

Rev. G. F. Clark
Warwick Mass

THE
SHEKINAH;

A Quarterly Review.

Devoted to the Emancipation of Mind; the Elucidation of Vital, Mental, and Spiritual Phenomena, and the Progress of Man.

CONDUCTED BY S. B. BRITTAN.

'I HEARD A GREAT VOICE FROM HEAVEN, SAYING, COME UP HITHER.'

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PUBLIC LECTURES.

THE Editor of the Shekinah has devoted much of his time, for several years, in giving lectures on a variety of subjects, but especially on the Philosophy of

VITAL MOTION, SENSATION, AND THOUGHT;

Comprehending also a vast number of facts not accounted for by the physical sciences. Many of these phenomena—hovering as they do along the mysterious confines of visible existence—have, to many minds, assumed spectral forms, and have never ceased to be the terror of the ignorant. It has been the object of our labors to exhibit the relations of these phenomena to existing laws of Matter and Mind, and thus to enlarge the domain of accredited science. The following statement will comprehend the general subjects treated of in the Lectures.

1. ELECTRO-PHYSIOLOGY, or the relations of Vital Electricity to the Animal Functions.
2. RELATIONS of Mental to Vital Action, and to the distribution of the fluids in animal bodies.
3. PHILOSOPHY of the Causes of Disease.
4. POWER of Man to resist cold, contagion, and the various outward agents that generate disease.
5. PHILOSOPHY of the effects of Remedial Agents in the treatment of disease, and the comparative efficacy of physical and mental agents.
6. RATIONALE of Sleep, Dreaming, Magnetic Coma, Somnambulism, and Clairvoyance.
7. IMMORTALITY of the Soul.
8. NATURE and Relations of Spirit and Matter.
9. RELATIONS of Truth to Freedom and of Error to Slavery.
10. THEOSOPHY, or the Intercourse of Man with Spirits.

The Editor has lectured to large and intelligent audiences in New York City, and in many of the large cities and towns in the New England and Middle States.

OPINIONS OF THE PRESS.

The aim of Prof. Brittan is to give a scientific basis to the vast range of facts which have hitherto been veiled in inscrutable mystery, and thus exciting the astonishment and often the terror of the ignorant. His discoveries have attracted the notice of medical men who regard them as contributions of great importance to the healing art.—*Jersey City Telegraph*, March 19, 1850.

We have had the pleasure of attending Prof. Brittan's lectures on the vital and mental functions, in Clinton Hall, New York, and were much struck by the wonderful experiments he furnished in illustration of his philosophy. Mr. Brittan is known far and wide as a bold and comprehensive thinker, and an eloquent speaker. While his ideas are beautifully and poetically expressed, the facts which he brings forward to substantiate his theory are pungent and convincing.—*Brooklyn Daily Eagle*.

Prof. Brittan develops his theory with great simplicity and clearness. He is an earnest and eloquent speaker, and has the happy faculty of illustrating the most profound ideas to the comprehension of a popular audience. It must not be supposed that his lectures are taken up merely with new theory; on the contrary, they abound in practical applications of the deepest interest and importance.—*New York Sunday Dispatch*, March 20, 1851.

Mr. Brittan's theory is that mind has a direct power over electrical agencies, by which means physical effects can be produced. He illustrates this view by a large variety of examples, drawn from the accredited records of science, as well as from his own private experiments. The lectures are novel and instructive, whatever may be thought of the views they aim to enforce.—*New York Evening Post*, Feb. 23, 1850.

Prof. Brittan, it must be admitted, is a gentleman of education, talents, and an orator of no ordinary pretensions. Whether the auditor is prepared to sympathize at length or otherwise, he advances a crowd of ideas in the highest degree of intellectual spirituality of which the mind is susceptible, and calculated to enlarge and elevate the area of human knowledge. No cultivated mind can fail to be interested in his lectures.—*Waterbury American*.

☞ When not necessarily employed in our Editorial duties, we shall be pleased to speak on the subjects referred to in this connection, wherever the friends may require our services.

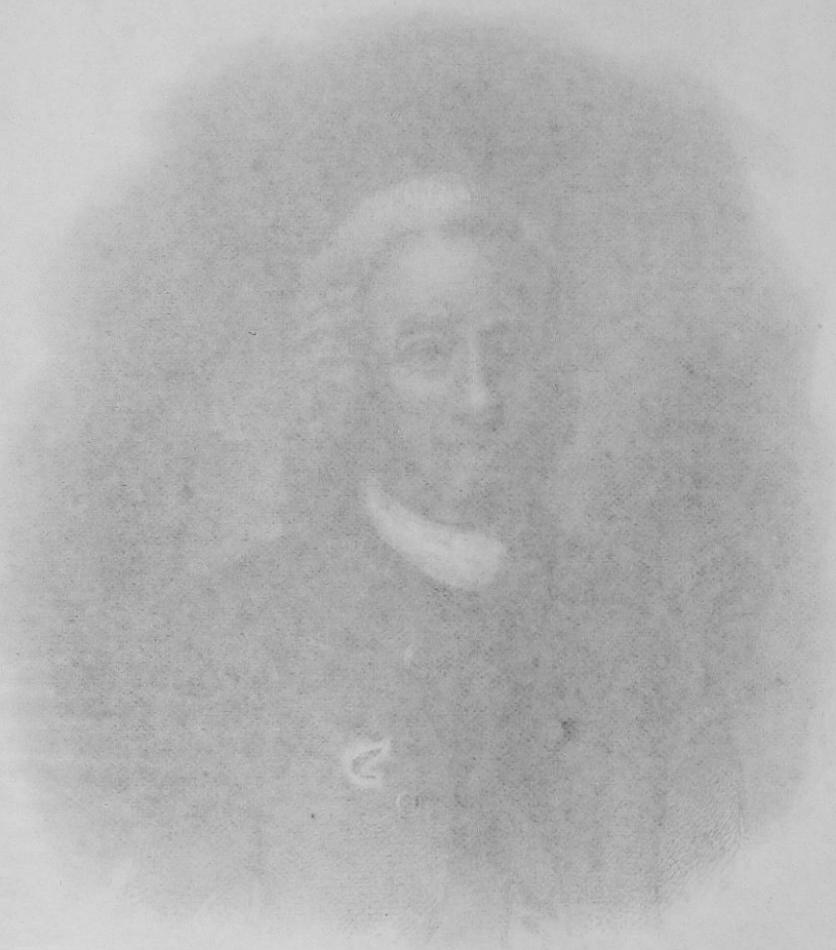
S. B. BRITTAN.



Eng by W.L. Ormsby

EMANUEL SWEDENBORG.

Eng'd for the *Shickmah*.



Engr. by W. L. Smith

EMANUEL SWEDENBORG

Engr. by W. L. Smith

ANCIENT AND MODERN SEERS.

BY A MYSTIC.

SWEDENBORG.

EMANUEL SWEDENBORG was born at Stockholm, Sweden, 1688. His grandfather had been engaged in mining. His father, Jasper Swedberg, — the name being afterwards changed to Swedenborg on his being ennobled,—was Bishop of Skara, in West Gothland. It is not our purpose here, however, to give his biography in detail, — for owing to the wonderful versatility of his mind, his life was so extensive and various in its incidents, and so rich in its results, that a full account of this most remarkable and gifted being, in *either* of his numerous manifestations, whether as a man of Science, a Politician, Theologian, Philosopher or Seer, would more than fill our allotted limits. We shall, therefore, confine ourselves to a sketch of Swedenborg as SEER.

We would first premise, however, that he was a man of vast erudition, of profound thought, of unexampled wisdom, of wonderful attainments in science and philosophy; a poet as well as a statesman; a theologian and a divine as well as a philosopher; at home in every domain of thought, eminent in every department of science, and a discoverer and inventor everywhere. To use the words of another, *not* however a disciple or believer in Swedenborg, “From the testimony lying before us, we learn that Swedenborg was deeply versed in every science; a first rate mechanic and mathematician; one of the profoundest of physiologists; a great military engineer, conducting battles and sieges for Charles XII; a great astronomer; the ablest financier in the Royal Diet of Sweden; the first metallurgist of his time; and the writer of vast works, which even to this day are of sterling

authority on mining and metals. That he was also a poet, and a master of ancient and modern languages; and a metaphysician, who had gone through all the long mazes of reflective philosophy. In short, that so far as the natural sciences go, it is much more difficult to say what he was *not*, than what he *was*. Among the testimonies to which we have alluded, we find those of the most scientific men of the age, of prime ministers and counsellors of state, of kings and queens, of the most distinguished philosophers and poets, of the most esteemed divines, not of one country, but of several, all concurring to demonstrate that Swedenborg was a man of unblemished life, of exalted piety and virtue, of distinguished eminence as a philosopher in every department of science; honored by the kings under whom he lived, as one of the most useful members of the community; revered and beloved by a numerous and most respectable circle of acquaintance in Sweden, Denmark, Germany, Holland and England." And from all we know of Emanuel Swedenborg, we may safely say, that as a scientific man and a philosopher, the world yet waits to see his equal. But we learn from his own testimony, and that of his friends, that he regarded all his vast stores of knowledge, all his profound studies in philosophy, all his wonderful attainments in science, as merely "a preparation for his lofty spiritual mission."

Wise men "reckon," he says, "the sciences and the mechanical arts only among the ministers of wisdom, and they learn them as helps to its attainment, not that they may be reputed wise on account of their possessing them."

