

# The Messenger

OFFICIAL ORGAN OF THE SWEDENBORGIAN CHURCH

FEBRUARY 1983

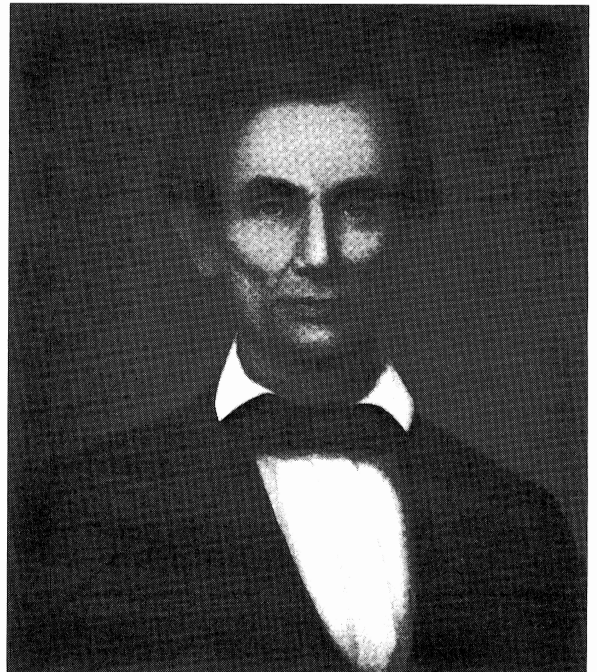
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## GOOD HEALTH TO YOU

In *Arcana* 5712 we read: "The origins of diseases are, in general, intemperance, luxury of various kinds, mere bodily pleasures; also feelings of envy, hatred, revenge, lewdness and the like, which destroy man's interiors: and when these are destroyed the exteriors suffer, and drag man into disease."

This position was reflected throughout a Conference I attended recently in Boston. Our theme was: "The Role of Love and Laughter in the Healing Process", and speakers included Norman Cousins, Raymond Moody, Gerald Jampolsky and Bernie Siegel, who replaced an ailing Elisabeth Kubler-Ross. All in all, a very stimulating and provocative two-day session, and so completely in harmony with the spirit of our Swedenborgian heritage.

One common thread ran throughout all the presentations: the belief that cure is more than just what the doctor orders—*positive attitude, healthy diet, a bit of humor, and the willingness to assume some personal responsibility in the healing process.*

Cousins was editor of *Saturday Review* for 35 years and now teaches at the University of California at Los Angeles. In 1964 he suffered from a disease that attacks bodily connective tissue; he was literally falling apart. With one chance in 500 of living, Cousins left the hospital, surrounded himself with a world he loved, including old Marx brothers' movies and megadoses of Vitamin C, and beat the illness. His book, *Anatomy of an Illness*, tells of the experience.

I wrote eight pages of notes during the Conference; the following brief comments will give you some idea of what it was all about.

Visualize that something good is going to happen. Imagination has an incredible effect on the body. Hope, love and support are essential in the healing process.

The basic law of life is regeneration. Everything naturally works toward this end. Go with this flow. Then you do what you enjoy, and you enjoy what you do. This is the basis of good health.

Love is the single most powerful stimulant for healing. You are a gift of life from God. Fulfill it.

When you love yourself properly, you don't smoke, or abuse your body. It is, after all, the temple of God.

We are here on this earth to give, not to get. Give people hope, love and self-control over their own lives.

We all have spiritual guidance. It's a matter of being aware and listening and responding to our inner light.

Have a personal belief and value system that you can live with; one that you can trust regardless of external circumstances.

Everything is working out the way it should. The hand of God is evident in all the affairs of life. We can trust in this.

Moody talked about the near-death process, which many of us have read about. The tunnel experience is universal—dying individuals are fully aware of what is going on—they receive guidance from relatives and friends—there is a review of one's past life, complete with associated feelings—always there is the Presence of a very bright yet comfortable non-judgmental Light. An inner peace that defies description. And people usually wonder why they were brought back to this physical plane of existence. It is because there is some unfinished business here. There is a reason; God makes no mistakes.

We are called upon to love people the way they are; this is healthy for all concerned. This total acceptance means no judgments, no conditions, no expectations. The journey is the thing.

When you are sick, the doctor has a job to do and you have a job to do. You've got to program yourself for good results. The mind controls biochemical reactions in the body.

In summary, negative attitudes and emotions contribute to the onset of illness; conversely, positive attitudes and emotions contribute to health, healing and disease prevention.

P. Z.

## THE MESSENGER FEBRUARY 1983

Vol. 203, No. 2

Whole Number 5070

Published monthly, except for the one double issue in July-August, by the Swedenborgian Church (founded 1817, incorporated 1861 as the General Convention of the New Jerusalem in the United States of America.) Central Office: 48 Sargent St., Newton, MA. 02158

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The opinions of contributors do not necessarily reflect the views of the Editor or the Department of Publication, or represent the position of the church.

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Deadline for material: 5th day of the month.

Subscription free to members of the Swedenborgian Church: non-members, \$8.00 a year; foreign \$15.00 a year; gift subscriptions from a member, \$5.00; single copies \$1.00.

# Swedenborg's Psychology: Trance Reverie

*Eugene Taylor  
Cambridge, Mass.*

## Part III of III Parts

Now we come to the last technique, namely Swedenborg's ability to enter at will into what we might call a state of trance-reverie. Trance, we said, is an altered state of consciousness, the cultivation of which allows us to experience dimensions of awareness different from the normal everyday waking state. All we can say of such states at this time is that they are beyond the waking state. It is quite difficult to judge the value of any altered state when we have not experienced it before and when we have not seen its effects. We do know, however, that at the boundary of the waking state, as we pass over into trance consciousness, we pass through the hypnogogic state—the twilight zone between waking and sleeping. Each one of us passes through it twice a day on entering and waking from sleep. The hypnogogic state is a highly impressionable zone where the person is more suggestible than usual to random sources of stimulation, which the mind immediately translates into elaborate visual imagery. Swedenborg knew of this state and described it in his work.

Often we fall into a relaxed condition, and on waking our thoughts at first take on a more free-floating, associative character. As we relax more and more into the hypnogogic state, these associative thoughts become more highly visual. But this entire process can become a willful exercise, as when Swedenborg used his breathing techniques to achieve intensive states of concentration, using his dreams as an object of contemplation. The result was a more rapid, catalytic transformation of his state of awareness. His outward life became simple in proportion to the blossoming forth of the richness of inner events. He was a master at blending these techniques.

So trance is the altered state of consciousness, and by reverie we mean the rich hypnogogic imagery that often accompanies prolonged periods of relaxed, meditative inner looking. Trance is the state, while reverie is the activity of witnessing whatever it is that takes place within that particular state. Outwardly calm, with great ferment below, the practice of these techniques brought Swedenborg to the edge of a great abyss in 1744. It is to his credit that he took the leap of faith. He abandoned

worldly pursuits and entered, wholly committed, into the religious life. Several accounts exist of that fateful night in April when his eyes were opened into the spiritual world. I will quote only one of them:

In the middle of the day at dinner an angel spoke to me, and told me not to eat too much at the table. Whilst he was with me, there plainly appeared to me a kind of vapor steaming from the pores of the body. It was a most visible watery vapor, and fell downwards to the ground upon the carpet, where it collected, and turned into diverse vermin, which were gathered together under the table, and in a moment went off in a pop or noise. A fiery light appeared within them, and a sound was heard, pronouncing that all the vermin that could possibly be generated by unseemly appetite, were thus cast out of my body, and burnt up, and that I was now cleansed from them.

