time the civilized man is unfolded. I will make a single quotation from a distinguished Old Church authority, and then pass on to a more strictly New Church, or Swedenborgian, view of the subject:

"Were the savage the primitive man, we should then find savage tribes furnished, scantily enough it might be, with the elements of speech, yet at the same time with its fruitful beginnings, its vigorous and healthful germs. But what does their language on close inspection prove? In every case, what they are themselves, the remnant and ruin of a better and

nobler past. Fearful indeed is the impress of *degradation* which is stamped upon the language of the savage—more fearful than that even which is stamped upon his form.

"Yet with all this, ever and anon in the midst of this wreck and ruin there is that in the language of the savage, some subtle distinction, some curious allusion to a perished civilization, now utterly unintelligible to the speaker; or some other note, which proclaims his language to be the remains of a dissipated inheritance, the rags and remnants of a robe which was a royal one once. The fragments of a broken sceptre are in his hand, a sceptre wherewith he (or rather his progenitors) once held dominion over large kingdoms of thought, which have now escaped wholly from his sway."—DR. RICHARD TRENCH, *on the Study of Words*, pp. 26 and 27.

Swedenborg asserts that there were three great and distinct civilizations before the coming of Christ—*celestial*, *spiritual*, and *natural*—connected by influx, we may safely presume, respectively with the three distinct heavens. The church is the medium of life, and progress occurs first and prominently on the plane where the church is. The ancient civilizations perished because the *celestial* and *spiritual* degrees of the human mind were successively closed. Now is it not probable that barbarism resulted from the closure of the *celestial* plane, and that a barbarian is a man spiritually organized like a child, that is, leading a *sensual-corporeal* life with *celestial* "remains" stored away in his interiors?

Does the New Churchman object, that the whole human race perished at the flood or closure of the *celestial* plane, except the "remnant" in whom the *spiritual* plane could be opened? and that all men thereafter are of the *spiritual* or *natural* type? I answer, what then can Swedenborg mean by saying that the African race is of the *celestial* genius? Does he mean *spiritual-celestial*, analogous to

one half of the spiritual heavens? I think not, for the African would then exhibit some token or trace, as the Asiatic does, of having once enjoyed a high degree of spiritual light. But he is thoroughly *sensual-corporeal*, and his "remains" are evidently *celestial*, nor has he ever had any thing about him of which the *spiritual* could be predicated.

The first men created on earth were of the *celestial* genius. A *celestial* church was established among them which no doubt had its rise, culmination, and fall. There is no reason, however, to suppose that every created being had been brought into its intimate communion before its deterioration, nor that all, save the *spiritual* remnant, were suffocated by its disappearance. The following from Swedenborg appears satisfactory on that point :

"By all which is on the earth expiring, those are signified who being of that church had acquired such a nature, as may appear from this consideration, that *earth* does not signify the whole habitable globe, but only those who are of the church, as was shown above. Consequently there is no particular flood here meant, much less a universal flood, but only the expiration or suffocation of those who were of the church, when they had separated themselves from *remains*, and thereby from the intellectual things of truth, and from what appertained to the will of good, consequently from the heavens." A. C. 662.

Swedenborg expressly declares that this suffocation or closure of the *celestial* plane in those of the Most Ancient Church, and the opening of the *spiritual* plane for the establishment of a spiritual church, were gradual processes. Those who had extinguished remains by immersion in lusts and phantasies no doubt perished. No doubt also this process would have gone on to the extermination of the whole race, for influx is through the church alone. But with the opening of the *spiritual* degree, a great organic modification was in-

duced. Influx came through the *spiritual* into the natural and thence into the corporeal. The *sensual-corporeal* life of both men and brutes was maintained by the influx from the New Church. The process of extinction was arrested, but all, save the *spiritual* remnant, were left in a *sensual-corporeal* condition, with some few *celestial* "remains" deeply imbedded in their structure—their sole hope of future resuscitation.

This rationale of *barbarism*, according to the New Church psychology, seems to be eminently clear and beautiful. It explains the mysteries of savage life. It shows why the scientific, rational, and spiritual degrees have not been opened in his mind. His "remains" are *celestial*, and not till they are vivified, will his inferior faculties develop. No influx or creative impetus has reached these remains since the flood—for no *celestial* church has existed. When inferior things have been subordinated and co-ordinated for the descent of the *celestial*, then will those nations of the *celestial* type who can receive the new influx—especially the Africans—reveal the mercy, and wisdom, and power of God in a manner surpassingly strange and beautiful.

Some barbarians appear doomed to inevitable extinction, such as our American Indians, the Australians, the Bushmen, some wild tribes in Ceylon and Malabar who live in trees and are very little superior to apes, the cannibals of Madagasear, some hopelessly degraded races in Siberia, Patagonia, and elsewhere, etc., etc. Do they not all represent certain great principles or qualities in the Most Ancient Church, of which the "remains" were becoming extinct? Were they not secured a low kind of physical existence by the change of influx as above mentioned, and will not the incipient influx of the *celestial* church ensure their destruction?