"His disciples," says a reviewer, "look upon his life, up to the period of his illumination, as a preparation for his subsequent employment. He had been fitting himself from his youth, they say, 'for the great office to which he was called. He had already approached as near to the spiritual world as science could carry him, &c.' His father, the Bishop, is regarded as having been to some degree, a spiritualist and a mystic. And Swedenborg writes of himself in a letter to Dr. Beyer:—

"From my fourth to my tenth year, my thoughts were constantly engrossed by reflecting upon God, on salvation, and on the spiritual passions of man. I often revealed things in my discourse which filled my parents with astonishment, and made

them declare at times, that certainly the angels spoke through my mouth. From my sixth to my twelfth year, it was my greatest delight to converse with the clergy concerning faith. And I often observed to them that *charity or love was the life of faith ; and that this vivifying charity alone was no other than the love of one's neighbor.*"

That his mind might be kept untrammelled by dogmas, and unsophisticated by vain theologies, he says, "I was prohibited reading dogmatic and systematic theology, before heaven was opened to me, by reason *that unfounded opinions and inventions might thereby easily have insinuated themselves, which with difficulty could afterwards have been extirpated ;* and thus, after his development into the spiritual state, we find that he read little if any, and that the Hebrew and Christian Scriptures, in the original tongues, constituted his whole library. How much the influences of the spiritual world had aided him in his wonderful mental acquisitions prior to this period, we know not, but we learn that "though by no means wealthy previous to his alleged illumination, he suddenly obtained the control over an immense fortune, by which he established many commercial houses, and supported them by favors amounting, as we are told, to millions." The "Biographic Universel," ascribes his wealth to "Elias Artite, an extraordinary man, of low origin, who had by *some means obtained great knowledge, and a colossal fortune.*" Whether *he* also was a spiritualist and a mystic at this day, we have not the means of ascertaining. Swedenborg's illuminated state and mission only date from his fifty-fifth year, A. D. 1743, and when we remember that Jesus of Nazareth was rising of thirty before he began "to preach and to teach," and as nearly as we can gather, spent the greater part of his life among the pure and ascetic Essenes, studying their mystic and wonderful lore, and "increasing in wisdom," the late age at which Swedenborg commenced his mission will not surprise us. The mystic and wonderful prophet of the Arabs did not enter upon his office of teacher until his fortieth year, so that, in neither of these cases, could their professed illumination be ascribed to the heated imagination and enthusiasm of youth. But with minds ripened by experience, improved by thought, and enriched by wisdom, they commenced their career as illuminated and spiritual teachers.

The account we have of the first revelation to him of his mission, is given as follows, in a letter from Swedenborg to his friend Mr. Robsam, which we take to be genuine, rather from its simplicity and naturalness, than from any other proofs. "I was dining," writes he, "at my inn in London, in the course of the year 1743, and I was eating with a great appetite, when just at the end of my repast I perceived that a kind of mist hung over my eyes, and that the floor of my room was covered with hideous reptiles. They disappeared; the darkness was dissipated; and I saw clearly in the midst of a bright light, a man seated in the corner of the room, who said to me in a terrible voice, '*Do not eat so much.*' At these words my sight was obscured; it afterwards cleared again slowly, and I found myself alone. The following night the same man, radiant with light, presented himself to me, and said to me, '*I the Lord, the Creator and the Redeemer, have chosen you to explain to men the internal and spiritual sense of the Holy Scriptures. I will tell you what you must write.*' This night the eyes of my inner man were opened, and disposed to look into heaven, *the world of spirits*, 'and into hell, where I found many persons of my acquaintance, some long since and others but lately deceased.' Whether this letter be authentic or not, the following language, confirming it in all essential points, is unquestionably his own:—

"Whatever of wordly honor or advantage," says he, "may appear to be in the things before mentioned"—scientific and philosophical subjects—"I hold them but as matters of low estimation when compared to the honor of that holy office to which the Lord himself hath called me, who was graciously pleased to manifest himself to me, his unworthy servant, in a personal appearance, *in the year 1743*; to open in me a sight of the spiritual world, and to enable me to converse with angels and with spirits, and this privilege has continued with me to this day."

In his work entitled the "True Christian Religion," he also declares, "That the Lord has manifested himself before me, his servant, and sent me on this office (or mission), and that, after this He opened the *sight of my spirit*, and thus let me into the spiritual world, and gave me to see the heavens and the hells, and also to speak with angels and with spirits, and this now continually for many years, I testify in truth."

At this time he lived at Stockholm, alone, — for he was never married, — with no attendants save the gardener and his wife. His house was in a lonely part of the city, his apartments hung with strange allegorical and mystical pictures. In his letter to the King, on the subject of his *persecution by the clergy*, — for this truly great and distinguished man, like all great spiritual reformers and prophets, fell under the ban of the priesthood — he writes, “I have already informed your majesty, and pray you to recall it to mind, that the Lord and Savior manifested himself to me in a sensible personal appearance; that He has commanded me to write what has been already done, and what I have still to do; that He was afterwards graciously pleased to endow me with the privilege of conversing with angels and spirits, and to be in fellowship with them.”

To Mr. Öttinger, superintendent of the Swedish mines, he also writes, “I can sacredly and solemnly declare that the Lord has been seen of me, and that He has sent me to do what I do; and for such purpose he has opened and enlightened *the interior part of my soul*, which is my spirit, so that I can see what is in the spiritual world, and those that are therein, and this privilege has now been continued to me for *twenty-two years*.”

This last letter bears date 1766, and this would go to confirm the statement in the letter to Mr. Robsam, that his illumination commenced in the year 1743. Let us remember that these latter statements were made by a venerable man of over seventy years of age, of the highest and noblest character, and of the most blameless reputation. In proof of the validity of his claims to a wonderful spiritual insight and endowment, we adduce the following among other well authenticated facts:—In a sermon of Lindsay, to the students of Oxford and Cambridge, in allusion to Justin's self-alleged inspiration, we read, “We can not admit it on his own word, any more than we can admit the waking dreams and revelations of Baron Swedenborg. And in a note, the author relates the following anecdote, as received “from a person of great worth and credit.”

“A friend of his was one day walking with Swedenborg along Cheapside, when the Baron suddenly bowed very low towards the ground. The gentleman, lifting him up, asked him what he

was about? The Baron replied, by asking him if he did not see Moses pass by, and told him that he had bowed to him."

In a letter to the Librarian of the King of Russia, bearing date 1782, a Mr. Springer, for many years resident in London as Swedish Consul, a gentleman whose character for truthfulness was unquestioned, narrates—"That Swedenborg, being about to sail from London to Sweden, wished him to procure him a good Captain. He accordingly agreed with a certain Captain Dixon, and as he parted with Swedenborg, he inquired of Capt. Dixon, if he had good and sufficient provisions." On this Swedenborg said, 'My friend, we shall not need a great quantity, for this day week, we shall, by the aid of God, enter into the port of Stockholm by two o'clock.' On Captain Dixon's return, he related to me that the event happened exactly as Swedenborg had foretold. Many instances of such clairvoyance might be told, similar to phenomena exhibited in our day. M. Springer also declares, that Swedenborg revealed to him many secrets concerning his deceased friends and enemies, and matters of state, which could only have been known to him through the power of spiritual vision."

The gardener and his wife, as we have remarked before, were his only attendants. On the latter being questioned, by his friend, M. Robsam, whether she had ever observed any change in the countenance of her master, after his communion with spirits, she replied, that "entering one day into his room after dinner, I saw his eyes like unto a very bright flame; I drew back, saying, in the name of God, Sir, what has happened extraordinary to you, for you have a very peculiar kind of appearance? What kind of a look have I? asked he. I then told him what had struck me. 'Well, well,' replied he, 'do not be frightened; the Lord has so disposed my eyes, that, by them, spirits may see what is in our world.' In a short time, this appearance passed away, as he said it would. I know when he has been conversing with heavenly spirits, for there is a pleasure and a *calm satisfaction in his countenance, which charms those that see it*; but after he has conversed with evil (undeveloped?) spirits, he has a sorrowful look."

Count Hopken, the Prime Minister to the King of Sweden,

although he thought so well of his doctrines, that he recommended them to the King as the best religion for a new colony, once asked Swedenborg why he made public his visions and conversations with spirits, as they had a tendency to bring into ridicule and contempt doctrines, in other respects, so reasonable. But Swedenborg replied, "that he was commanded to make them public by the Lord."

Of the famous John Wesley's experience of Swedenborg's character as a Seer, we give the story as we find it. "Among Wesley's preachers in 1772, was a Mr. Smith, a man of piety and integrity, afterwards a minister of the New Church. Mr. Noble, Minister of Hanover Street Chapel, London, and the author of an appeal in behalf of the views and doctrines of the New Church, had heard the anecdote as resting upon his authority, and he wrote to Mr. Hawkins, a celebrated engineer and friend of Mr. Smith, to learn the particulars. The following was the answer:—

"DEAR SIR: In answer to your inquiries, I am able to state that, I have a clear recollection of having repeatedly heard the Rev. Samuel Smith say, about 1787 or '88, that, in the latter end of February, 1772, he, with some other preachers, was in attendance on the Rev. John Wesley, taking instructions, and assisting him in preparations for his great circuit, which Mr. Wesley was about to commence; that while thus in attendance, a letter came to Mr. Wesley, which he perused with evident astonishment; that after a pause he read the letter to the company, and that it was couched in nearly the following words:—

"GREAT BATH STREET, COLD BATH FIELDS, Feb., 1772.

"SIR: I have been informed in the world of spirits, that you have a strong desire to converse with me; I shall be happy to see you, if you will favor me with a visit.

"I am, Sir,

Your humble servant,

"EMANUEL SWEDENBORG."

Mr. Hawkins adds that, Mr. Wesley frequently acknowledged to the company, that he had been *very strongly impressed with a desire to see and converse with Swedenborg, and that he had never mentioned this desire to any one.* Mr. Wesley returned in answer, that he was preparing for his six months' journey, but would wait on Swedenborg on his return to London. Mr. Haw-

kins says, that Mr. Smith told him, he had been informed on good authority, that Swedenborg wrote back, that Mr. Wesley would then be too late, as he (Swedenborg) should *take his final departure for the world of spirits, on the coming twenty-ninth of March, when he accordingly died.* This extraordinary circumstance converted Mr. Smith.