J. J. G. Wilkinson, *Swedenborg: A Biography*, p. 76 - 77

The next day, Swedenborg reported, the angel returned again and spoke to him as the Lord, commanding that he should write down for posterity the internal sense of the Bible, which God would dictate to him, and further, that Swedenborg was to be granted the gift of conversing with angels and spirits in the next world while he still lived in the physical body.

Swedenborg's biographers tell us that although his eyes were opened to the interior world on that day, his sight became more and more clear, by gradual degrees, over a several year period and he remained in communication with the inner world for the rest of his life. Rather than mathematical proof, he now wrote in prose narrative. Even his simple descriptions were often poetic. Having completed many volumes in Latin on scientific subjects during the first 56 years of his life, for the remaining thirty years he produced many volumes in Latin on religious subjects.

Inherent in his later work was the necessity of turning to metaphor and allegory in order to explain the nature of religious experience. The critic must understand that, rather than a literal description of physical places called Heaven and Hell, Swedenborg's accounts must be

understood as poetic descriptions of states of consciousness, the reality of which is not derived from the usual external material referents of human speech. Rather, Swedenborg said, each word has an internal spiritual meaning apart from its meaning in the natural world. This internal spiritual sense of external things was all Swedenborg claimed to be describing in his religious tracts, a relation which he codified into his Doctrine of Correspondences.

A word is perhaps appropriate concerning Swedenborg's cosmology—his sense of the structure of things, and his ontology—expressed as a psychology of being. With the opening of the internal sense of the Word, Swedenborg had a lot to write about. After all, everything he had previously written could be interpreted anew according to its inner meaning and its use for man's spiritual evolution. For the purpose of all creation, Swedenborg said, was union with the Creator. How did this union take place? Through an evolution of consciousness. But there has to be some way in which one is guided away from demonic aspects of personality and guided into higher spiritual forms. He said that this guiding function happens chiefly through influx, the streaming in of energy from the Divine. There is a radical difference between the internal and external man. The relation between the two is not by continuous degrees, as if the difference between the material and the spiritual was one merely of subtle changes, and not much different from the awareness we now have. Rather, there is a dramatic and absolute difference between these worlds. They are linked only through correspondence—that one mirrors the events of the other.

But there is movement between the spiritual and the material, and that occurs through influx. He was clear, however, that the flow of energy is always from the Lord into man, from the spiritual into the natural; never the reverse. Events in the material world can never have an influence on the eternal life of the soul. Goods and truths always come from the domain of the Divine, never the other way around.

This point is interesting in light of modern psychotherapeutic definitions of catharsis—the venting of repressed contents from the unconscious, a process that, long before Freud, Swedenborg had observed and called a vastation. Modern psychology believes that such contents are the result of a collection of external experiences, translated into psychic energy, that have become dammed up. Swedenborg said it was the emptying out of our

egotism—of our preconceived notions about reality, so that we may be better prepared, cleansed is probably a better word, to receive the truth. Such knowledge is not of the factual type, which we accrue over a life time; rather, it is from more deeply within. Such inner knowledge is the foundation of how we interpret sense data. It is a cleansing so that the inner light can shine through more clearly.

So Swedenborg said that the domain of the Divine is not to be known in terms of ordinary space and time. There is rather an inner time and an inner space. This is why a moment can seem like an eternity; or years may seem to pass in an instant. This is why two people who hate each other cannot even stand to be in the same room, while twenty fraternity brothers who love each other can all fit into the same telephone booth.

Well, there is much more that can be said. I want to conclude with some final thoughts from this amiable, and according to his detractors, somewhat eccentric philosopher-psychologist. Some of what Swedenborg had to say was quite cryptic. To my mind his style is much like that of a collection of sutras from one of the Hindu texts. A simple phrase is often a seed thought, succinctly expressed, that takes a lot of thinking because it has so much in it. But it always relates to inner states, inner experiences, inner events. Many meanings are usually possible from one of these seed thoughts and each person will read it according to his capacity and his needs. This is why Swedenborg said, "A man sees into the nature of things each according to his own character," and he said, "I know these things because I speak as an eye-witness to them."

In one of his epigrams, for instance, he said, "Love is the end; Wisdom is the instrumental cause; and Use is the effect." I am no technical Swedenborg scholar, but it seems to me he was saying that certain faculties of the mind correspond to wisdom, and this is the cause; then there is the psychological reality of our will, which is a different faculty from our understanding of things. He said that the will corresponds to what goes on in the heart. This is love—the experience of the affections. This he said is the end. Then there is the experience of charity, which corresponds to use, which he called the effect. What was he getting at here concerning the relation of Love, Wisdom, and Use? My interpretation is that there is the life of the intellect and the life of feeling, and when these move together as a whole they find some useful purpose in the world which contributes to the process of spiritual evolution.



Then he also said, "Love and Wisdom must be in balance; too much of either makes the one or the other simply pass off, as if wasted, or else the imbalance may detract from the final end product." After all, even if you know a lot and your heart is not in it; how much do you really know? A person in these circumstances probably becomes quite useless. So he also said, "Such is Love; such is Wisdom; consequently such is the man."

"It is through the Will," he also said, "that influx takes the understanding into partnership; not the reverse." In other words, the whole function of the process of evolution reaching its end is not because the mind wants it to be so, but because the mind is put to use and the heart motivates that process. This is the meaning of partnership. Rationality is not the controlling factor in personality. It is rather a gift from the Divine. It is not mere cold logic, but rather infused with the warmth of living emotion.

He also said, "Man's soul, which lives on after death, is his spirit; and is in complete form a man. The soul of this form is the will and the understanding." Now in certain portions of his writings Swedenborg said that what dies is the external man, and what lives on is the internal man. In other words, what we are after death is

a function of how we have loved, and the extent to which we have cultivated our spiritual understanding while alive. Personal responsibility for actions in this life was therefore very important for Swedenborg. So he said, "Evil and falsity when confirmed cannot be uprooted after death. They are uprooted only in this life." He calls this uprooting repentance. I call it catharsis—something to be done here and now, while we are still in this world. And this led Swedenborg to believe that "not thought, not sensation, not acts, but love—is the very life of man." And he said, "So far as man does from love what wisdom teaches, he is an image of the Divine." He said, "Love always means conjunction," that is, it always involves others. And he also said, "Heaven is the love of the Lord; while Hell is the love of self," a condition that we, alone, have the ability to create, he indicated, both here and hereafter. Such are the implications of Swedenborg's use of dream interpretation, breath control, and the meditative trance-reverie.

*Acknowledgements are gratefully extended to Mr. Ray Guiu and his staff at the Swedenborg Library, where this lecture, published in three parts, was presented as an evening talk, April 14, 1982.*

## SWEDENBORG'S INFLUENCE ON COLERIDGE

*Jim Lawrence  
Newton, Mass.*

In the vicinity of London, the year 1772 witnessed the exit and entrance of two remarkable Christian theologians. Emanuel Swedenborg passed away quietly in the English capital after seeing his last theological work safely through publication. A few months later in nearby Devonshire, Samuel Taylor Coleridge was born.