Swedenborg speaks always well of the Africans, and his description of them, from a spiritual stand-point, will hereafter be regarded as a strong external proof of the reliability of his

own revelations. It is singular that although Africa is west and southwest of Asia and south of Europe, Swedenborg says Africa in the spiritual or angelic sense means *the East*. (Apoc. Ex. 21.) It was of course correspondential, representing the *celestial* state nearest the Lord. Its first people must have been celestial.

In my former essay I intimated my belief that the Africans are to play a great part in the ultimatum of the celestial church and the regeneration of the world. It is more than a curious coincidence that at the time Swedenborg was revealing the vast organic system of spiritual truth, which is the doctrine of angels, a revelation was being made to negroes in the interior of Africa. Of this remarkable fact we have as yet no external proof, but no New Churchman doubts that Swedenborg's statement will be verified, perhaps in some unanticipated manner. Notice this passage from Swedenborg: "I have heard the angels rejoice at this revelation, because it serves to open a communication with the rational principle in man, which has been heretofore closed up with the universally received dogma, that the understanding should be kept in obedience to ecclesiastical faith." T. C. R. 840. Now if I understand this sentence aright, it means, that we owe much of our great emancipation from the dogmas of the past to the quiet and imperceptible influx into our *rational* principle, of a sphere flowing from a little obscure community in Africa, whose celestial "remains" have been vivified by the special implantation of truth. What effect then may we presume the sphere of Christianized Africans in the south to have on the world and church at large? The natural man would scout such an idea, because he knows nothing of influx and correspondences. We may owe all of our boasted civil and religious liberty to the fact, that the inmost celestial sphere of Africa has here in America impinged upon the rational-scientific sphere of the European. Hence the whole world

is thrown into dire commotion about African slavery. It is, indeed, the question of questions. The whole future of the church depends on the existence and Christianization of this institution. Devils and enthusiastic spirits, by the agency of fanatics and misguided good people, would thwart the influx from the celestial by restoring the African to his original barbarism.

It is curious and instructive to see how spheres withdraw or approach, and are correspondentially represented in history. The celestial is closed, and Africa and America disappear from the consciousness of the race. The spiritual is closed, and Hindostan, China, and Japan exist to the Greek and Roman only by tradition. The natural is nearly closed, and the Jew alone remains, thoroughly sensual-corporeal—the ultimate form of the ancient civilizations. The new natural of *ascending* civilization is formed in Europe, and spheres approach again. Asia comes into contact with Europe by the crusades, the career of Moor and Turk, and, finally, by the British domination in India. Asia comes into contact with Africa by the Moor and Arab imposing the Mohammedan religion on almost all the tribes of Central Africa. The celestial approaches, and Africa and America are re-discovered. Africa comes into contact with Europe in America—and it will meet Asia again on the same ground by the emigration from China to our Pacific Coast, and the importation of Coolies into tropical America. The *celestial*, *spiritual*, and *natural* will meet in tropical America, and not until their spheres have been fully subordinated and co-ordinated will the New Jerusalem descend in all its fulness upon earth, and the New Zion be established. The Jew—the connecting link between the *descending* and *ascending* civilizations—will be the last to be regenerated, and then the triumph of our Lord, the Redeemer, will be complete.

No one, I hope, will infer from these remarks that I suppose the

celestial, spiritual, and natural, which are discrete degrees, can possibly exist upon the same plane. If the celestial church had not fallen, we would have remained forever in connection with the third heavens. If the spiritual church could have persisted, we might have been still connected by influx with the second heavens, and so on. But having descended into the sensual-corporeal, we become by the process of reconstruction or regeneration only celestial-natural or spiritual-natural. The African will be celestial-natural, the Asiatic spiritual-natural, the European either. Our world, according to Swedenborg, belongs to the corporeal sphere, and has place in the cutaneous principle of the *Grand Man*. For this reason the Word is given here in so sensuous a form, and our Lord became a sensual-corporeal being on our planet. All things are repeated or represented in ultimates, and hence our descent from the celestial to the sensual, and our acquisition of a new basis into which all the higher elements may be inserted.

If I am not greatly mistaken, the application of the doctrines of influx, order, series, degrees, and correspondence, in the light of Swedenborg's direct revelations, to the physical, moral, and historical study of man, will be productive of great results. Physiologists, ethnologists, and historians are collecting the facts, which the New Church philosophy alone can ever harmonize or explain.

Not only will the natural history of man and the philosophy of history be elevated into rational light, but the moral government of God will be vindicated from many objections which have been urged against it. God created no man a savage, or black, or yellow, or hideous and deformed, or idiotic, or insane. Men have made themselves and their children so. God governs the hells and all states of human imperfection and barbarism with infinite mercy. By confining a vast portion of the race for a definite and provisional period

to barbarism, he saved them from total annihilation. Those people viewed in spiritual light are children, and they have unquestionably been saved in heaven. The fears of orthodoxy for their salvation are wholly gratuitous. In the fulness of time, when His celestial church is ultimated, these people, preserved as a remnant or seed for that very purpose, will be the principal means and agents to a perfect reorganization of society. The end was foreseen in the beginning and provided for. He has led us by ways we knew not, and we may be sure, that the wonders and mercies of the past will be immeasurably eclipsed by those of the future. "The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold."