Of the more important and striking instances of his spiritual vision, we have only room for three or four here. Three of them are given in a letter of Kant, the most celebrated German metaphysician, and originator of the Transcendental Philosophy, to a female friend. The first, to which however he only alludes—as being too well known to require narration—is, that Swedenborg related to the Queen Dowager of Sweden, Louisa Ulrica, the substance of a private interview had with her deceased brother, the Prince Royal of Prussia, afterwards Frederick the Second. Of this, M. Dieudonné Thiebault, Professor of Belles Letters in the Royal Academy of Berlin, gives the following narrative:—

Mr. Thiebault says; “I know not on what occasion it was, that, conversing one day with the Queen, on the subject of the celebrated visionary, Swedenborg, we (the members of the Academy) expressed a desire, particularly M. Merian and myself, to know what opinion was entertained of him in Sweden. I, on my part, related what had been told me respecting him by Chamberlain d’Haman, who was still alive, and who had been Ambassador from Prussia, both to Holland and to France. It was, ‘that his brother-in-law, the Count de Montville, Ambassador from Holland to Stockholm, having died suddenly, a shopkeeper demanded of his widow the payment of a bill for some articles of drapery, which she remembered had been paid in her husband’s lifetime; that the widow, not being able to find the shopkeeper’s receipt, had been advised to consult with Swedenborg, who, she was told, *could converse with the dead whenever he pleased*; that she accordingly adopted this advice, though she did so less from credulity than curiosity; and at the end of a few days Swedenborg informed her, that her deceased husband had taken the shopkeeper’s receipt for the money on such a day, at such an hour, as he was reading such an article in Bayle’s Dictionary in his cabinet; and that his attention being called immediately

afterwards to some other concern, he had put the receipt into the book to mark the place at which he left off; *where in fact it was found at the page described!*”

The Queen replied, that though she was little disposed to believe in such seeming miracles, she had been willing to put the power of M. Swedenborg, with whom she was acquainted, to the proof; that she had previously heard the anecdotes I had related, and it was one of those that had most excited her astonishment, though she had never taken the pains to ascertain the truth of it; but that M. Swedenborg, having come one evening to her court, she had taken him aside and begged him to inform himself of her deceased brother, the Prince Royal of Prussia, what he said to her at the moment of her taking leave of him for the Court of Stockholm. She added, that what she had said was of a nature to render it impossible that *the Prince could have repeated it to any one, nor had it ever escaped her own lips*; that some days after, Swedenborg returned, when she was seated at cards, and requested that she would grant him a private audience; to which she replied, he might communicate what he had to say before the company; but Swedenborg assured her he could not disclose his errand in the presence of witnesses; that in consequence of this intimation the Queen became agitated, gave her cards to another lady, and requested M. de Schwerin (*who was also present when she related the story to us*) to accompany her; that they accordingly went together, into another apartment, when she posted M. Schwerin at the door, and advanced towards the farther extremity of it with Swedenborg, who said to her, — “You took, Madam, your last leave of the Prince of Prussia, your late august brother, at Charlottenburg, on such a day, and on such an hour of the afternoon; as you were passing afterwards through the long gallery in the Castle of Charlottenburg, you met him again; he then took you by the hand, and led you to such a window, where you could not be overheard, and then said to you these words: —”

“The Queen did not repeat the words, but she protested to us that they were the very same her brother had pronounced, and that she retained the most perfect recollection of them. She added, that she nearly fainted at the shock she experienced; and

she called on M. de Schwerin to answer for the truth of what she had said; who, in his laconic style, contented himself with saying, 'All you have said, Madam, is perfectly true, at least as far as I am concerned.' The Queen in consequence of this intelligence, was taken ill, and did not recover herself for some time. After she was come to herself, she said to those about her, 'There is only God and my brother who can know what he has just told me.' "

The second instance of vision given, by the great German metaphysician, Kant—another version probably of one given by us before—is: "That the widow of the Dutch Envoy at Stockholm was importuned by a goldsmith, soon after the death of her husband, for the payment of a bill which she was convinced had been paid by him. The amount was considerable, but the receipt could not be found. The lady desired of Swedenborg, who she heard could converse with departed spirits, to inquire of her husband concerning it. He complied, and a short time after he stated to her that he had spoken with her husband, and that the receipt would be found in a secret drawer in a bureau, where it was accordingly discovered."

Many of these stories, having their foundation in different facts, have doubtless been confounded one with another. The third story narrated by Kant, and which doubtless is so familiar to every reader, as to render it unnecessary for us to repeat it in detail, is "That Swedenborg made known at Gottenburg—and this, years and years, it should be remembered, before the days of Railways and Telegraphs,—that a fire was at that moment breaking out at Stockholm, *three hundred miles distant*. He described the commencement, situation, progress, continuance and cessation of the conflagration, very particularly, to a company with whom he was dining. This was on Saturday. On Sunday morning he repeated it to the Governor. On Monday evening a despatch arrived at Gottenberg, which confirmed his statement, and on Tuesday morning the royal Courier attested it with the utmost accuracy." Kant declares "that a friend, who informed him of the affair, had examined all the particulars, and found them well attested"—and this he considers "to have the greatest weight of proof" to use his own words, "and to set the assertion of the

extraordinary gift of Swedenborg out of all possibility of doubt." Indeed no fact of history stands on better evidence than this.

Dr. Stilling, Counsellor at the Court of the Duke of Baden, narrates as follows in his "Theory der Geister Kunde."

"In the year 1770 there was a merchant in Elberfeld, with whom I lived seven years in the most intimate friendship. He was much attached to mystical writings; but was a man of good sense, and one who would not tell a wilful untruth for the world. He traveled on business to Amsterdam, where, at the time, Swedenborg was. Having heard and read a great deal of this extraordinary man, he went to see him. He found a very venerable and friendly looking old gentleman who received him politely; when the following dialogue took place. After some preparatory remarks, the *Merchant* said, "I think you will not be displeased with a sincere friend of the truth, if he desires an irrefutable proof, that you really have communicated with the spiritual world?"

Swedenborg.—"It would indeed be very wrong, if I were displeased; but I believe I have given already proofs enough that can not be refuted."

M.—"Do you mean those respecting the Queen, the fire of Stockholm, and the mislaid receipt?"

S.—"Yes, I do; and they are true."

M.—"May I be so free as to ask for a proof of the same kind?"

S.—"Why not? with all my heart."

M.—"I had a friend, a student of Divinity at Daysburg: a little before his decease we had an important conversation together; now could you learn from him what was the subject of it?"

S.—"We will see:—come to me again in a day or two: I will see if I can find your friend."

The merchant returned accordingly; when Swedenborg met him with a smile, and said, "I have spoken with your friend: the subject of your discourse was, 'the final restoration of all things.'"

Swedenborg then repeated to the merchant, word for word, what he and his deceased friend had maintained. "My friend," says Dr. Stilling, "turned pale, for this proof was irresistible. Perfectly convinced, my friend left the extraordinary man, and traveled back again to Elberfeld."

Mr. Springer, the Swedish Consul before quoted, writes :

“ All that Swedenborg has related to me respecting my deceased acquaintance, both friends and enemies, and the secrets that were between us, almost surpasses belief. He explained to me in what manner the peace was concluded between Sweden and the King of Prussia; and he praised my conduct on that occasion; he even told me who were the three great personages, of whom I made use in that affair, which nevertheless was an entire secret between them and me. I asked him how he could be informed of such particulars, and who had discovered them to him? He answered, ‘ Who informed me of your affair with Count Ekelblad? You can not deny the truth of what I have told you. Continue,’ he added, ‘ to deserve his reproaches; turn not aside, either for riches or honors, from the path of rectitude, but on the contrary keep steadily in it, as you have done, and you will prosper.’ ”

In the narration of his correspondence with Wesley, the founder of the Methodists, we find an allusion of Swedenborg to the time of his death. Other prophecies of his, in regard to the same event, are not wanting. His friend Mr. Robsam writes :

“ I met Swedenborg in his carriage, as he was setting off on his journey to London, the last time but one. I asked him how he could venture on such a voyage at the age of eighty years. ‘ Do you think,’ I added, ‘ I shall see you any more?’ ‘ Do not make yourself uneasy, my friend,’ he replied: ‘ if you live we shall see one another again; for I have another of these journeys to make after the present.’ He returned accordingly. The last time of his leaving Sweden he came to see me the day he was setting off. I again asked him if we should see one another any more. He answered with a tender and affecting air, ‘ I do not know whether I shall return: but I am assured that I shall not die till I have finished the printing of my work entitled *True Christian Religion*, which is the object of my journey. But if we do not see each other any more in this lower world, we shall meet in the presence of the Lord, if we have kept his commandments.’ He did, accordingly, finish his last work here mentioned, at Amsterdam; and he died at London not very long afterwards.”

Mr. and Mrs. Shearmith, with whom he lived in London, made

their affidavit on solemn oath, before the Lord Mayor, some few years after the event, "that he retained his senses and memory to the last, and that he *foretold the day of his death a month beforehand.*"

In a letter from the Minister of the Swedish Lutheran Church in London who visited Swedenborg on his death-bed, and administered the sacrament to him, we read:—

"I asked him if he thought he was going to die, and he answered in the affirmative, upon which I requested him, since many believed that he had invented his new theological system merely to acquire a great name, (which he had certainly obtained,) to take this opportunity of proclaiming the real truth to the world, and to recant, either wholly or in part, what he had advanced; especially as his pretensions could now be of no further use to him. Upon this, Swedenborg raised himself up in bed, and, placing his hand upon his breast said with earnestness, 'Everything that I have written is as true as that you now behold me; I might have said much more had it been permitted me. After death you will see all; and then we shall have much to say to each other on this subject.'

The illustrious Seer closed his eyes on this sphere, at his lodgings in Great Bath Street, Cold Bath Fields, London, March 29, 1772, in the eighty-fifth year of his age; and his remains were interred in the Swedish Church, Ratcliff Highway.

His habits of life were extremely pure and simple, he lived single, and his diet, excluding *animal food*, was of milk, fruits, and vegetables.

We are impressed from our examinations as well as by the opinion of some of the most elevated and discerning of his friends and admirers, that Swedenborg's "*True Church of Christ*" was a CHURCH OF HUMANITY, including in its bosom, all mankind, the rich and poor, high and low, saint and sinner—the outcast and abandoned as well as the exalted—all the children of the Heavenly Father, THE BROTHERHOOD OF MAN.

With a few words on the subject of the spiritual world, taken from his writings, we conclude our sketch.