Both men are connected with Christian mysticism, and both men are noted to be of superior intelligence. A Stanford University computer study, cited in the 1976 Guinness Book of World Records, estimated J. S. Mill, Goethe and Swedenborg to have the three highest I.Q.s in Western history. These three were so high the computer refused to assign a number to them. Mill, "guesstimated" as the highest, concluded that Coleridge was one of only two great seminal thinkers in 19th century England.

While Coleridge is often cited as one of many luminaries enlightened through Swedenborg's revelations, the farther reaches of Swedenborg's influence on modern thought seems not to be fully appreciated. Coleridge survives chiefly as a poet, but in his day he reigned equally as a theologian. As an Anglican Church creaked and groaned under philosophic pressures issuing from the Age of Enlightenment, Coleridge pointed the way for a more elevated theology. According to Dr. James Duke, Professor of Church History at Brite Divinity School, the thinking of Jeremy Bentham and Coleridge impacted the Anglican Church most profoundly. They were peerless as movers of culture.

Coleridgean scholars have given scant notice to Coleridge's debt to Swedenborg. Undoubtedly, this oversight is due to Coleridge's scarce mention of Swedenborg in the works he

prepared for publication. In recent years, however, Kathleen Coburn has edited several volumes of Coleridge's unpublished papers. In addition, nearly all of Coleridge's extant correspondence has been made available to scholars by the Coleridge family. Lastly, Swedenborgian scholars have pursued Coleridge's interest in Swedenborg, but their writings have enjoyed a limited audience, appearing primarily in scattered New Church publications. Taken together, the scope of Swedenborg's influence on Coleridge takes on rather large dimensions.

It is now clear that Coleridge learned of Swedenborg while still in his teens, and that he very likely met Swedenborgians in the earliest Hindmarsh group. At Cambridge, we find Coleridge again intermingling with Swedenborgian affairs. Tremendously attracted to Unitarian thinking in general, and to the famous controversial J. B. Priestly in particular, Coleridge wrote a sonnet full of rococo praise of Priestly, while having a fling himself at becoming a Unitarian minister. During this time, Priestly and Hindmarsh carried on a friendly correspondence, both public and private. Profoundly impressed by Swedenborg's formulation of the Divine Unity of the Trinity, Priestly at one point joked to Hindmarsh that he (Priestly) was a candidate for conversion. Coleridge, to be sure, was taking all this in. When Coleridge began preaching for a Unitarian society in Bristol, it is known that he continued to follow the flourishing Swedenborgian group there.

One of the most impressive suggestions of Coleridge's admiration for Swedenborg comes from his offer to the London Swedenborgians to write a *Life of Swedenborg*. Due to an unfortunate exchange with one of the more acrimonious Swedenborgians who questioned Coleridge's fidelity to the seer's doctrines, the plan was scuttled. A companion offer, made to John Clowes, to write a book on Swedenborg's Doctrine of Correspondence underscores Coleridge's more-than-passing study of Swedenborg. Clowes wrote to a mutual friend that he was satisfied with Coleridge's understanding of correspondences. (Using his poetry as the standard, one may wonder who equaled his facility with the concept.) It is unknown whether Coleridge ever began work on the project, but no proof that he did has ever surfaced.

After 1817, Coleridge's relationship with Swedenborgians thinking becomes much clearer. In the extant Coleridge papers 33 letters have survived from Coleridge to C.A. Tulk, the

son of a notable founding Swedenborgian, John Augustus Tulk. Although preferring to remain outside the sectarian church, C. A. Tulk inherited his father's penchant for the Swedenborgian cause. Tulk's prominent position in Parliament, his role as a philanthropist who patronized the leading artists of his day, and his vigorous efforts on behalf of Swedenborgianism prove him to be of invaluable historical value.

Coleridgean and Blakean scholars have believed that the two poets met at least once, but before Raymond Deck's recent Ph.D. dissertation (partially researched at the Swedenborg School of Religion), no one connected the meeting with Tulk. Deck convincingly demonstrates that Tulk took Coleridge to Blake's house in 1825 to view Blake's magnificent "Last Judgment." Writing anonymously in the London University Magazine, Tulk avers: "Blake and Coleridge, when in company, seemed like congenial beings of another sphere, breathing for awhile on our earth; which may easily be perceived from the similarity of thought pervading their works." In a letter to H. F. Carey, Coleridge reports that he understands Blake to be "a Swedenborgian—certainly."

Solidly exhibiting Coleridge's intrigue in the Swedish seer are his extensive annotations of ten volumes of Swedenborg's works. Coleridge penned both qualitative and quantitative marginalia for *The Worship and Love of God*, *The White Horse*, *The Animal Kingdom*, *The Economy of the Animal Kingdom*, *Heaven and Hell*, *Prodromus*, *Intercourse Between Soul and Body*, *Divine Love and Wisdom*, *True Christian Religion*, and *Divine Providence* (unverified). Although Coleridge frequently differs from Swedenborg's teachings and occasionally reviews some ideas quite unfavorably, on the whole his comments reflect a profound admiration for the revealed doctrines. The length and breadth of the marginalia, taken together with his other scattered comments attest to his sustained interest in Swedenborgian ideas. In one place he declares: "I have known strong minds, with imposing, undoubting, Cobbettlike manners, but I have never met a great mind of this sort. And of the former, they are at least as often wrong as right. The truth is, a great mind must be androgynous. Great minds—Swedenborg's, for instance—are never wrong but in consequence of being in the right, but imperfectly."

Plumbing the theological and philosophical thinking of Coleridge ranges far outside my purposes here. It is important, however, to

highlight some remarkable areas of overlap in the religious ideas of Coleridge and the teachings of Swedenborg. The real battleground of whether Coleridge was influenced or not by Swedenborg, after all, must be decided in the content of Coleridge's thinking.

Coleridge is renowned for his way of distinguishing between Reason and Understanding—a timeless philosophic discussion. Kant and Plato, both of whom Coleridge admired, had formulated the classic distinctions. Coleridge, however, felt they did not go far enough in their grasp of the concept of Reason. His ambition was to clarify the distinction so as to subordinate Understanding and exalt Reasoning. Understanding, for Coleridge, is merely a faculty of the human mind, quite capable of distortion and corruption. Reason, on the other hand, is an inner light, an indwelling power which is the source of all revelation. Reason can not be corrupted: it is either wholly present or wholly absent.

In an 1821 letter to Tulk, Coleridge explains his distinction according to Swedenborgian principles. He calls his Higher Reason celestial influx—the eternal God operating through humans. While understanding is the power which adapts means to approximate ends, with Reason, there are no means or ends. Reason is the ultimate end of which it is the only manifestation. Therefore, just where Coleridge is hoping to improve upon Plato and Kant in this choicest area of his philosophy, we find him relying on insights gleaned from Swedenborg.