Dr. Horace Bushnell, in his work on "*Nature and the Supernatural*," cites a case in his own experience, of what he regards as the possession of a spiritual gift in an African, which may perhaps be referred to the "vivification remains." After relating numerous facts in proof that "miracles and spiritual gifts are not discontinued," Dr. B. proceeds:

"I cite only one more witness; a man who carries the manner and supports the office of a prophet, though without claiming the repute of it himself. He is a fugitive from slavery, whose name I had barely heard, but whose character and life have been known to many in our community, for the last twenty years. He called at my door, about the time I was sketching the outline of this chapter, requesting an interview. As I entered the room, it was quite evident that he was struggling with a good deal of mental agitation, though his manner was firm, and even dignified. He said immediately, that he had come to me 'with a message from de Lord.' I replied, that I was glad if he had any so good thing as that for me, and hoped he would deliver it faithfully. He told me, in terms of great delicacy, and with a seriousness that excluded all appearance of a design to win his way by flattery, that he had conceived the greatest personal interest in me, because, in hearing me once or twice, he had discovered that God was teaching me, and discovering Himself to me in a way that was specially hopeful; and that, for this very reason, he had been suffering the greatest personal burdens of feeling on my account. For

more than a year he had been praying for me, and sometimes in the night, because of his apprehension that I had made a false step, and been disobedient to the heavenly vision. During all this time, he had been struggling also with the question, whether he might come and see me, and testify his concern for me?

"I asked him to explain, and not to suffer any feeling of constraint. In a manner of the greatest deference possible, and with a most singularly beautiful skill, he went on, gathering round his point, and keeping it all the while concealed, as he was nearing it, straightening up his tall, manly form, dropping out his Africanisms, rising in the port of his language, beaming with a look of intelligence and spiritual beauty, all in a manner to second his prophetic formulas—'The Lord said to me' thus and thus: 'The Lord has sent me to say;' till I also, as I gazed upon him, was obliged internally to confess, 'verily, Nathan the prophet has come again!' It was really a scene such as any painter might look a long time to find—such dignity in one so humble; expression so lofty, and yet so gentle and respectful; the air of a prophet so commanding and positive, and yet in such divine authority, as to allow no sense of forwardness or presumption.

"It came out, finally, as the burden of the message, that on a certain occasion, and in reference to a certain public matter, I had undertaken that which could not but withdraw me from God's teaching, and was certain to obscure the revelations otherwise ready and waiting to be made. 'Yes,' I replied, 'but there was nothing wrong in what I undertook to set forward. It brought no scandal on religion. It concerned, you will admit, the real benefit of the public, in all future times.' 'Ah, yes,' he answered, 'it was well enough to be done, but it was not for you. God had other and better things for you. He was calling you to Himself, and it was yours to go with Him, not to be laboring in things more properly belonging to other men.' I had given him the plea, by which, drawing on my natural judgment, I had justified myself in going into the engagement in question. And yet, I am obliged to confess to a strong, and even prevalent impression, that my humble brother was right.

"I thanked him for his message, and even looked upon him with a kind of reverence as we parted. I found, on inquiry, that he was a man without blame, industrious, pure, a husband and father, faithful to his office, and always in the same high key of Christian living. But the people of his color, knowing him well, and having nothing to say

against him, could yet offer no opinion at all concerning him. He was plainly enough a strange being to them; they could make nothing of him. The most they could say was, that he is always the same.

"I have since visited him, in his little shop, and drawn out of him the story of his life. He became a Christian about the time of his arrival at manhood, and gives a very clear and beautiful account of his conversion. And the Lord, he says, told him, at that time, that he should be free, soul and body. To which he answered, 'Yea, Lord, I know it.' A promise that was afterward fulfilled in a very strange and wonderful deliverance. I observed that, in the account he gave me, he was continually saying, in the manner of the prophets, 'the Lord said,' and 'the Lord commanded,' and 'the Lord promised,' and I called his attention to the fact, asking—what do you mean by this? Do you hear words audibly spoken? 'Oh no.' 'What then? Do you think what appears to be said to you, and call that the saying of the Lord?' 'Yes, I think it; but that is not all.' 'How then do you know that it is anything more than —'s thought?' 'Well, I know it, I feel it to be not from me, and I can tell you things that show it to be so; reciting facts, which, if they are true, prove beyond a question, the certainty of some illumination not of himself. 'Why, then,' I asked, 'does God teach you in this manner, and not me? I feel a strong conviction, sometimes, that I am in the will, I know not how, and the directing counsel of God, but I could never say, as you do, 'the Lord said thus to me.' 'Ah,' said he, 'but you have the means—you can read as I can not, you have great learning. But I am a poor, ignorant child, and God does with me just as he can.' Whatever may be thought of his revelations, none, I think, will deny him, in his reply, the credit of a true philosophy. What can be worthier of God, than to be the guide of this faithful, and otherwise dejected man, making up for his privations of ignorance, by the fuller and more open vision of Himself?