"Inasmuch," says he, "as it has been permitted me by the Lord, to be at the same time in the spiritual world and in the nat-

ural world, and thence to speak with angels as with men, and thereby to know the states of those who after death flow into the hitherto unknown world; for I have spoken with all my relations and friends, and likewise with kings and [generals, as also with the learned who have deceased, and this now continually for twenty-seven years; therefore I am able to describe from lively experience, the states of men after death, both of them who have lived well and of those who have lived ill.

Speaking of man after death, he writes:

“It has been believed, that then he would be a soul, of which they entertained no *other idea than as of ether or air*, thus that it is breath or spirit, such as man breathes out of his mouth, when he dies, in which, nevertheless, his vitality resides: but that it is without sight such as is of the eye, without hearing such as is of the ear, and without speech such as is of the mouth; when yet after death man is equally a man, and such a man that he does not know but that he is still in the former world. He walks, runs and sits, as in the former world; he lies down, sleeps and wakes up, as in the former world; he eats and drinks, as in the former world; in a word, he is a man as to all and every particular. Whence it is manifest, that death is not an extinction, but a continuation of life, and that it is only a transition.

“That man is equally a man after death, although he does not then appear to the eyes of the natural body, may be evident from the Angels seen by Abraham, Hagar, Gideon, Daniel, and some of the prophets; from the angels seen in the Lord’s sepulcher, and afterwards many times by John, concerning whom in the Revelation; and especially *from the Lord himself, who showed that he was a man by the touch and by eating; and yet he became invisible to their eyes*. Who can be so delirious as not to acknowledge that, although he was invisible, he was still equally a man? The reason why they saw him, was, because then *the eyes of their spirit were opened*; and when these are opened, the things which are in the spiritual world appear as clearly as those that are in the natural world. The difference between a man in the natural world and a man in the spiritual world is, that the latter is clothed with a substantial body, but the former is clothed with a natural body, in which inwardly is his substantial

body; and a substantial man sees a substantial man as clearly as a material man sees a material man; but a substantial man, can not see a material man, nor a material man a substantial man; on account of the difference between material and substantial, which is such as may be described, but not in a few words."

From the things seen so many years, I can relate the following: "That there are lands in the spiritual world as well as in the natural world, and that there are also plains and vallies, and mountains and hills, and likewise fountains and rivers; that there are paradises, gardens, groves and woods," &c.

Whether this wonderful age is to confirm the views of Swedenborg's vision, and of Davis the youthful Swedenborg of our day, in bringing, by actual communication, the generality of mankind nearer to the spiritual world we wait to see, praying that our inward sight may be open to every manifestation, and our minds prepared for the reception of every new truth whencesoever it may come.

Dedham, Dec., 1851.

ANGELS.

BY C. D. STUART.

O, teach me not the barren creed,
 That angels never haunt the soul;
 That 'tis a dream, O, never plead,
 I would not lose their sweet control—
 Low-whispering spirits, still they come
 And bid the dear emotions start,
 With visions of our childhood's home,
 That "Mecca" of the human heart.

Their feet are on the viewless wind,
 Their lips among the odorous flowers;
 They fill the waste of years behind,
 And sweetly charm the passing hours:
 The smile that mantles friendship's cheek,
 The tear that gleam's in pity's eye,

The thrill that words may never speak,
And hopes that brightly hover nigh—

Ah, rob them not of angel guise,
The only founts to rapture given ;
These young Immortals from the skies,
That bid us fondly hope for Heaven !
Still floating on their golden wings,
They bear the light of other years,
And each, a sweet consoling brings
To scatter o'er the tide of tears.

Break not the spell my heart has wove,
Bind not those fairy-footed gleams,
Those messengers of joy and love,
That people all my dearest dreams ;
Still let me feel my Mother near,
When summer winds are on my cheek,
And let me, though 'tis fancy, hear
Her lips in music's echo speak.

Chide not these tears, that, while I sing,
Like waters from a fountain start ;
The mem'ries of a childhood, bring
Their wild contagion to the heart :
Above the desert I have passed,
The flowers of life again I meet,
And youth its myrtle leaves has cast,
Their shadows resting at my feet.

O, chide me not, nor break the spell—
All I have loved, or love, is here ;
The kind, the good, the true, they dwell
In friendship's smile and pity's tear !
A little faith may rend the guise,
And what our yearning hearts adore
Will change to seraphs from the skies,
Who, lingering, watch 'till life is o'er.

ELEMENTS OF SPIRITUAL SCIENCE.

BY S. B. BRITTAN.

CHAPTER V.

POWERS OF THE SOUL.

"So gaze met gaze,
 And heart saw heart, translucent through the rays.
 One same, harmonious, universal law,
 Atom to atom, star to star can draw,
 And mind to mind! Swift darts, as from the sun,
 The strong attraction, and the charm is done."

Not by blind material forces does the world move on to uncertain issues. The Universe is not the doubtful experiment of a curious intelligence designed merely for amusement, and left to float at random through immeasurable wilds of ether, or to be driven like the wreck of an abandoned ship to some dark, undiscovered shore. The idea that ascribes it to infinite Intelligence, and perceives its adaptation to beneficent results, accords as well with the Philosopher's reason as with the Christian's reverence. If we may not trace the chain of universal relation and dependence, we may rest assured that no link is wanting to render that chain complete; that every thing is related to all things; and that all motion, life and thought, depend on the Divine volition. Thus the slightest movement of matter, as well as the boldest reach of thought, is a remote or immediate expression of Mind. It is conceded that a concatenation of intermediate agencies may be employed, so complex and infinitesimal as to baffle the most subtle powers of analysis, but could we trace the chain of causation throughout, I apprehend we should find all material changes to depend on mental or spiritual causes.

The mental control over the vital action, as exhibited in the constitution of man, will be discussed in another place. It is proposed, in this connection, to give some illustrations of the power of the individual mind over other and kindred natures. Not only is the mind able to influence the organic functions of the body in which it is enshrined, but other organized beings may yield to its volition. If we are reciprocally affected by whatever relates to the physical condition of each other, so that health and disease may be imbibed or communicated, we are certainly not less susceptible to influences emanating from the *minds* of those with whom we are in correspondence. Nor is this power of mind wholly dependent on the ordinary and sensible modes of communication. As the superior faculties are progressively developed, the grosser vehicles of thought may be gradually laid aside, and the mind's presence be felt and its desires made known through more ethereal mediums. The pen may be mightier far than sword, and spear, and kingly sceptre; the language of the lips may drive the blood back frozen to the heart, or send it in burning torrents to the brain, kindling into intensest action the magazine of the passions; it may nerve the stout heart and arm to deeds of desperate daring; or, like a penetrating, fiery mist, fall gently on the charmed ear of the listener, melting his soul in the ecstasy of love. But neither a written nor an oral language can express the highest thought or the deepest emotion. There is another—it may be — more perfect medium of communication. This language, though unwritten and unspoken, may be adequate to a fuller expression of all we feel and know. It is not unfrequently the means — little as it is practiced and understood — of revealing thoughts and impulses to which a vocal utterance has been denied. We have power to hold up the images of our own creation before the transfigured spirit; we give forms to thoughts and impress those forms on the receptive mind, it may be as higher natures communicate their spirit to us, and write their laws in the willing heart.

I shall not attempt a discussion of the specific nature and properties of the agent through which the mind acts, or insist too strenuously on the propriety of the terms by which the same may be distinguished. It is sufficient for my present purpose that

mind acts through some ethereal medium in the production of mental and physical effects. The writer has been called to witness many curious and startling phenomena, illustrative of the direct power of mind over the electricity or vital aura of animal bodies. A somewhat protracted course of experiment, designed to test the susceptibility of the mind to impressions through this medium, has furnished results calculated to excite general astonishment, while they open before us a new field for scientific investigation. I have met with many individuals to whom I could readily, yet silently, communicate my inmost thoughts. When in immediate contact with such persons, it is no difficult matter to direct the whole current of thought and feeling. In this case it appears that the act of volition has the effect to disturb the vital electricity of the operator's own body, and that this electro-nervous excitement is communicated to, and through the sensor nerves of the subject, so as to produce cerebral impressions. Thus thoughts and feelings, corresponding to our own, are by a mental-electric process awakened in the passive mind.

The casual illustrations of this power of mind have been numerous and should be convincing. It often occurs when one individual in a company conceives an idea that it is electrically transmitted to another mind, ere the author has time to clothe it in the ordinary forms of speech. By some invisible means we are frequently reminded of an absent person, and made to feel and believe that they are approaching us, some time before the fact is cognizable by the senses. Many persons experience a slight spastic action of the nerves whenever they converse with one who speaks with uncommon earnestness. Some persons are conscious of a soporific influence, when within the spheres of certain individuals. Others may be instantly aroused from a deep sleep by a vigorous effort of the will. This susceptibility is often greatly increased by disease. There are friends who visit the sick room, whose very presence is an anodyne, while others greatly increase the nervous irritability and wakefulness of the patient. Sleep is often driven from the couch of pain by the anxiety and restlessness of sympathizing friends, whose minds are fixed on the sufferer.

The instances wherein we are singularly anticipated in what

we are about to say, numerous as they are, might be presumed to depend on an association of ideas; or they might be ascribed to a similarity in the intellectual development and general habits of thought, peculiar to the individuals, did they not occur under circumstances that must preclude the adoption of either of these hypotheses. The thought conceived and simultaneously expressed very often sustains no relation, however remote, to any subject of previous remark. Nor are we able to discern, always or generally, any marked resemblance of the parties to each other; either in their cerebral conformation or other physical and mental peculiarities. Nevertheless, the facts are matters of common observation and experience, and the philosophic mind is disposed to seek for some law to which such mental phenomena may be referred.