Many other areas in the theologies of Coleridge and Swedenborg show a striking compatibility. Both thinkers attempt to reconcile the infinite diversity with the finite and the permanent; both believed the True Catholic Church consisted in a real, direct and practical union between people and their Lord, and that Popery is fraudulent on those grounds; both taught an internal sense to scripture, and Coleridge often used Swedenborg's allegorical interpretations of the first eleven chapters of Genesis; both believed the First Cause argument for the existence of God is valid. More conspicuously, both seekers found greatest meaning in viewing truths as a spiritual reality behind and within the world of everyday life.

So it is chiefly in spirit, much more so than in letter, that we discover Swedenborg's trail of influence in Coleridge. Through Coleridge, another and much broader avenue of influence on modern thought opens up. The name Swedenborg isn't heard, but the unmistakable

temper of his thought is perceived. In the year 1772, Emanuel Swedenborg's busy pen may have been laid to rest, but the teaching had only just begun.

*Jim Lawrence is a third year student at the Swedenborg School of Religion in Newton, Mass., and we are delighted to welcome Jim to the pages of the Messenger with this excellent study.*

## CONVENTION CORNER

Kemper Road Center for Religious Development is eagerly looking forward to entertaining Convention for 1983. The dates are set: June 29 - July 3. The Council of Ministers will meet from June 27 - 29. The Pre-Convention Conference will meet from June 25 - 28th.

The location is Wilmington College, in Wilmington, Ohio—Just off Interstate 71, or 45 minutes north of Kemper Road Center. Programs will be at Wilmington College and Kemper Road Center. An excursion to *Beside-the-Point*, our camp and retreat center, is also planned.

Mark your calendars now, and plan to worship, fellowship, work and make new *Swedenborgian* friends at Convention 1983. More in the March Issue.

## Religious Contributions: When Are They Deductible?

Deductions for reasonable amounts dropped on the collection plate are routinely accepted without documentation, but there are other expenses incurred in serving one's faith that can also be claimed.

For example, a member of a church's board of trustees might deduct the out-of-pocket costs of attending board meetings, as could one who drives people to choir practice or takes part in a program for visiting the sick or helping the poor. Telephone and mailing expenses incurred on behalf of the organization as well as robes or uniforms used for church services and the costs of maintaining them can also be deductible.

A really substantial deduction might be available if you are appointed a delegate to a convention held by a religious organization in a distant city or even a foreign country. Your travel costs, including hotel, meals, tips, etc., could all be deductible. But this is not true if you attend such a conclave of your own volition; to get the deductions you have to be a *delegate*.

# FEMININE CONNECTIONS

*Edited by Perry S. Martin*

*REAL MEN, in my book, are whole men; they are in touch with both their masculinity and the receptive feminine side of their nature. This integration allows them to be open to the new and the unexpected and to give their creativity expression. When I saw the stage set designed and built by Henry Swanton for the Alpha Omega Players' current production at the San Diego church, I recognized the work of a real man. So I asked Henry to create a new precedent and be the first man to write for Feminine Connections. Winifred Armstrong, who has always known that Winifred means peace, asserts the strength of her beliefs by putting them into action. Clearly Win is a Winner and a Real Woman.*

## ON CREATIVITY

Feminine Connections! What, you may ask, am I doing in this column? I may ask it too. I feel like the careless male who has blundered into the ladies room. It is necessary for him to come up with a good explanation for his presence—and quickly. The man who can do this with aplomb and conviction may be said by some to possess creativity. I hope so—for creativity is the subject of this piece.

Creativity is the most elusive of human attributes. It assumes many false disguises. The merest glimmer of creativity may be applauded by observers far beyond its true importance. The chap who can cleverly and suavely extricate himself from the wrong restroom may not possess another single virtue. On the other hand, Sir Isaac Newton, Mozart or Thomas Edison might well have made fools of themselves in such a situation. History is silent on the subject.

Many public figures have a knack of arranging old philosophical war horses and platitudes in such a way as to gain admiration as a creative genius. The only creative genius here is in the arranging, but this is not insignificant. What a dull time we would have if we tried to think only new thoughts and tread no path that had ever been trod before. There just aren't that many new thoughts or new paths.

Swedenborgians sometimes think they are at a disadvantage in the creativity game. Some Swedenborgians are so unkind as to tell

themselves and others that, since all good and truth come from the Lord, you, mere person, are but a pale reflection of Divine influx, a witless channel. You, poor creature, are nothing but a receiver. You can't have a thought truly your own; even if you dig a hole in the ground, it is not truly your hole. This bothers some people. They join the "What's the Use" Society. Luckily for the progress of humankind on earth, this distortion of the truth is not widespread. And the remedy is simple, for another Swedenborgianism says, "Do everything as though it were from yourself!" This should satisfy all egos. It puts you, poor creature, back in charge.

Edison's famous statement that genius is 10% inspiration and 90% perspiration perfectly defines the climate in which creativity can take root and flower. As I get older, I no longer tend to envy those few among us who possess a marked amount of that 10% that Edison referred to. I thank the Lord they exist. We tend to be a nation which exalts extremes. We praise those who we feel are given large shares of inspiration or creativity. We get the idea that inspiration comes only in large doses. Yet think how many tiny examples of creativity abound. The person who thought of the safety pin, the person or persons who brought us the aspirin tablet, the teacher who, in an instant, thought of just the right words to turn a child's whole future life around.

Only one or two among us can compose a symphony at age six. Only a few can solve the mathematics of the universe. Few in number are those who stand head and shoulders above the rest of us in one or more endeavors. But all men and women have a special relationship in their lives where only they can enter and where only they can do even one lovely thing which will make life better for someone. This too is creativity. Creativity has no size dimension.

Henry Swanton

## SWORDS INTO PLOUGHSHARES

Long ago in faraway England, a little girl was born and her mother named her Winifred, which means Peace, derived from Freyn, the Goddess of peace. Her mother, who was quite a pioneer type of person, a vegetarian, a Salvation Army officer, a searcher through

many religions and cults, impressed her with the meaning of her name.

When Winifred grew older, she joined the newly-formed League of Nations and later supported the United Nations. After many years and many different religious experiences, she arrived in America and was led to the New Church. This reinforced her search for peace, and last April the opportunity of really *doing* something about it presented itself. The year of Shalom was proclaimed, and she joined the push to work for the Bilateral Nuclear Freeze. First of all came the planning and working for the Rose Bowl Peace Sunday on June sixth. Imagine forty thousand people standing in that huge place in the blazing sun, shouting, singing and almost chanting for ten minutes, led by Stevie Wonder:

“We want peace in the world.  
We want peace, NOW!”

This was just a part of the celebration of which she was a small part. It was a long and exciting day!

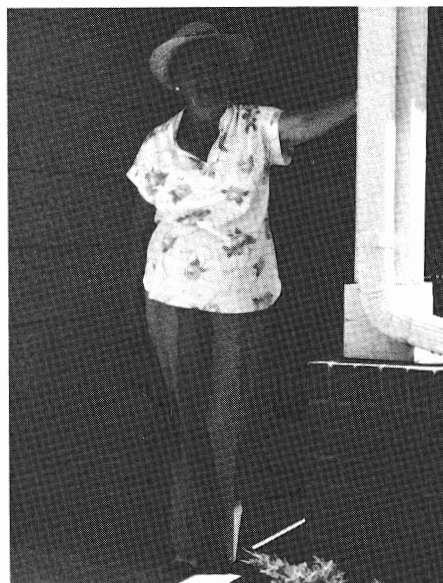
After recovering from all this, she worked on getting out the Nuclear Freeze vote, filing checks at the office, putting posters up at home and at church. She joined with the work of the Southern California Ecumenical Council of Church Women United as well as with local units. She was glad that Susan Turley Moore and Ron Brugler put on the skit at Convention on the effects of a nuclear attack, and that everyone was given blue ribbons to wear.