"And yet I should leave a wrong impression, were I not to say, that this Christian fugitive, this unlettered body servant, now, of Christ, as once of his earthly master, is deep in the wisdom of the Scriptures, quotes them continually with a remarkable eloquence and propriety, and with a degree of insight which many of the best educated preachers might envy. He also believes that God has healed the sick, in many instances, in immediate connection with his prayers, giving the names and particulars without scruple."

What Government is Best Adapted to the African Genius?

The intelligent Swedenborgian can hardly doubt the plausibility of the hypothesis advanced in the two preceding chapters, viz., that barbarians in general, and our imported Africans especially, are descendants of some degraded portion of the most ancient church. They have celestial "remains," and are capable of the celestial life, when elevated above the *sensual-corporeal* sphere into which they are at present immersed.

That celestial life is unlike our rational-scientific life, of which in our ignorance and vanity we boast so much. It needs no book-learning, no colleges, no arts and sciences for its development. We can not impose our peculiarly *natural* civilization on the Negro, save to his detriment. No possible cultivation, after the methods suited to our specific genius, can evoke into life and vigor the dormant seeds of the celestial nature slumbering in the African bosom. The course of his influx is from within outward, from centre to circumference. What he wants first of all is a proper basis, an orderly and well-regulated *sensual-corporeal sphere*, to serve as a recipient vessel for the down-flowing powers within him. He will procure spiritual truths just as fast as he can ultimate his celestial affections.

Now the Negro has a perfect and inalienable right to whatever will develop and make active his true organic spiritual nature. If intercourse with the superior races, commercial relations, trade and treaties, missionary efforts, and educational enterprises can civilize the African,

rouse his dormant energies, cultivate his mind, Christianize his heart, and enable him to live an orderly, useful, and genuine life, then African slavery would have no excuse. But if all this had been possible under the operations of Divine Providence, African slavery would never have had an existence. Let all the world know, that the Christians of the Southern States are ready to turn abolitionists, whenever it can be proven that the material and spiritual interests of the slave will be promoted by a state of freedom similar to ours.

The Dutch and English have had flourishing settlements for 200 years in Africa, but in ten miles of their borders the native is an irreclaimable savage. The Portuguese have founded flourishing colonies, and their priests have baptized whole tribes into the Catholic Church, but the Africans under their influence are wretched barbarians. The little colonies of Liberia and Sierra Leone, fostered by white protection and counsels, have shed no ray of light into the darkness surrounding them. Missionaries have patiently and zealously labored, but in vain. Dr. Livingstone, after years of enthusiastic effort, has declared that commerce and civilization must precede religion. The free Negroes of Hayti are fast relapsing into barbarism and idolatry. Those of Jamaica, although under the strong military and civil surveillance of Great Britain, have sunk into idleness and pauperism, and disappointed the hopes of philanthropy. The free Negroes of the

North are generally pests to their neighborhoods, and enjoy the name without the blessings of freedom. In Canada it is even worse. The Negro has no conception of the "dignity of labor," or of the meaning of independence. Mr. Wilson says that the Negroes of the Guinea Coast have no higher ambition than to be taken into the service of the white man. And our free Negroes are mere appendages to our civilization, not part-takers of it. They are lackies, waiters, hangers-on, body servants, etc., and nothing more. The few who pretend to preach, lecture, edit, etc., are mere samples of childish precocity, not types of national character. How many Negroes have hewed their homes and fortunes out of the rich and free western wilds, in the sturdy spirit of the New England pioneer? None.

The African race has attained its highest present point of development in the Southern States, and in the condition of slavery. It is more prolific there than anywhere else in the world, or than any other nation in the world. It may therefore be safely presumed that the checks to population, viz., deficient food, clothing, and shelter, excessive labor, care, crime, misery, and want, do not exist in those States to any notable degree. In physical, intellectual, and moral character the American slave is far superior to his African progenitor. And this improvement is progressive. Amelioration of his condition is constantly going on, and he is constantly also evincing more rationality and virtue, more tact and taste, more mechanical genius and mental power. He has no vices but those he inherited from Africa, and he has super-added virtues and graces entirely unknown to that continent. His religious character is capable of the most beautiful cultivation, and if our Lord this day were to gather up his jewels, how many would be found among the faithful, humble, affectionate slaves of America!

This change has been mainly effect-

ed by the firm but humane government exercised by the white man over the Negro. It is unlike every system of slavery which has heretofore existed, in this, that it is the subordination of an inferior to a superior race, and not a domination of one part over another part of the same race, or of one race over an equal race. The New Churchman should weigh well this distinction. Things or persons on the same plane or in the same series are to be *co-ordinated*, while of things or persons in different series or planes, the inferior are to be *subordinated* to the superior. This is the law of divine order which prevails in the heavens and in all worlds where sin has not entered. Woe to that theology or philosophy which fails to appreciate its deep signification!