* I have had occasion to remark that, we are often mysteriously impressed by some friendly and congenial nature, while the form is unseen, and it may be when the material presence is least expected. A fact that is perpetually recurring, proves the existence of some controlling principle or law, of which such fact or phenomenon is the appropriate and natural expression. The writer is of opinion that, these facts can only be rationally accounted for by ascribing them to the influence of mind over mind, exerted through those refined and invisible media which pervade the body and all things. This conclusion is authorized by a great number and variety of experiments, examples of which will be detailed hereafter. In the course of my investigations I have demonstrated, by experiments on a great number of persons, the direct power of mind over the imponderable elements of the body, and the consequent capacity of mind to influence, both the voluntary and involuntary functions of organized existence. It is further manifest from these experiments that the earth and atmosphere, or more properly their imponderables, may serve to establish this connection and intercommunication of mind with mind. This observation is confirmed by every experiment in which one person is controlled or influenced, when at a distance, by the unexpressed will of another. In this manner electro-physiological changes may be, and are produced by mental action. It will not be denied, by any one who has pursued the investiga-

tion of the subject, that the mind of one man is capable of exciting or moving this agent in the system of another, in such a manner as to produce nervous vibrations and cerebral impressions. The nervous or vital aura, being a highly sublimated medium, may be disturbed by the slightest causes. Its ebb and flow mark the occurrence of every emotion — the gentle no less than the terrible — while in the flaming intensity of passion, as well as in the mysterious and delicate enginery of thought, we have the stirring revelation of its presence and its power.

It is readily conceded that all material changes, from the simplest process in the laboratory up to the most stupendous revolution in the world of matter, are governed by established laws. Nor will Reason for a moment admit the conclusion that God is less present to govern in the higher department of his creation. There are certain forces or tendencies in Nature which are but the diversified expression of his eternal thought—His law. If all matter is obedient to these no rational man will presume that the universe of Mind can be left to lawless disobedience. Deity is more essentially present in the sphere of mind than in the domain of matter, in so far as the former is a nearer approximation to himself. It can not be in vain for the christian philosopher to pursue his investigations in this department; for if the truth as it relates to mind is more difficult of discovery or elucidation, it certainly is not less real in itself or divine in its inculcations.

CHAPTER VI.

ILLUSTRATIONS OF MENTAL POWER.

EVERY man of sane mind may be qualified to speak with confidence of whatever occurs within the sphere of personal observation, and it should be borne in mind that the results of individual experience constitute the accumulated wisdom of the world. It is cordially conceded that, the experience of other men may be fraught with a deeper interest than our own, but those who restrict

themselves to the repetition of what others have felt, and thought, and spoken, add little or nothing to the common stock of ideas. To seek a name in this way is to rob the dead of their immortality. It were better to die and leave no memorial, than employ the brains and nerves of other men to build a monument.

Long before undertaking the labor of a systematic inquiry, into the philosophy of the vital functions and the laws of mind, I had witnessed and performed some experiments, attended with results so remarkable as to render them worthy of being preserved, among the more interesting incidents of my private experience. I shall not hesitate to record many curious facts occurring without the sphere of my personal observation, when such can be duly authenticated; nor do I deem it necessary to offer an apology for presenting the results of my own experience, whenever these will better subserve the purpose.

From an observation of facts incidentally occurring, I was prompted to a series of voluntary efforts, which were signalized by still more remarkable results. In numerous instances I tried the experiment of thinking intensely of some absent person, with a view to ascertain whether the mind of that person would not revert to me at the same time. This experiment, though made with different persons, and in some instances with those at a distance, was eminently successful. Of course the individuals selected were usually, though not always, those with whom the writer was on intimate and friendly terms. I will now illustrate the nature and results of my experiments by a reference to particular examples.

Mrs. R., of Worcester, Mass., was distinguished for a most delicate susceptibility to mental impressions. I had been invited to visit her at her residence, one afternoon, in company with several friends, when—seating myself by her side—I requested her to take an excursion, and to describe whatever she saw by the way. Without giving the slightest intimation concerning the direction we were to travel, I proceeded on an ideal journey, by railroad and steamboat to New York. Mrs. R. described with singular fidelity all the objects on the route of which the writer could form a distinct conception—spoke of persons whom she met by the way, and repeated the very words they were, by me,

supposed to utter. On the same occasion, I imagined a letter to be placed before her, when she suddenly exclaimed, "Here is a letter from Mr. ——," mentioning the name of an absent friend of whom I was thinking at that moment. Breaking the seal and unfolding the sheet, she commenced and read *verbatim*, from my own mind, for several minutes. It should be observed that these were the first and only experiments made with Mrs. R., and that my acquaintance with the lady was restricted to two or three brief interviews.

While employed in lecturing at New Canaan, Ct., some months since, I chanced to be thinking earnestly of a young man who was living in Norwalk, several miles distant, and who had been the subject of some interesting experiments on a previous occasion. This youth happened at that precise time, as I subsequently learned, to be in the presence of several gentlemen who were subjecting him to some similar experiments, when all at once — and in a manner most unaccountable to all present — he escaped from their influence declaring, with great earnestness, that Mr. Brittan wanted him, and he must go immediately.

Miss. W., of Leominster, Mass., possessed a melodious voice and no little skill in musical execution. She was so extremely impressible that any piece of music, of which one might chance to be thinking in her presence, could be communicated to her by the slightest touch. When, occasionally, the impression was indefinite, she would seem to be listening for an instant, and then — starting as though she had heard a voice — would exclaim, "Yes, I hear; I have it!" and immediately commence singing. Mr. D., an amateur violinist, and several others, repeated the experiment, at my suggestion, with similar results. This lady was, on several occasions, the subject of many curious experiments, in which the nervous and mental susceptibility displayed was extremely delicate in its nature and wonderful in its results.

I once attended a social party given by Mrs. K., at her residence in Albany. In the company was a lady (Mrs. M.), who, from certain circumstances, I presumed to be highly susceptible to electro-nervous impressions, though I had never confirmed my opinion by the least experiment. Taking a seat by a gentleman who was known to be invulnerably skeptical, I observed that it

might be possible to demonstrate the existence in man, of a power he was disposed to deny. That although I had never conversed with Mrs. M. on the subject, nor made the slightest effort to subject her to psychological impressions, I had little hesitation in saying that the voluntary functions of the body might be controlled—without physical contact—by the unaided power of volition.

This gentleman having expressed a desire to witness the experiment, it was agreed that I should cause the lady to leave her place at the opposite end of the room, and occupy a vacant chair by his side. In less than one minute the proposed result was accomplished. She obeyed my will and seated herself in the unoccupied chair. In this manner she was impelled to change her position several times, and finally to leave the room temporarily with no specific object, and without suspecting the origin of an impulse she was unable to resist.

The tea-table was the scene of an interesting experiment. Mrs. M. was in the act of removing from the board, having finished her repast, when several dishes were handed to her, all of which were refused. Mrs. K. urged Mrs. M. to accept another dish of tea, which the latter declined. Without uttering a word, I succeeded in changing her purpose, and obedient to my volition, she immediately drew her chair again to the table, and called for a dish of tea. On my passing the dishes she had just refused, Mrs. M. partook of each, as if it were for the first time.

At an early hour she proposed to go home, but my lady friend who had given the entertainment, apprehensive that others might follow the example, desired me to restrain her. She instantly obeyed the action of the mind, observing that the attractions the occasion presented were so numerous, and withal so powerful, that she could not break away. In this manner her desire to go home was neutralized, and Mrs. M. remained until the company separated.

Some time since, while on my way to visit a friend, and when some twenty miles from his bodily presence, I made a determined effort to impress his mind with the fact that I would visit him on that day. On my arrival, he proceeded to inform me that, a short time before, he had been strongly impressed that I was coming, and that my appearance was not, therefore, unexpected.

While on a visit at N——, I became acquainted with a lady whose extreme receptivity of mind was evident from her readiness to divine the thoughts and feelings of those around her. In the course of our interview, an experiment was suggested for the purpose of ascertaining whether her extreme susceptibility would admit of her receiving impressions from a distance. It was mutually agreed that on the succeeding Tuesday evening, at ten o'clock, she should retire to her private apartment, and write her thoughts for half an hour. The time set apart for the trial found me occupied with a subject of such absorbing interest, that the hour actually passed before I suspected it had arrived. It was precisely thirty minutes after ten, when I was suddenly reminded of my engagement, but it was then too late to make the proposed trial. Under these circumstances I resolved to make an experiment that, if successful, would be still more convincing, because wholly unpremeditated. Accordingly, I waited until eleven o'clock and thirty minutes, when, presuming that she must be asleep, I occupied the remaining half hour before midnight in an effort to project certain images before the mind, at a distance of about eighteen miles! The ideal picture represented a sylvan scene, enlivened by clear flowing waters, and a variety of such natural images as are necessary to complete an enchanting landscape; while beneath the inviting shade, and on the margin of the stream, I placed the subject of the experiment.

Several days after, I received a letter containing, in substance, the following: "You either did not make the experiment at the time, and in the manner proposed, or else did not succeed, as I received no impressions, during the half hour, which could be traced to any foreign source. But after retiring for the night, and falling into a natural slumber, a beautiful, dream-like vision passed before me." Subsequently, at my request, she related the dream — her narrative commencing thus: "I was standing by a clear stream, whose banks were covered with beautiful groves;" and the remainder of the recital indicated a striking resemblance of the dream to the images fashioned in the mind of the writer. Requesting the lady to denote, as nearly as possible, the hour of this singular experience, she stated that she retired at eleven o'clock, and on awaking from the dream found the time

just ten minutes past twelve, which fixes the hour with sufficient exactness.

On one occasion, while spending a few days at Waterbury, Ct., I found it necessary to see a young man in the village. The immediate presence of this person was of considerable importance to me, but not knowing his residence, place of business, or even his name, I could not send for him. In this emergency, I endeavored to concentrate my mind on the youth, with a fixed determination to bring him to me. Some ten minutes elapsed, when he came to the house to ask after the writer. Meeting a gentleman at the outer door, he inquired with much apparent interest, whether I wanted to see him. On being interrogated by this individual, he stated that a few moments before, and while actively engaged in his workshop, distant a quarter of a mile, he suddenly felt he must come to me without delay. He declared that he was conscious of the existence and presence of some unknown power, acting chiefly on the anterior portion of his brain, and drawing him with irresistible energy. His work being urgent, he resolved at first to resist this strange and unaccountable inclination, but after a determined effort found himself unequal to the task.