Then when the California vote for the Nuclear Freeze came out, what gladness! What an achievement! Now what? Why the *Next Step* of course. Two things were started. The Peace with Justice Leadership Conference sponsored by the Southern California Ecumenical Council joined many different people, of differing religious and economic groups together. Second, The Next Step, sponsored by the Inter-faith Center to Reverse the Arms Race, was held at the Jewish Temple on Wilshire Blvd. There were many interesting seminars conducted, notably two on Jobs not Bombs, relating to conversion planning. Much is being done to retrain people to do new related jobs. This is not exactly making swords into ploughshares, but it certainly is a step in the right direction.

Winifred is still working on all these things and some times also has a chance to tell about our church and its teachings. She wears her World Peace Pledge and is constantly reinforced by the *Messenger Peace Page*.

She realizes that she probably won't live to see all the results, but since we are all part of ONE WORLD we hope that one day, with God's help, there will be at least one more ploughshare and one less sword or bomb.

Winifred Armstrong



Winifred Armstrong

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## FOR VALENTINE'S DAY (or anytime!)

Words often hide  
Feelings of love  
Too shy to show.  
It's only with the inner ear  
We really get to know  
Messages behind the words.  
Wishings, carings,  
Longings, sharings,  
Love.

Look with love.  
Listen with your heart.  
Rely on love to heal all ills,  
Let love consume  
All evil thoughts and ways,  
For love makes all things  
Wonderful  
And new.

Marge Ball

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# A Swedenborgian's View of History

Patrick L. Johnson  
Surrey, England

*We recently received the 172nd report of the Swedenborg Society Annual Meeting in London, England. This report contains a fascinating address by Society President Patrick L. Johnson on "A Swedenborgian's View of History", and we are grateful to Mr. Johnson and the Society for granting us permission to re-print a portion of this lecture in the Messenger.*

*Johnson begins by giving a brief overview of mankind's recorded history, based on the following premises drawn from the teachings of the New Church. 1) Every historical event has significance and meaning in the larger scheme of things. 2) One can discern a purposeful overarching pattern that is woven throughout historical events. 3) There is a direct relationship between religion and history. 4) Spiritual realities have an observable impact on historical happenings in this world.*

*Swedenborg tells us that the Last Judgment took place in 1757, and in 1770 the Lord dispatched his disciples throughout the heavenly realms to establish the New Church. These were momentous events in the spiritual world, and if our thesis is correct, a number of radical changes or shifts should have taken place on this natural plane of life in the period between 1760 and 1800. A portion of the Johnson address follows:*

Let us concentrate on the times that are important to us; 1757, the year of the Last Judgment; 1770, when the Lord dispatched his disciples to establish the New Church throughout heaven; and the late 18th century in general when we would expect the appearance of a new age in heaven, 'the world of causes', to be reflected in the world of effects.

Let me say at the outset I do not wish to pretend that history has been a bed of roses since the Last Judgment. There are plenty of signs that the "Dragon" and "Babylon" are not yet vanquished; but although the "Woman and her Child" may be in the Wilderness, I think there is manifold evidence that they have arrived. Today the evidence is more of things that are continuing to develop but the late eighteenth century was remarkable for the achievement of numerous "firsts" or

beginnings. I can do little more than list the events I feel are significant and hope that the reader will feel that the weight of evidence does confirm belief that a new age did dawn in the late 18th century.

To begin with, let us look at the political background; I think there were two important developments that stand out. Firstly, the establishment of democracy. True, this had already come about in Britain and Holland, almost accidentally, by gentleman's agreement between rulers and people, but now it was established as a principle in France and in the United States as a way of life for all men. Secondly, there was growth of colonialism, particularly of the British Empire; not necessarily a good thing in principle but nevertheless an efficient way of spreading throughout most of the world the ideas that were to be the vehicles through which the new age would be understood. It dispersed the English language, in which the new revelation was first published extensively. Parallel to it we have the growth of the multi-racial, English speaking United States, which, although it initially rebelled against the Empire, would in time, freed from the older bodies tradition, spread the language and culture even more effectively and widely. The events what lead to these beneficial movements were:

1763 At the end of the Seven Years' War, at the Treaty of Paris, France ceded India and Canada to Britain.

1768 British government appoints a Secretary of State for Colonies.

1770 The Boston Massacre (early sign of American Revolution).

1773 Pugachev's Revolt (an early revolt of Russian serfs).

1773 British East India Company established.

1775 - 83 American War of Independence.

1789 French Revolution began.

1790 Britain begins to deport convicts to Australia.

Next I would like to turn to science. At times apparently the enemy of religion but nevertheless surely a mental discipline that was to be essential for the mature growth of the understanding of the New Revelation of Truth. Need one go further than to consider Swedenborg's

preparation in the fields of science for his role as a revelator. These dates seem relevant:

1766 - 72 Hydrogen, oxygen and nitrogen isolated.

1771 Galvani demonstrates electric currents.

1777 Heller demonstrates the nervous system and establishes neurology.

1792 Coal-gas invented by Murdoch.

1796 Vaccination discovered by Jenner.

1800 Volta invents batteries.

The main manifestation of science, however, was probably in its application as technology which launched the Industrial Revolution around 1780.

1761 Bridgewater Canal completed.

1764 Spinning Jenny.

1768 The Water Frame Spinner.

1769 Watt patented the Steam Engine.

Water closet invented.

1779 The Spinning Mule.

1780 Cheap soap invented.

1783 First manned flight in Montgolfier's balloon.

1788 Meikle invents the threshing machine.

Rising to the mental, if still not the religious, plane we come to art. This of course has flourished almost continuously for centuries but at this time it changed course. It threw off the traditions of "classicism" and embraced "romanticism", a human approach to art expressed largely in an appreciation of nature.

1762 Adam designs Syon House.

1768 Royal Academy established.

1774 Gainsborough's portraits (informal and lyrical). (He also painted natural landscapes though they were not popular).

1780 Around this time Fuselli and Blake \* introduce supernatural elements into art and poetry.

1784 David introduces Neo-classicism to France followed by Soane and Flaxman \* in England. A free form of classicism based on Greek rather than Roman Art.

\*Flaxman was a convinced Newchurchman and Blake much influenced by Swedenborg.

I think special mention must be made of music, an art that was to achieve greater and greater prominence, sophistication and variety as the new age developed and I believe manifests a change in the feeling of human hearts as well as minds. Again there is romanticism evolving out of classicism.