Note well, however, that in this system the celestial man is not brought into bondage to the natural, but that the *sensual-corporal sphere* of the African, which in its barbaric state prevents the evolution of his celestial "remains," is so subordinated to the *rational-scientific sphere* of the white man, that his celestial nature obtains for the first time the means of ultimating itself. The Negro thus acquires a sound natural basis, somewhat similar to that of the white race, into which his descending celestial can be inserted. It is the duty of the white man to give him this basis in a wise and gentle manner; and it is the duty of the Negro to submit to the disciplinary ordeal which may be requisite in attaining it.

To understand this subject more fully, let us examine the nature of government in general, not in a dry political form, but in the glowing light of the New Church. Let us first refresh our memories with the *essential principle of government* in the heavens, according to which all our earthly institutions should be moulded.

After asserting that the forms of government in heaven are infinitely

various, Swedenborg goes on to say of the governors or rulers :

"They are such as are distinguished beyond others for love and wisdom, consequently such as from a principle of love desire the good of all, and from the wisdom by which also they are distinguished, know how to provide that the good they desire may be realized. Persons of this character do not domineer and command imperiously, but minister and serve. Neither do they account themselves greater than others, but less ; for they put the good of society and of their neighbor in the first place, and their own in the last. They, nevertheless, are in the enjoyment of honor and glory, they dwell in the centre of the society in a more elevated place than others, and inhabit magnificent palaces. They also accept this glory and that honor, not however for their own sake, but for the sake of securing obedience ; for all in heaven know that honor and glory are conferred on them by the Lord, and that therefore they are to be obeyed." (*Heaven and Hell*, 218.)

"A similar government in miniature obtains also in every house. There is in each house a master, and there are domestics. The master loves the domestics, and the domestics love the master ; the consequence of which is that out of love they mutually serve each other. The master teaches how they should live and prescribes what they should do, and the domestics obey and perform their duties. To be of use is the delight of life among all. Hence it is evident that the Lord's kingdom is a kingdom of uses." (*Heaven and Hell*, 219.)

What a beautiful moral picture is here presented ! Will the heavens ever truly open and descend upon us in this manner ? Think of it ! No ambition, no lust of power, no pride of place, no contempt of others, no misery of the poor, no folly of the rich, no envy, no jealousy, no deceit, no corruption, no vanity, no dissatisfaction, no inalienable rights to claim

—but simple duties to perform, while mutual love and humility reign supreme, and order, peace, and happiness ensue ! This shining Utopia surely beckons us in the shadowy distance. Come it will, whoever may doubt ! It will be effected by the Divine Humanity descending through the Word and through angelic spheres, and operating into the remotest bounds of nature. On the political or civil plane of life, two great agencies are at work to promote this glorious revolution, viz., the doctrine of political equality, soon to be restricted to those of equal race, and the patriarchal institution of slavery, that curious modern approach to the end which was in the beginning.

Swedenborg says, that the antediluvians lived in families under a patriarchal head, who represented the Lord, and was at the same time priest and law-giver, being actuated by the purest paternal love. There was no political organization whatever, in our sense of the term. Wife, children, and their wives and children, and all the men-servants and maid-servants, and their increase, constituted the family or tribe, and looked up to a common head. This happy state of life, typical of heavenly order, began to perish when self-love arose, and with it a disposition to appropriate the property of others. The military spirit was then engendered, and families and tribes coalesced and consolidated for mutual defence or attack. The pure African has never liberated himself from this miserable political thralldom into which his antediluvian ancestors fell. By continued perversions and the ever-accumulating pressure of hereditary impulse, his whole nature has become thoroughly servile on one hand and thoroughly despotic on the other. His fetichism, his conjuring and witchcraft, his serpent-worship, his dirt-eating, and his thousand peculiarities of manner and custom, declare his awful and thorough degradation.

Notice now in this connection, that the African mind, properly speaking, has never had a political existence. Its sole political life has been found in the perversions and inversions of the patriarchal system. If it could this day be miraculously restored to its original stand-point, whence it could work out its interior organic life, it would neither know nor learn any thing of political rights, privileges or principles. That whole sphere of thought, so natural and delightful to other races, is entirely foreign to its nature. Negro attempts at political organization, outside of the controlling or modifying sphere of the white race, must necessarily be failures and farces. When we refuse the Negro political equality, we deny him no right which he ever possessed, or could ever of himself obtain, and we withhold from him the means of inflicting great injury upon himself and others.

With the opening of the spiritual degree of the human mind, came the establishment of priesthoods and kingdoms and empires, with their complex theological and political forms and mysteries. There are similar forms of society now existing in the spiritual heavens. The divine right of kings and priests in the first part of this era was unquestionable, simply because the priests and kings acted and thought divinely. But all that was changed. Evil became predominant in its two hateful forms—love of self and love of the world. Asia and Europe have been deluged with blood, over and over again, by the priests and kings struggling for power and ascendancy. All the religions of the earth have become corrupted and perverted, and all the governments have degenerated into instruments of oppression and tyranny. For every one of them, the condemnatory handwriting has appeared on the wall. They are breaking up and dissolving, either by interior disintegration or by exterior violence; and the field of the world is being made ready for the descent of the New Jerusalem.