Another illustration of the capacity of mind to pervade and influence mind at a distance, and without any perceptible medium of communication, was furnished in the case of Mrs. G. I had personally subjected this lady to a single experiment, resulting in the cure of a distressing asthma from which she had suffered intensely and for a long time. I had not seen this person for three months, when one day her arrival was unexpectedly announced. After a brief interview, which did not occupy more than five minutes, I withdrew to the study to complete what I had left unfinished, leaving Mrs. G. in company with my family and several other persons. Not the slightest allusion had been made to any further experiments, and certainly none were then premeditated.

Several hours elapsed — I know not how long — when the silence of my apartment was broken by sounds of mirth proceeding from the persons below. They were engaged in some amusement which excited a spirited conversation and immoderate laughter. The voice of Mrs. G. was distinctly heard. At this

moment the idea of taking her from the company, occurred to me. But the occasion seemed to be in all respects unfavorable. She had no intimation that any such effort would be made; she was in a remote part of the house, and we were separated by a long flight of stairs and two partitions. Besides, surrounded by others, and excited by outward circumstances, the soul is not in the most suitable condition to be successfully approached, through any internal or spiritual medium. Nevertheless I was resolved to make the experiment. Closing my eyes, to shut out all external objects, I fixed my mind on Mrs. G., with the determination to bring her to the library. Doubtless the mental effort employed on this occasion would have been sufficient, as ordinarily applied, to overcome the physical resistance of an object equal to the weight of the lady's person. I was, however, not a little astonished at witnessing the result of this experiment. In about two minutes the door opened, and Mrs. G. entered with her eyes closed, when the following conversation ensued :

“ You appeared to be very happy with the company below,” I observed, inquiringly.

“ I was.”

“ Why, then, did you leave ? ”

“ I don't know.”

“ Why, or for what purpose did you come here ? ”

“ I thought you wanted me, and I could not help obeying the summons.

Recently, while spending an afternoon with several ladies and gentlemen, mostly strangers, some illustrations of this power were called for by the company. Among the persons present two or three were slightly influenced; but Miss A., an intelligent young lady with whom the writer had no previous acquaintance, was discovered to yield with great readiness and astonishing precision to the action of the will. Though at the time perfectly awake, and until then totally unconscious of possessing any such susceptibility, this lady bestowed several rings and other valuables on different members of the party, following in every instance, and in a most unerring manner, the writer's volition. Without affording the slightest opportunity for the subject to learn, by any external indications, the nature of the requests made, a number of

difficult trials were suggested by the persons composing the company. Several of these experiments—attended with the most satisfactory results—may be thus briefly mentioned:—Miss A. promptly obeyed the silent mandate of my mind, and going to the center table selected a particular book, that had been singled out from among a number of others equally conspicuous. Some one required that she might be incited to take up another book of five hundred pages, and turn to a short poem—some where about the middle of the volume—which was accordingly done without the least hesitation. Again, by a similar effort, this lady was influenced to make choice of a particular *engraving*, from among a number contained in an annual. While looking at my watch, she announced the time within a few seconds. On a subsequent occasion, similar efforts were made to impress the mind of this person, but, from some defect in the requisite conditions, the results were less successful.

From among the very numerous examples of this power, I shall record but one more in this connection. In the month of September, 1847, I was one night on my way from New York to New London, Conn. In its solemn silence and spiritual beauty, the night was more enchanting and glorious than the day. The elements were in a state of profound repose, and the full moon poured a flood of silvery light on the distant land and the surrounding waters. Long Island Sound seemed like a great glass in which the gods might see their faces, and wherein the blue heavens with their sublime imagery of stars were faithfully mirrored. It was a time for meditation and deep communion of soul, when the presence of the absent is felt, and the portals of the spirit-home are open to man. Gazing away into the infinite inane, it seemed that the unrevealed glory of all the Invisible was only concealed from mortal eyes by thin nebulous curtains, let down by angel hands over the windows of heaven. Looking away over the peaceful waters, and up through the luminous atmosphere, I fancied, for a moment, that the spirit like light might travel afar over mountain and plain to the objects for which it has affinity. And why not? the spirit within involuntarily demanded. Surely the spirit—the man—the immortal—is as subtil as light. In the order of nature the soul exceeds in its degree of refinement all

that is subject to sensuous observation. Mind is more ethereal than electricity; thought may, therefore, travel with more than electrical speed. With no battery but the human brain; with no clumsy intervention of telegraphic posts and wires, the soul may send out its thought, on invisible electric waves, to the remembered and distant objects of its devotion.

It was about midnight when I resolved on an effort to impress the spirit of Mrs. B., who, at that hour, was at home and asleep. We were separated by an intervening distance of about 150 miles in a direct line. Abstracting myself from the sphere of outward and visible objects, I labored for some time—I know not how long—in one intense effort of mind. I sought to incarnate thought, and to bear it away to the hearth and home where the shadow of its form might fall on the passive spirit, causing it to dream of images my fancy had portrayed. Nor was this an abortive effort, as I subsequently learned. On my return, Mrs. B. related a singular dream that occurred in my absence, and on the identical night already described. Improbable as the statement may appear to many persons, the dream corresponded, in its essential particulars, to the images my own imagination had fashioned on the occasion of that midnight abstraction. All this may appear strange enough to the mind educated in the prevailing modes of thought. Indeed, I know not but the mere idea of such an experiment, may, in the judgment of those who know nothing of psychological experiences, furnish *prima facie* evidence of a species of hallucination. Still, I have no cause of apprehension, for myself or the subject, so long as we are able to preserve, in this madness, a calm and consistent method that does not always characterize the opposition.

Our philosophy may be subversive of old theories, but it will be found to accord with Nature. We may as well accept the laws of the Universe as they are, and the facts of human experience as they occur, for it is not our prerogative to change either. That thought may be transmitted by means intangible as itself; that the mind, in its executive capacity, may impress its image on kindred and receptive natures, is a fact, confirmed by numerous experiments and sanctioned by the most enlightened reason. Material forms, however distant, impress the mind in this man-

ner. Every remote object, perceived by the sense of vision, conveys its likeness through the intervening space to the soul. Objects separated from us by inconceivable distances are thus revealed. Every star set in the coronet of night, whose scintillations have traveled down to earth since the morning of creation, has the power to disturb the nervous aura and thus to image itself in the human spirit. That mind is capable of producing similar effects, is not without abundant confirmation in the experience of others as well as the writer. Since the soul possesses a *voluntary* power of its own, enabling it to direct its energies to particular objects and localities, it will be perceived that, neither the fact nor the laws governing its occurrence are embarrassed by any intrinsic improbabilities, that do not attach themselves more forcibly to such mental impressions as are directly referable to physical causes. The student of Nature will discover that Reason is not in the most intimate fellowship with the materialistic philosophy, that would define the limits of all faith and truth by the line of individual sensuous observation. With this outward medium of sensation and action, we may not survey and grasp the infinite Possible. Whoever expects to do this, is devoid of understanding, and impotent in effort, as the little child that vainly struggles to reach the stars!

EDUCATION FOR THE PEOPLE.

BY HORACE GREELEY.

OUR Common Schools and elementary Popular Education, are the pride and glory of our country. Our school-books, and the instruction thence derived, are far in advance of those of any other nation. But our higher education has no such superiority over that of the most enlightened nations of Europe — is in fact inferior to that of Germany, France, and in some respects to that of Great Britain. And while our common schools and school-books are continually and rapidly improving, our colleges have scarcely evinced a shadow of advancement during the last eventful

half century. They increase and multiply like the frogs of Egypt, but they teach their students the same useless masses of words, in the same dull, droning way, that they did before the American Revolution. It would be difficult to name another instrumentality of human well-being in which our age has witnessed so little genuine improvement as in the great majority of our colleges.

In the Middle Ages, nearly all abstruse Knowledge, all elevated, ennobling Thought, was to be found only in the dead languages. The number of scholars was so few, the cost of books so great, and the ability and disposition to buy them so limited, that their publication in the various living languages would have been a ruinous adventure. Hence Milton and Newton wrote and published in Latin in order to reach that fit audience, though few, who were at all likely to read their works, or any other treating of the same lofty themes. But would not the world laugh in deserved derision at Bancroft, Prescott, Hildreth, Bryant, Dana, Hawthorne and Silliman, if *they* should now publish in Latin or Greek? Most certainly. And yet there is no essential difference between such utterance and the kindred absurdity of constraining our more fortunate youth to spend half their college terms in acquiring a knowledge of Greek and Latin, which nine-tenths of them will never turn to any practical account, and which most of them will utterly forget before they shall have been three years out of their studies.

I was once pressing this view of the question on a thorough University scholar, who had been for several years engaged with eminent success as a teacher of the classics, when he replied in substance, "You do not state your case half strong enough. You and I might differ as to the value of Greek and Latin to our young men, providing these languages were actually acquired; the conclusive fact is, that *they never ARE learned in our colleges*. I say 'never,' because this is the general rule. Not one in twenty graduates really knows any thing of the dead languages when he leaves college, and the time spent in studying them has in most cases been absolutely thrown away. It were better devoted to learning how to fiddle." Such was the judgment of a ripe and eminent scholar. And it is one which experience will confirm and establish.

We have something like a hundred colleges in this country, the total expenditure upon which can hardly average less than \$50,000 per annum each, or Five Millions of Dollars in all. This is a vast sum, and one by the disbursement of which a vast amount of good should be secured. I believe it is not too much to estimate the aggregate sum expended on the inculcation of Greek and Latin in this country, (academies and private tuition included,) at Three Millions of Dollars, or if we include the value of the student's time in our estimate, the total cost of Greek and Latin to the United States can not fall below Five Millions per annum. Is the product worth the money?

Of course there are individuals to whom the study of the dead languages is appropriate; but they bear a very small proportion to the whole number of our liberally educated youth. At least nine-tenths of the whole number will be no whit wiser or richer for all the Latin and Greek drilled into them during the process of their education.