1760 Haydn begins to establish the symphony.

1769 Mozart's 1st symphony.

1770 String quartets become popular.

1787 Mozart's Don Giovanni.

1793 Paganinni establishes violin as a medium of emotional expression.

1795 Beethoven's piano trios demonstrate greater depth of feeling.

1800 Beethoven's 1st symphony.

Next I would like to draw your attention to literature. In fact the first half of the 19th century is perhaps more obviously revolutionary but in the late 18th century there were strong signs of change from the satire and detachment of the Enlightenment authors. There is a more serious note; the humanity of the characters develops; women authors appear; nature and romance become popular. Other forms of literature also appear, such as Encyclopedias and respectable newspapers.

1761 Rousseau; La Nouvelle Heloise.

1765 Walpole; Castle of Otranto (1st "Gothic" novel).

1768 Gray; poems (including The Elegy).

1768 Encyclopaedia Britannica.

1774 Goethe—Werther.

1778 Fanny Burney—Evelina.

1785 Cowper—The Task.

1786 Burns—Scottish poems.

1789 Blake—Songs of Innocence.

1791 Boswell—Life of Johnson (establishes value of biography).

1798 Wordsworth and Coleridge—lyrical ballads.

Then there is a field I will call philosophy and social reform. We find that people are thinking on a deeper level. The philosophers are asking if the almost mechanical theories of Descartes are sufficient to explain human thought and the rights of men, women and children are being considered.

1763 Voltaire. Treatise on Tolerance.

1765 Herder. Limits of Reason.

1774 Pestalozzi's first school.

1788 Kant. Critique of Pure Reason.

1791 Wilberforce achieves Abolition of Slavery in British Empire.

1791 Paine. Rights of man.

1792 Mary Wollstonecraft. Rights of women.

1793 Compulsory education in France.

Finally there is religion or at least the external face of religion which often only hints at the state of man's true beliefs. In France, after the Revolution, Christianity was officially abolished and first the "Cult of Reason" was officially launched and when it was unsuccessful the "Cult of the Supreme Being". In fact the Roman Catholic religion continued but it was severely shaken and modified nevertheless. Elsewhere events suggest that people are dissatisfied with the old religion and feel a need

for a new one.

1766 Religious freedom recognised in Russia.

1767 Moses Mendelsohn's "Immortality of the Soul" one of his books that led to "Reformed Judaism".

1773 Pope dissolves the Jesuit Order.

1781 Religious toleration in Austrian Empire.

1789 French Church disestablished.

1793 "Cult of Reason" launched in France but is replaced in 1794 by "Cult of Supreme Being".

1793 Baptists establish a "Missionary Society".

1797 Methodists separate from Church of England.

I need hardly add that the New Church was established in Britain and the United States during this period and the Manchester Printing Society for publishing the writings of Emanuel Swedenborg.

There is no conclusive evidence to prove anything of course but I do feel it all points towards a change in people's hearts and minds and perhaps more significantly in their lives or at least in the way they feel they should lead their lives. In other words, I feel there is good evidence that changes on the plane of causes were being reflected on the plane of effects. *The new heaven was beginning to be echoed in a new earth.*

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## THE SUMMER CAMPS

*Louise Woofenden  
Sharon, Mass.*

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In northern climates February is the month when the gardeners among us are poring over seed catalogs and impatiently awaiting spring. The colorful illustrations of perfect vegetables and flowers entice us to dream of the end products of a season of careful tending—a bumper harvest.

Convention's "seed catalogs" may well be the brochures announcing the 1983 summer camp programs. Now, when summer seems far away, we can dream of the weeks of study, work and recreation which will lead to a harvest of new spiritual growth and enhanced uses to the Lord's kingdom.

In the next few issues of the *Messenger* we will be featuring Convention's summer camps, in the hope that you will attend one this year.

### HOW IT ALL BEGAN

In the early 1870's there was a New Church Society in Almont, Michigan. Eight farm families (with a total of 30 children) met Sundays in a little red schoolhouse. When a bequest of \$50.00 was received from the estate of Miss Josephine Ives, James Shepherd suggested it be used to start a church building fund. He donated \$50.00 of his own money. Willie Morton offered another \$50.00. There was some opposition to the idea, but it was voted to build. Mr. Shepherd built the stone foundation with his own hands, and Mr. Morton served as mason, for the chapel which is still the center of worship at Almont. James

Shepherd, later ordained into the ministry, worked his farm six days a week and served as preacher each Sunday.

The Almont Society prospered. In 1900 the families had increased and were located over a wider area, so that the Rev. E. J. E. Schreck became worried that many children lived too far away to be educated in the Sunday School. He proposed bringing them together for one week for instruction in the doctrines of the New Church. The first session of the Almont Summer School was held in the chapel in 1900 and attracted thirty people. It was decided then and there to build a cottage on the property so that the following year they would have accommodations for sleeping and eating. The building was ready on schedule, and in 1901 fifty people were present. The next year an addition was built, but the enrollment increased to over sixty, so a further addition was made for 1903.

One of the men active in the work of the Almont Summer School was the Rev. John Whitehead. By 1907 he was sending out a letter appealing for funds for this rapidly expanding camp. In his letter he stated, "... this use has far outgrown the limits of the Almont Society and is serving a mission use to people scattered through Michigan, Canada, Ohio, and other states ... The Summer School has instilled new life into all who have come within its sphere ... it can truly be said that a new method of doing mission work is being developed in this center of New Church activity."

So began the Almont Summer School, now known as the New Church Assembly. It has more than fulfilled the uses envisioned by its founders, and is the forerunner and prototype of all of Convention's camps.

In 1912 the indefatigable Mr. Whitehead wrote to several key New Churchmen in the East inquiring about the possibility of another summer school. Mr. Walter Robinson of Boston replied to his letter, "In inquiring about Fryeburg as a suitable place for a New-Church summer school, I think you must have in mind the fact that here was located in a beautiful grove on the bank of the Saco River at first a Methodist camp meeting, followed by a very successful Chataqua Assembly, prosperous for fully ten years. Two years ago this grove was purchased for the value of the timber and land, and all of the houses have been torn down or moved off." Mr. Robinson went on to say, however, that he endorsed the summer school idea warmly and proposed setting up a camp on the site (it was later affectionately called "the Promised Land") and gradually putting up buildings for a school.

Mr. Stone, then the minister at Fryeburg, did not seem enthusiastic about setting out immediately on the venture, but several others, including the Rev. Herbert Small of Portland kept the dream alive, and finally in 1921 the Fryeburg New Church Assembly was begun. At first meetings were held in the Fryeburg Church, with housing and meals in the village, but in 1928, when the Assembly was formally incorporated, plans were made to begin building. In 1929 the first part of the main building was erected, a service wing, and the camp attendance was 148. For some time tents on the grounds and rooms in the village provided housing. As at Almont, appeals for funds were sent out, and as people gave generously, the building was added to several times. The curriculum was patterned after that of Almont, and though the two camps have their individual personalities, they are truly sister organizations, having sprung in part from the same individuals and inspiration.

**Next time: The summer camp idea spreads from coast to coast.**

## PRE-CONVENTION CONFERENCE

The Board of Education will again present a Pre-Convention Conference this summer. This year's theme will be: "Peace—Let It Begin With Me." It will be led by Lorraine Sando and others. Look for more details and registration information in the March issue of the *Messenger*.