One of the greatest agencies in achieving this desirable result is the dogma of political equality. This doctrine has transferred to the people that divine right which had become the opprobrium of kings. That "all men are created free and equal," and that government should exist only by consent of the governed, are now the most popular and progressive doctrines in the world. Whatever doubts may be suggested as to their philosophical truth, and whatever difficulties may oppose their practical operation, it is certain that they are destined to revolutionize modern society. They will be powerful at least in destroying and effacing the old order of things, and for that they will deserve the gratitude of the world. It is clear, however, to reflecting minds that these doctrines have no reconstructive power,—and that they would ultimate a perfect anarchy, if we were not assured that new and true principles were descending from heaven, which will finally govern the social and all other spheres of human life.

Now we affirm, without fear of contradiction from any intelligent New Churchman, that African slavery is an institution which is to play an important part in the reconstruction of society upon true and heavenly principles. African slavery provides, as we have clearly shown, a channel for the descent of celestial influences into the world, such as have never before been known or experienced. Influx, we know, is quiet and imperceptible, like the action of sunlight upon flowers, so that we could know nothing of its operations but for the revealed doctrines of the church. But influx from heaven through regenerating African slaves, as proper mediums, is at this moment the interior force which is co-operating with the dogma of political equality in the external sphere for the reconstruction of society and the regeneration of mankind. We may separate; we may fight; but the North and the South are interiorly and indissolubly united. The North is furnish-

ing the true external basis into which the interior life of the South is to flow for the salvation of the race. Oh, New Churchmen! how can ye fail to see the sublime and glorious truth? The North and South should be related to each other like man and woman, like faith and charity, like external and internal. Who has sown the seeds of discord in our midst? That old dragon, that hell within the church, which preaches faith alone and aspires to spiritual dominion over the souls of men. He musters strongly for his last battle.

The first beneficent effect of the institution of African slavery toward the regeneration of the Negro, is that it *withholds* him from evils. The first step toward the regeneration of the white man, in whom the *rational-scientific* plane is developed, and whose mind can therefore be elevated into heavenly light, is to *abstain* from evils. The Negro can not *abstain*, because he is not receptive of spiritual truth, being in bondage to sensual-corporeal cupidities and phantasies. He must therefore be *withheld* like a child, and in this respect the white race is commissioned to hold provisionally a parental relation toward him. The master must prevent intemperance in eating and drinking; he must prohibit polygamy and curb licentiousness; he must punish lying and theft; he must guard against quarreling and fighting, and withhold each from encroaching upon the rights of others. Punishment may be requisite to effect all this good, and to that precise degree it is righteous and proper. Those who can not be actuated by love or persuaded by reason must be controlled by fear. This principle rules in our government of our own children and in our own police regulations, and it is the principle upon which our Lord through ministering angels reduces the hells to order, and contributes to the comfort and peace of their inhabitants. It is unquestionably true that even severe corporeal punishment, administered in a spirit of justice and for good ends, is

serviceable in dissipating the thick sphere of cupidities and phantasies which surrounds and spiritually suffocates the undisciplined barbarian.

The next step for the African's good (we need not here consider the motives of the master) is to compel him to do uses. The hereditary devil which has possessed him for centuries has imposed on his constitution an almost ineradicable torpor. Swedenborg, in several places, speaks of the sphere of the ante-diluvians as dreadfully oppressive and paralyzing,—taking away from its subjects almost all faculty of thought and action. It is this sphere which we have to dissipate from the barbarous African, and nothing but the strong power of slavery, compelling him to do uses, can effect it. Swedenborg tells of wicked spirits who are confined to hard labor for their food and clothes until they see and acknowledge their falsities and evils. Paupers and vagrants are compelled to labor in all civilized countries. Experience proves that when the African is thus withheld from evil and compelled to do uses, his voluntary principle is developed, a new nature flows out, and he is the most teachable, willing, good-natured, light-hearted, affectionate, and happy creature in the world.

We hold it to be self-evident, that God has created every man with a specific genius and given him definite faculties for its ultimatum. It is not only his right, but his duty to exercise these faculties, for rights and duties go always together. No man can lawfully push another from his appointed place, and it should be the aim of government to secure to each and all the proper sphere for the natural and perfect development of character. Rights should be respected and their corresponding duties enforced. The end in view in the institution of slavery is the preparation of a natural basis for the outflowing of a beautiful celestial nature. Whatever is necessary for this, the African has a right to claim and the white man is bound to give. If social

equality, competitive labor, political privileges, philosophical culture will bring the celestial "remains" to light out of the primitive darkness of the barbarian's soul, let him have them! The North believes this, and charges the South with barbarism and despotism for not coinciding in the opinion. We think very differently, and the New Churchman who knows *what the celestial is*, can not long be deceived by the sophistries which have been arrayed against us.