On the other hand they waste inevitably the years which should be devoted to the acquisition of genuine, practical knowledge. Chemistry, Geology, Meteorology, and other sciences of the deepest and most practical interest are neglected or slurred over, because their time is engrossed in half learning that which never can be of the least use to them. The farmer's son graduates at the cost of a heavy slice of the paternal homestead; but his college course has not taught him how to cultivate and improve the residue. His ignorant brother is better qualified to manage the farm than the educated son. So in every department of Industrial execution. The college-bred youth, if he happen to possess the peculiar qualities which fit him for eminence as a clergyman, lawyer or physician, may do well; but if he lack these, his education is a failure — nay, he is disqualified by it to maintain an equal struggle for a livelihood with his dull brother, who always shirked school when he could, and who never reads when he can avoid it. The uneducated see this, and are confirmed by it in prejudices against all forms of liberal education. Why waste years and hundreds of dollars, they query, in a course of study which renders the student more helpless, useless and dependent, than he would be if left in ignorance? The question,

so natural and forcible, suggests and urges a radical reform in education.

What we need is not more colleges, but better ones — colleges in which our youth shall mainly be taught that which they most need to know, and which will render them palpably, signally useful to their fellow men. We need colleges in which every student, without regard to fortune or tendency, shall be taught to work and how to work—taught how to employ labor to the best advantage on the farm, in the forest, the mill or the mine, and taught to love labor and *really* deem it honorable and ennobling. We need colleges in connection with which various branches of industry—agricultural, mechanical and manufacturing—shall be skillfully, scientifically, vigorously prosecuted, and every teacher as well as student trained to find health, profit and enjoyment therein. We need colleges wherein the discoveries of genius and the truths of science shall be familiarly and palpably reduced to daily practice, and impressed on the unfolding mind by being mingled with and rendered useful in each student's daily tasks and exertions. In short, we need colleges which shall graduate not merely Masters of verbal, but Masters of useful arts, men (and women too) fitted and incited to teach and to lead in every department of beneficent human exertion. When shall the public need of such colleges be even partially satisfied?



THE OLD ERROR AND THE NEW TRUTH. — The ancient Error dies, and is entombed beneath the shrine where it was worshiped; while the great TRUTH struggles into organic life, and is immortal in all visible forms. It is the light of the new discovery in Science; it is embodied in those works of Art which constitute the deathless memorials of Genius; it clothes itself with the fiery vapor exhaled from metallic lungs, and thunders along its iron track, breaking the sepulchral slumbers of eastern nations, and scaring the eaglets from the rocky cliffs of the distant west. All over the civilized world the great Thought circulates through iron nerves; it is spoken by invisible electric tongues, and vibrates on every smitten fiber of a million hearts.

S. B. B.

THE LOST ART.

BY JAMES RICHARDSON, JR.

“Oh trust not, youth, to the visions fair,
 That charm thy ravished heart;
 But in the Galleries dim and old,
 More wondrous visions shalt thou behold,
 There study thine ancient art.

“There worship the great old Masters,
 There copy their Works sublime,
 These shall an *Inspiration* give,
 That shall make thy humble works outlive
 The annals of thy time.”

And mildly answered the artist,
 “A gallery have I
 That girdles this beautiful earth around,
 That reaches the mystic dim profound,
 Its roof the vaulted sky.

“And deep within the studio
 Of my awed and ravished soul,—
 Painting forever in silence there,
 His canvas wonderfully fair
 The MASTER doth unroll.

“Where studied those ancient artists?
 Who gave them their wondrous skill?
 In Nature’s Gallery divine
 They worshiped at Thought’s interior shrine,
 With God their Master still.”

THE DEATH PENALTY.

BY S. B. BRITTAN.

AMONG the prominent characteristics of our time, we discover a growing spirit of inquiry concerning the great questions that involve the chief interests of society. There is a strange commotion amidst the elements of darkness, and man is rising from the death-like stupor that for ages enchained his noblest powers. Not alone in the development of mental faculties and physical resources; in literature and the arts; and in the various branches of natural, social and political science, is the world advancing with unexampled rapidity. Among the great questions that now occupy the attention of philosophers, legislators and jurists, I mention, as worthy of special consideration and present action, the abolition of sanguinary laws and the modification of penal enactments. But this general statement of the subject is too comprehensive. It is proposed to confine the present discussion to the main question that relates to the punishment of Capital Offenses.

In different ages and countries, and in various stages of civilization, certain crimes have been punished with death; and not unfrequently the most ingenious devices have been employed to prolong the sufferings of the wretched victim. The laws of nations, said to be civilized, have been such as to require the public executioner, in some cases, to possess the ferocity of a wild tiger who leaps from his jungle to quench his thirst for blood. He must tear the criminal in pieces; break his limbs on the wheel; torture him with hot pincers or upon the rack; saw him asunder and quarter him alive; or leave him to the tender mercy of wild beasts. If I am not misinformed, the penal code of England still requires that for high treason the criminal shall be hanged by the neck, cut down alive, have his entrails taken out and burned while he is yet alive, his head cut off, and his body

divided into four parts to be at the King's disposal.¹ It is true the punishment, except hanging and beheading, is usually remitted by the crown. In fact, in England, in France, Germany, Austria, Prussia and the United States, the people are now almost as humane as in some of the less favored and enlightened portions of the earth; so that it is only necessary to cut off the criminal's head or break his neck to satisfy the less sanguinary spirit of the present time.

But the peculiar *mode* is after all comparatively unimportant. The *right* to take life, in any manner — under any conceivable circumstances—is the question now offered for free discussion and solemn thought. And here I am reminded that the advocates of the Death Penalty very generally believe that the law rests on inspired authority. They claim the Divine sanction for this inhuman infliction. This consideration suggests the absolute necessity of meeting the argument derived from the Scriptures. How else can we expect to commend the truth to every man's conscience? Whoever would dislodge an enemy must go to his strong hold. Moreover, it is not important, in this connection, to inquire how far the authority of the Hebrew authors is to be regarded as final. The solution of this question is not a matter of present concern, and will not be permitted to embarrass the main design. The reader is at liberty to contend, if he will, for the strict infallibility of the letter of their testimony, as this will not invalidate our reasoning or otherwise change the issue.

Those who defend Capital Punishment from the Scriptures, place their chief reliance on Genesis, ix. 6. According to Rev. Mr. Cheever, 'this is the citadel of the argument, commanding and sweeping the whole subject.' In the received translation, the passage reads thus: 'Whoso sheddeth man's blood by man shall his blood be shed, for in the image of God made he man.' In the ancient Latin version the text reads, when properly rendered, 'Whoso sheddeth human blood, his blood will be shed.' Some expositors contend that the sense of the original would be far better expressed by rendering it, '*Whatsoever* sheddeth man's blood, by man shall *its* blood be shed;' and this certainly

1. Blake's Ency. : Art. ; Punishment of Death.

accords quite as well with the context, as the reader will perceive. 'And surely your blood of your lives will I require; at the hand of every *beast* will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.' Thus it appears from the Latin version of the Scriptures, as well as from the testimony of the critics, that the words 'by man' are unauthorized by the original text; so that the passage may be rendered, 'whoso,' or rather '*whatsoever* sheddeth human blood, *its* blood will be shed.' If, therefore, death be the appropriate punishment for certain crimes, there is certainly nothing in this text and its connection to warrant the conclusion that man is to be the executioner. It has been observed by a judicious writer that, it is 'merely expressive of a great retributive fact in Nature, and in the overruling providence of God, that he who designedly and wickedly takes human life, shall, assuredly, in some way or other, meet with severe punishment, and probably come to a violent end.'² Admit or deny the legislative character of Genesis ix. 6; view it in whatever light we please, as prophetic or mandatory, and still it is worse than idle to think of adopting it as a rule of action, to be observed by all nations and in all ages of the world.

The days of man are said to be three-score years and ten — seventy years; and the Psalmist says, 'Bloody and deceitful men *shall not live out half their days*.'³ Why not adopt this as our rule of action, and punish with certain death all bloody men, hypocrites and deceivers, before they arrive at the age of thirty-five years? We are pointed to the text in Genesis for proof of the Divine authority of this punishment; and yet we have no more evidence that it is a command of perpetual obligation, than we have that David designed to vindicate the character of nations that 'destroy men's lives,' when he declared that deceitful men should not live out half their days.

Christ said to an impetuous disciple, 'Put up again thy sword into his place; for all they that take the sword, shall perish with the sword.'⁴ Again, the author of the Apocalypse says, 'He that

2. Manual of Peace, by T. C. Upham, p. 219.

3. Psalms LV. 23.

4. Mat. xxvi. 52.

leadeth into captivity, shall go into captivity; he that killeth by the sword, must be killed by the sword.⁵⁵ The advocates of Capital Punishment never think of referring to these scriptures; and yet, the same rule of interpretation that is applied to the language in Genesis, will prove that these contain a law by which we are solemnly bound to enslave every man who holds another in captivity, and to punish with certain destruction all who venture to take the sword.

Our subject might be illustrated by many instructive examples derived from the Hebrew Scriptures. From the account we have of Cain, he was guilty of murder in the first degree. In this case the Creator was the judge and the executioner; and yet so far from passing sentence of death on the criminal, he is represented as giving him assurance of his protection. 'And the Lord said unto him, Therefore, whosoever slayeth Cain, vengeance shall be taken on him seven-fold. And the Lord set a mark on Cain, lest any finding him should kill him.'⁵⁶ If the text in Genesis involves an essential principle of the Divine government, and an important feature of God's perfect law, why was Cain not judged and punished accordingly? Why, we are informed that the law did not exist in his day — Cain lived long before this law was given to the world — and this circumstance is presumed to furnish a good and sufficient reason why he should not be punished according to its requirements. It certainly presents reasons equally strong why he should not be punished *at all*. It does not appear from the record that, prior to the bloody deed, there existed *any law* on this subject; and yet, Cain had his trial and was condemned. Many men entertain singular ideas of the Divine administration. They know something of the manner of human legislation. It is generally understood that our laws have to pass the upper and lower house, and receive the signature of the governor. Cain was not put to death for the murder of his brother, because the Divine Legislator had not yet passed the law! Most rational reason! As though the Omniscient Judge of all worlds could not do right, and administer the eternal principles of his government, until they were first reduced to writing

5. Rev. XIII. 10.

6. Gen. VI. 15.

and recorded on the statute book ! But it may be said that Cain was ignorant of any such penalty, the Creator never having so much as intimated to him that such would be the doom of the murderer ; and that, for this cause, the infliction would have been unjust. To this I reply : It does not appear that Cain had been informed that the murderer should be driven out from the presence of the Lord to be a fugitive in the earth, and hence, for the same reason, the punishment he did suffer was unjust. If the objection has any weight, it bears with equal force against the righteous sentence of his Judge.