## PACIFIC COAST ASSOCIATION MEETING

The Association meeting is over and things are getting back to normal. We felt it was a very successful meeting with fellowship and fun as well as hard work and business. Eva Franklin, over-all chairman, worked diligently and tied all loose ends together efficiently. Thanks go to so many—to Jean Licht, Irving McCallum, and Ivan Franklin for their interesting and enlightening workshops. Registration was handled effectively by Ethel Swanton and Henry Swanton was always on hand to do whatever was needed. Ethel also did a beautiful job as one of the sisters in "Morning's at Seven", the Alpha Omega play given for the Association members on Friday evening. And, of course, the set by Henry was superb.

Everyone enjoyed the dinner at Caesar's and the Saturday night party at the recreation hall at the Franklin's condominium in Del Mar was a friendly social gathering. Pearl McCallum is to be commended for cooking the delicious meal for about fifty people. Jack Miller assisted Pearl in many ways. Saturday morning breakfast for the women's Alliance was inspiring. Annella Smith presided charmingly, Carmen Burgess gave a beautiful devotional, Jean Licht gave an excellent San Diego report, Edith Walker played the piano for the Alliance song and Ethel Swanton's talk was exceptional.

Lois Miller and Carol Smith helped with the breakfast and Nadine Shelkey prepared food. Dave Shelkey and Cecil Cawthorne assisted wherever they could. Housing and the Friday night dinner at Caesar's were Mary Hodges' responsibility. Al Hodges gave an effective financial report at the business meeting on Saturday.

The Sunday morning service was beautiful, with the Reverends Ivan Franklin, Edwin Capon, and Ernest Martin presiding. Rev. Capon served communion and Rev. Martin gave a very thought-provoking sermon. It was so good to see the sanctuary full on Sunday morning and all in all it was a very successful meeting. It's always good to see our friends from the other churches and it's a great pleasure when we can all get together.

Our officers remain the same but Directors Karen Conger and Margaret Ball are replaced by Charles McCormick and Marion Courteny. 32 delegates and 6 ministers were in attendance.

San Diego Church Bulletin

# MORAL PERSPECTIVE

*Galen Unruh  
Hutchinson, Kansas*

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*"My peace I give unto you; not as the world giveth . . ."* How does the world "give" peace? With a nuclear freeze? Is that the way of peace? I've learned through the years to ask questions—and then to ponder, to wonder about possible answers. They are often not easy to find.

The world is hurting—hurting severely. There is fear rampant in the world. Why? Is it because the world's billions are afraid of a nuclear holocaust? What is the basic fear? Do you know? Do I know? Who does know?

Security? Is that it? What's wrong with everything? Why is there so much distrust in the world? Hurt . . . I remember one morning when I was a student at the New Church Theological School. The late John King was my teacher. He said something about the "hurt of evil". I'd never thought of that before. The *hurt* of evil. What in the world is the "hurt of evil"? Well, I have come to know it—from experience. And if you will reflect a bit I am sure you will know it too.

The nuclear freeze. A postponement of war? What are the moral perspectives? Not too long ago I asked a friend employed in the construction of another nuclear energy plant what he thought about the disposition of tons and tons of poisonous waste produced each year from the plant that would produce electricity for thousands of Kansas homes. His answer: "They can use it to treat cancer". Humbug!

What is each of us doing to eliminate evil from our world? Do we care? What each of us is doing in everyday life is important. Does it contribute to the intent and purpose of peace—or does it destroy peace?

Suppose we asked the liquor store operator what he thinks we ought to do with the "waste" from the operation of the liquor industry? The waste in pain and misery—the broken human relationships, the divorced, the false pleasure derived, the thousands, yes the millions of people who live out the remainder of their lives as cripples from highway accidents, and a multitude of other bad effects. Is it "moral" to

be an operator of a liquor store? Is it moral, then, to promote nuclear energy when no one knows what to do with the "waste"—the poisonous waste?

I happen to live in an area where there are salt mines deep down in the earth. They say the nuclear wastes could be salted away here. Frankly, I don't like it. But, I also think there are those who don't care what they do with those wastes, just so long as they can "get rid of them".

Moral perspectives . . . Peace. We hear that we must be strong; that the Russians will not respect anything but force. I wonder how we can attain a state of peace if on one day we call our "enemy" a bad name and at the same time say that we are willing to sit down with him the next day and try to work out a state of peace. Is that the way we do it?

Any serious student of the Swedenborgian teachings must surely know that even in God's heaven the angels are not defenseless! There is a power of defense which they have that keeps the hells from "doing them in". But there seems to be some kind of idea rampant in the thinking of millions that somehow "the Lord will protect us". I just cannot imagine that the heavens are filled with people who are like sheep; who simply "wait on the Lord to do it all". Those angels have an accumulated *wisdom* that knows how to deal with the encroachment of the hells. They get it from the Divine. They respect that Divinity. But they are powerful people who know how to defend themselves indeed. I doubt that if they had a hundred billion dollars to spend in the effort to destroy an enemy twenty times over that they would think it wise to spend another billion to do it one more time! Strange, isn't it, that even those angels love those people in hell??? They do not judge. Truth itself performs that task.

One would think that they are wise enough to say among themselves: "Let's protect ourselves so that we can keep our state of peace. But let's not do anything that will prohibit the Good Lord from attaining His real purpose of peace on earth. Further, let's ask ourselves what we



can do to *promote* the idea of peace. What can we do? We are intelligent people. Surely there is a way to encourage people to know, to think, to do, to work for the possibility of attaining peace eternal."

I can't imagine a unilateral peace. Just suppose the heavens said, "Let's lay down all our defenses. Surely the evil ones will allow us to live in peace." So what then? A nuclear freeze? A stand off merely? Is it really the answer? No, I don't think so.

The answer lies in something like the Academy For Peace Campaign. A college to learn the ways of peace. A method of resolving human conflict. A meeting of minds in an effort to determine how peace can be achieved. We have four or five "war colleges". Cannot we have at least one college to study and learn the ways of peace? Write to your representatives in congress and impress this idea on them. Urge them to vote for the Peace Academy bill at the next session.

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## Abraham Lincoln and Early Swedenborgians in Illinois

*Dorothea E. Abbott  
Arlington, Virginia*

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Abraham Lincoln's political career began when he was elected a representative from Sangamon County to the General Assembly of the State of Illinois in August of 1834. The Legislature met from December to February at Vandalia, the second capital of Illinois (1820 - 1839). Lincoln served as a State Representative until 1841. In 1837 Lincoln moved from New Salem to Springfield. There he joined a group known as the "Long Nine". These men, Ninian W. Edwards, Robert L. Wilson, John Dawson, Andrew McCormick, Daniel Stone, William F. Elkin, Job Fletcher, Archer G. Herndon, and Abraham Lincoln, were all Sangamon County State Legislators. The reason they were called the "Long Nine"? Each of these men were over six feet tall. This group was influential in establishing the first railroad system in the state and in 1839 moving the capital from Vandalia to Springfield.

An interesting story has been recorded in the *Journal of the Illinois State Historical Society* regarding Lincoln's friendship with a Major Walker at Vandalia.