The *celestial* is best developed in the family sphere, and in the exercise of domestic and agricultural uses. The house represents celestial good, while the street, typical of commercial and political life, refers only truths. The town or city corresponds to the *spiritual*, while the country corresponds to the *celestial*. It is the pre-eminent mark of the celestial to be willing to serve. To serve, therefore, in domestic and agricultural life is characteristic of the celestial genius. The celestial genius needs no books, no political organizations, no philosophizing for its evolution. It needs an orderly external, in which the inferior is subordinated to the superior;—it needs an atmosphere of cheerful duty and use, of simple tastes, of sympathy and fidelity, of reverence and gentleness, of justice and mercy and love. In a well-regulated, cultivated Christian family, the southern slave is bountifully supplied with the means of calling forth his peculiar and remarkable genius.

How long the institution is to last, what modifications it is to receive, and how it is to disappear in the final and perfect order of things, we can not clearly foresee. Providence has permitted it, so far, for the good of all parties, and has even made use of our very evils for its benefit. Selfishness brought the Negro from Africa; selfishness reduced him to order and made him capable of uses; selfishness feeds and clothes and protects him. If the Negro could not have been made subservient to our interests, we should long ago have turned him

adrift, driven him before us and exterminated him, as we have done the Indian. Such would be the issue of abolition. This is melancholy, but it is true. What we need now, is not new conduct, but new motives. The natural man leads an orderly, useful life, from the hope of gain or power or reputation. The spiritual man leads the very same life, from love to the Lord and the neighbor. Spiritualize the motives of the slaveholder and he becomes a regenerate man, who, while prudently caring for his own interests and for those about him, is rendering incalculable service to the church and the world.

In view of the organic constitution of the Negro—of the facts and necessities of the case, of the inexorable march of history and progress, according to universal laws of Divine Providence not yet fully discovered, and of the glorious ends to be attained,—is slaveholding a sin? How can a New Churchman of enlarged views entertain the thought for a moment!

There is no need to recount the Biblical argument for and against slavery. One party contends, and with great force, that the Bible recognizes its existence as one great means and agency of human development; and if it does not plainly sanction it, at least nowhere condemns it. The other side affirms that the spiritual principles of the Christian religion demand its overthrow. We, who interpret the word spiritually, ought to attain a high theological and philosophical standpoint, whence to discover the genuine truth, apart from all appearances of the letter or ratiocination of the understanding.

It is said upon abstract grounds that there can be no such thing as the right of property in man. That one man can own another in the same sense as that in which he owns a *thing*, is of course a wicked absurdity. Slaves are not *chattels*, but "*chattels personal*," that is, property possessed of *human rights*, of which

nothing can divest it. These rights are food, clothing, discipline, religious instruction, regulated labor, protection, sympathy, etc. We have no property either in the souls or bodies of our slaves. We simply have a right to their labor and obedience, in consideration of the immense benefits we confer upon them. We have simply a right to hold them to an apprenticeship for life, both for their own and the public good. The apprenticeship is for life, and not for a term of years, because they are organically children or minors, and can never take such care of themselves as we can take of them. Spiritually speaking, man has no property. Our proprium, or that which is truly our own, is wholly evil and false. What we possess is given by the Lord, and it is given only for use. If the Lord has seen fit to adjoin the *sensual-corporeal* sphere of the African, as a servant to ours, in order that we may infuse a new and true life into it, and if we discharge our stewardship faithfully and well, it matters not by what names, opprobrious or otherwise, men may designate the relationship which exists between the two races.

But, says the abstractionist, you violate the golden rule, "Do unto others as you would that they should do unto you." This beautiful precept of charity has been grossly misunderstood and perverted to party purposes. Its true meaning evidently is, that we should be in the continual desire of doing good to all men, and should *treat others as it would be wise and just for us to be treated if we were in their places*. It has been tortured to signify, that we should grant every man his wishes, provided we imagine that we would wish the same on a change of conditions. The judge, then, must pardon the murderer; the magistrate must release the vagrant; the creditor must absolve his debtor; the rich must give all to the poor; the employer must change places with the employed! Upon this principle, which would destroy