The case of Moses and the Egyptian, as recorded in the second chapter of Exodus, furnishes an example that comes under the covenant, and according to the exposition of the text in Genesis should have been punished with death. This was a most unjustifiable homicide as appears from the record. The deed was not committed in a moment of desperation, while the perpetrator was blinded by ungovernable passion. On the contrary, we read that, 'he' (Moses) 'looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand.' In this instance it would appear that Pharaoh was an advocate for the Death Penalty for he sought to slay Moses, not indeed because he had any reverence for God, or respect for his laws, but to gratify a feeling of personal resentment. If the claims of the violated law could only be satisfied with the death of the offender, why was Moses permitted to escape ? The truth is plain. God was not the author of the law, in any sense in which he is not also the author of all human jurisprudence. The law belonged to Moses, and like many acts of modern legislation was intended rather for the people than the ruler.

We have now arrived at a point where it will be necessary to call the reader's attention to a most important distinction. The Moral Law — so called by way of eminence — is founded on the nature of things in themselves unchangeable. This properly comprehends our duty to God, our fellow-men, and ourselves. It was embodied in the Ten Commandments, and presented to Israel under the administration of Moses. Men have yet to

learn the true meaning of the sixth article of that law—‘*Thou shalt not kill*’—and that no circumstances, or laws of man’s device, can revoke that irrevocable decree. The moral law is essentially the law of *Love*. A lawyer from among the Pharisees once inquired of the Master which was the great commandment of the law. Jesus said unto him, ‘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.’⁸ This law is founded on the immutable principles of the Divine government, and may, therefore, in a special sense be termed *God’s law*; and may justly be regarded as binding on all nations and every age of the world. A radical distinction separates this forever from the laws of Moses. The ceremonial law, which had reference to the external rites of Religion, and the judicial law, designed to regulate the punishment of offenders, were more essentially the appointments of the Jewish lawgiver. Such laws were never intended to be unalterable, but may be so modified by men, in their legislative capacity, as to adapt them to the condition of society in its various stages of intellectual, social and political advancement.

Numerous offenses punishable with death under the law of Moses are now suffered to go unpunished. Those who defend Capital Punishment by an appeal to that law, exhibit a most glaring inconsistency in their willingness to repudiate the whole law except the article that requires life for life. The same law requires ‘an eye for an eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, and stripe for stripe.’⁹ By what authority they presume to reject these articles of the Mosaic code, while they contend for the other which is based on the same principle, does not appear. Those who defend this relic of barbarian wickedness by an appeal to the criminal jurisprudence of Moses, to be consistent, must receive the *whole law*. Why cling to the most atrocious feature, and reject all the rest? Reduce the system to practice; require the eye and the

8. Mat. xxii. 35—40.

9. Exodus xxi. 24, 25.

tooth, as well as the life, and while the defenders of the law will fill the pockets of surgeons and dentists, they will also fill the wide world with violence and blood, and the grace and beauty of God's noblest work will be destroyed.

According to the system of Moses, 'He that smiteth his father or his mother,' or 'he that curseth his father or his mother, shall surely be put to death.' 'And he that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death.'¹⁰ This is a part of the same system of criminal law that required the death of the homicide. Again, 'If an ox gore a man or a woman, that they die; then the ox shall be surely stoned. But if the ox were wont to push with his horn in times past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.'¹¹ Here is the judgment of the ox as well as the owner. Moreover, we read in the ninth chapter of Genesis, 'And surely your blood of your lives will I require; at the hand of *every beast* will I require it, and at the hand of man.'¹² Now when one *man* kills another, the state hangs him by the neck until he is *dead*; and the friends of this murderous system attempt to justify the horrid deed by an appeal to Moses, who, himself, only went unhung because he escaped the penalty of his own law. If we are to regard such authority, we are certainly bound to respect the other features of the law, and so hang every cow that gores a milk-maid, and every horse that kicks his owner to death! If our divines and legislators are not prepared to go the length of the law, it is time to act consistently and abjure the last and most revolting feature of this monstrous system.

One other example from the Scripture History will suffice. Uriah was distinguished for his bravery and incorruptible fidelity. He was noble and generous, and though true to his King and country, David made him the bearer of his own death warrant. In this instance David was guilty of at least *two* crimes, punishable with death under the Mosaic code. Nathan was sent to bring the royal culprit to trial, and accordingly proceeded to

10. Exodus XXI. 15—17.

11. Verses 28, 29.

12. Verse 5.

inform David that 'there were two men in one city; the one rich and the other poor. The rich man had exceeding many flocks and herds; while the poor man had only a single lamb. The former having to entertain a traveler, robbed his neighbor, thus leaving him destitute. When David heard this he was very angry, and said to Nathan, As the Lord liveth, the man that has done this shall surely die. And Nathan said to David, Thou art the man.'¹³ Jehovah—who may be presumed to respect his own law—is represented as the supreme Judge in the case; and yet the illustrious offender was spared. David, the great bard of the Hebrews — Israel's God-gifted poet — the strings of whose lyre yet seem to vibrate in thousands of Jewish and Christian temples, was personally guilty of what is now, usually, deemed the most infamous villainy, having deliberately destroyed his best friend. And yet, while his adulterous soul was stained with crimes of the deepest dye, he was ready to pronounce sentence of death on one whose turpitude was far less than his own. God was merciful, and did not require the execution of the criminal; and so do all truly God-like men, with the Master, desire 'mercy and not sacrifice.' But violent men are usually in favor of vindictive punishments; and among the most illustrious defenders of the Death Penalty, David seems conspicuous. He listened to the story concerning the poor man who was robbed of his lamb, and was filled with the spirit of the law that still cries aloud for blood. *The man who took the lamb shall surely die!* When another was to suffer, he was in favor of the Death Penalty — *even for sheep-stealing!*

Before I dismiss the Scripture argument, it may be important to observe that the dispensation of Moses, which is most appropriately termed the 'Ministration of Death,' was long since abolished. That system was imperfect in itself; it was given to a single nation, and was only designed to prepare the way for something better, of which it was merely the shadow. In the Christian Scriptures we read; 'If that first covenant had been faultless, there should no place have been sought for the second.'¹⁴ And again, 'For there is verily a disannulling of the command-

13. II. Sam. xii., 1—5.

14. Heb. viii. 7.

ment going before, for the weakness and unprofitableness thereof.¹⁵ Concerning this old dispensation the Apostle says: 'Now that which decayeth and waxeth old is ready to vanish away.'¹⁶ Christ abolished the ceremonial and judicial laws of Moses. In his sermon on the Mount,¹⁷ he referred to a particular passage in the criminal code of the Jewish law-giver, but not to honor it with his sanction. How could he approve of the law that required the blood of the offender, while his Religion demanded 'mercy and not sacrifice?'

Should any one be disposed to inquire the reason why the Jewish tribes were suffered to have such laws, it will be sufficient to remark that, ignorant and corrupt nations are generally permitted to have bad laws, and to suffer the consequences of their administration. That this was the case with the ancient Hebrews their own spiritual teachers bear witness. One of the prophets represents the Lord as saying of this people, 'Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols; therefore I gave them also statutes that were *not good*, and judgments whereby they should not live.'¹⁸ When the Pharisees inquired of the great Teacher whether it were lawful for a man to put away his wife for every cause, and referred to the custom under Moses to prove that it was — (Pharisees generally refer to Moses, as their authority, when they wish to do any mischief)—Jesus said unto them, 'Moses because of the hardness of your hearts suffered you to put away your wives, but from the beginning it was not so.'¹⁹ Likewise Moses, on account of the peculiar condition of the people and his incapacity to govern by other and higher means, instituted the code of blood; but from the beginning it was not so, for 'the Lord set a mark on the first murderer, lest any finding him should kill him.'

Moses punished criminals by requiring a second violation of the same law; Christ never sanctioned this by precept nor example. Moses established retaliatory laws; Christ condemned those laws without qualification, and substituted the law of LOVE for the

15. Hebrews, vii. 18.

18. Ezekiel xx. 24, 25.

16. Chap. viii. 13.

19. Mat. xix. 8.

17. Mat. v.

lex talionis, because the latter is forever incompatible with the spirit and claims of his Religion. Moses was himself a transgressor, and, agreeably to the provisions of his own law, deserved to die; Christ ever practiced the precepts he taught, and when James and John were ready to call down fire on their enemies, he rebuked them saying, 'Ye know not what manner of spirit ye are of, for the Son of man is not come to destroy men's lives but to save them.' If Christ be the acknowledged teacher and master, let *his* precepts be duly respected. Through him — in the burning words, eloquent with the inspiration of mercy that fell from his lips — through all the oracles of Nature, and in the noblest impulses of redeemed Humanity, God speaks to us all. To the legislator in his deep design; to the magistrate in the execution of his solemn trust; as well as to the culprit, in the ceaseless upbraidings of conscience, He speaks but one language— 'THOU SHALT NOT KILL'!

We now propose a brief examination of the argument, in favor of the Death Penalty, drawn from the constitution of society. It is confidently assumed that the right to destroy life belongs to society, and is derived from the very nature of the civil compact. Hitherto we have not been able to learn by what process of reasoning this is made to appear. In the first place, the relation existing between the individual and the nation is not, strictly speaking, a compact. When two or more parties mutually engage to perform certain duties, or to surrender individual rights in order, more effectually, to secure general interests, such agreement may properly be called a compact. In a general sense a compact is a covenant, containing express stipulations, established by mutual consent of individuals or nations. It is not, however, by any voluntary arrangement, but rather by the accident of birth, that the relation of the individual to the state is determined. Should the nature of that relation not accord with his wishes, he must submit. True, it may be in his power to resist; but opposition to the government may be regarded as treason. Resistance to oppression may be a universal instinct in man. Some men may possess the physical ability to oppose for a time the execution of the laws; but in the end, as it was in the days of Nero, they