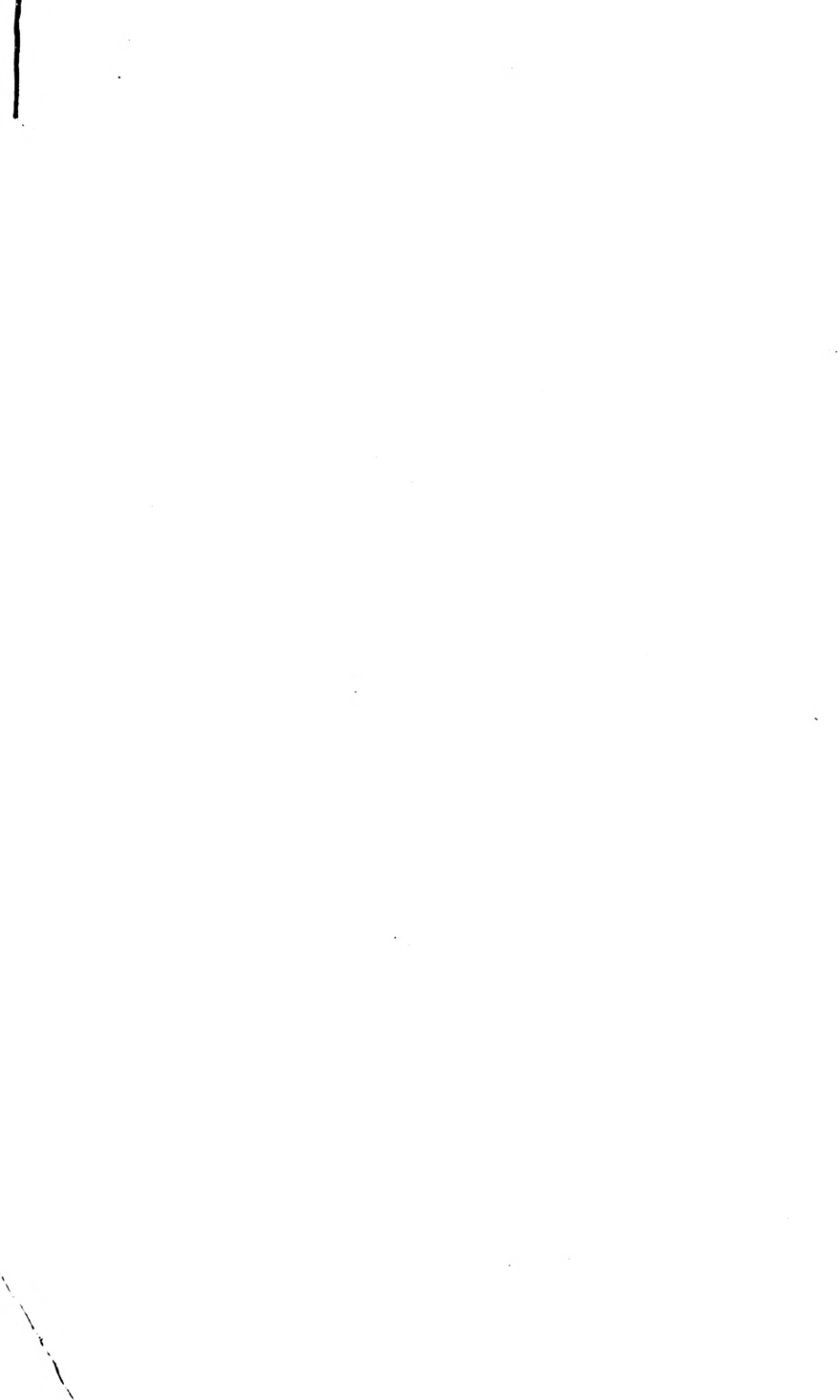
all order and all society, it is demanded that the master shall liberate his slave. Now, in the light of heaven, the African *ought* to wish to go through the disciplinary ordeal he is now experiencing for his own good and the good of others; and we ought to endeavor, by salutary measures suggested by our superior wisdom, to cultivate his spiritual faculties, until, as to goodness and truth, he attains our own stand-point. Such is the true law of charity as applied to the Negro, and there is nothing in the institution of slavery to retard, but very many things to foster its operation. We speak from much observation and living experience.

When we descend from universals to particulars, or from the general to the special, slaveholding is sinful or otherwise, according to the *animus* or spirit with which it is practised. If the master gives his servant as little as possible, stints him of food and clothing, works him hardily, treats him with indifference or severity, and cares little or nothing for him except as a valuable beast of burden, he commits the odious sin of the capitalist or employer, who reduces the wages of labor to the lowest possible standard, and pursues his business with the utmost selfishness and unchristian disregard of the rights, feelings, and happiness of others. If the master imposes unreasonable tasks, exacts improper services, inflicts undue punishments, or violates any principle of charity and justice toward his slave, he commits grievous sins, which are by no means limited to slaveholding countries. If he is imperious and implacable, domineering and tyrannical, miserly and cruel,—as many men are, independently of local institutions,—his whole moral nature is tainted, and he is sinful in all the relations of life. Such men have domineered over wives and children and dependents in all ages and countries. Slavery did not bring them into existence.

If the slaveholder assumes his re-

sponsibilities with a solemn sense of their sacred character ; if he regards his slave with kindness and forbearance and sympathy ; if he provides, to the best of his ability and belief, for his physical comfort and his moral and religious instruction ; if he administers discipline with justice, and tempers justice with mercy ; if he protects and guides and regulates with a generous hand and a loving heart, in infancy and sickness and old age ; not only is his slave-

holding not a sin, but it is a blessing to all around him, and comes back to himself, as all blessings finally do, in the cultivation of his religious life and the development of his spiritual nature. The unfoldings of the spiritual world may possibly reveal the fact, that this Christian slaveholder, misunderstood and reviled as he now is by his brethren in other countries, had attained the sublimest point of human civilization.



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