Major Walker, in all probability Newton Walker, a Whig Representative of Fulton County, would often play the fiddle for Lincoln when they visited during the months the Court was in session at Vandalia. On one of these visits Lincoln challenged the Major to a wrestling match. The Major was almost as tall as Lincoln, well proportioned, but he was no wrestler. He referred him, however, to his friend and colleague Jonas Rawalt. Rawalt, a Swedenborgian and member of the Canton Society, shared with Walker the leadership of the Whig party in Fulton County. He was a

man of smaller build and for that reason Lincoln took exception. The major assured Lincoln that he need not stand back on that account. Rewalt accepted the challenge and the match was on. Lincoln, given his choice of holds, chose the back hold which was just what Rewalt wanted.

"Did Lincoln throw him?" the Major was asked by one of his listeners.

"Well, I guess not" laughed the Major enjoying the affair once again in reminiscence.

"Throw Rewalt? I guess not!" There was not a man in that Legislature who could do that. Rewalt threw Lincoln before you could count ten to save you. You see, Rewalt came from the logging country in Illinois where he had a great reputation as a wrestler. Lincoln laughed as heartily as any of us over the incident."

Another story from the *Journal* concerns a visit Lincoln made to Chicago.

A Judge Blodgett relates that in the early part of June, 1844, he was a law student in the office of Jonathon Young Scammon, who was a prominent attorney and businessman, and one of the founders of the first Swedenborgian Churches in Chicago. While Blodgett was at work one morning before breakfast, sweeping the office and dusting the furniture, as law students were expected to do in those days, the door opened and the tall gaunt figure of a man stepped in and stood with one hand on each side of the door frame. He called out to him "Is Scammon in?" Blodgett went forward and said "No Sir, Mr. Scammon is not in; he doesn't get in as early as this." "Well what time will he be

in?" he asked. Blodgett replied, "About nine o'clock," and went on with his dusting and the gentleman sat down.

After waiting a while he finally started to go and said, "If Scammon comes in before I get back, say to him that Lincoln called and will call again later."

It thus appears that instead of the visit of Mr. Lincoln to Chicago as a delegate to the River and Harbor Convention of July, 1847, being his "first visit" as the *Chicago Journal* reported, he was a visitor to Mr. Scammon's office in June of 1844, some three years before.

The following is taken from the book *The New Church and Chicago* by Rudolph Williams.

A chair which sat on the platform of the Republican National Convention in Chicago in May of 1860 was made of wood from all 34 states by J. D. Meese of Osseo, Michigan, expressly for the person who would be nominated as the Republican candidate for the Presidency of the United States. Abraham Lincoln was voted their candidate.

Professor Digby V. Bell, of the University of Chicago and a member of the Swedenborgian Chicago Society and later the Detroit Society, was asked to send the chair to Lincoln in Springfield. Bell's presentation letter explained the thirty-four different kinds of wood. He said they symbolized the union of the several States, including Kansas.

Lincoln responded with the following excerpt. "The Chair which you designate as the Chair of State, is duly at hand and gratefully accepted. In view of what it symbolizes, might it not be called the Chair of State and the Union of States?"

This last story was passed on from father to son in the Sargent family. It involves Abraham Lincoln and his law practice in Coles County, Illinois.

Fountain Turner, the great grandfather of Sam Sargent, had a farm eight miles east of Charleston. He had a lawsuit in the Coles County Courthouse against a man named Elias Anderson who lived in Hutton. Mr. Turner had Usher F. Linder employed as his attorney, and Anderson had Abraham Lincoln. The case continued through several sessions of court and the old gentleman said he would as soon as see the devil enter the courtroom as to see Old Abe come in, as he was afraid Abe would beat him. When at last the case came to trial Linder pleaded first, and Abe sat and whittled and did not interrupt him, but when Abe got up to plead, Linder with a view of weakening his

argument kept interrupting him with questions. Lincoln asked the court a time or two for protection, but Old Judge Justin Harlan was easy and let things drift along until Abe, getting exasperated, reached out his long arm, shook his fist under Linder's nose and exclaimed in no gentle tones. "Sir, I did not interrupt you, if the court cannot protect me, I can protect myself, now sir, we'll have no more of this," and the old gentleman chuckled as he added, "and there was no more of it."

In a 1951 letter from Sam Sargent, the Sargent family genealogist, to Dr. Charles H. Coleman, a Professor at Eastern Illinois University, in Charleston, wrote of the possibility that when his grandmother Nancy Chenoweth Harlan Sargent married Jacob Harlan in 1822, and at the time of their honeymoon trip on horseback to Warren County, Ohio, she was introduced to the doctrines of Emanuel Swedenborg, either by her husband or her brother-in-law Edwin Vickroy who was married to Jacob's sister Elizabeth.

Nancy's correspondence with Edwin Vickroy on the subject of the teachings of Swedenborg spanned many years. Jacob died in 1836. Nancy married her second husband, Stephen Sargent, in 1842. She soon converted Stephen to her belief. Stephen became an ardent follower of Swedenborg's teachings, and the Sargent farm home in Hutton, Illinois, became a Church community center for their neighbors. Sunday School classes were started and later Church services were held with visiting ministers attending. Considerable missionary work and effort was put forth. Abraham Lincoln borrowed and returned some of the Sargent books on Swedenborg, but no one remembers which ones. When Stephen Sargent died his will left \$1,000. for the purpose of purchasing books which were to be loaned to interested persons. He died in 1878 and his wife Nancy in 1893.

## A Chuckle or Two

Shortly after his election as Pope, John XXIII was asked by a visitor about how many people worked at the Vatican. "Oh, about half of them," he replied.

A lady once confessed to Will Rogers, "My sin is pride. Everyday I get up, look in the mirror and say, 'You're the most beautiful woman in the world.'"

"Oh, lady," said Will, "that's not pride, that's a mistake."

## SWEDENBORG SCHOOL OF RELIGION RETREAT

*Jim Lawrence  
Newton, Mass.*

During the second weekend in October, the Swedenborg School of Religion faculty and students participated in a school retreat in Bridgton, Maine. Observing the tenets of academic protocol, the faculty were segregated from the students by lodging at the Turley's lakehouse while the students managed to find a warm corner somewhere in the three structures on the Martin's property. As the school has a newly burgeoning student population, it was decided that a weekend get-together would help nurture relationships which may last a lifetime. And it might not hurt relationships for this year either!

Rachel Martin, Kim Kearns James and Marion Kirven comprised the advance team setting up the frontier outpost in Bridgton. With a chilly forecast, their job, successfully executed, was to make sure we have an operative oil heating system. Kim also had the confusing task of planning food for all meals, pleasing both vegetarians and omnivarians alike.

All afternoon and evening on Friday, batches of students and/or faculty arrived intermittently to a warm house with good food and conversation. For the rest of the evening, we played group therapy games, chatted, and took one daring attempt at tying and untangling smaller groups into and from knots. The rain kept us indoors for Friday evening and all day Saturday, but somehow the weather in this instance seemed to be cooperating with our goal of keeping us together. The sky cleared for Sunday and we were treated to beautiful weather for at least several hours before we had to pack it back to Boston.

Our program centered around a couple of group sharing sessions, combined with both faculty and students pairing into dyads as a way to intensify the sharing process. Through this process, led by Cal Turley, we were able to take steps toward knowing each other, as well as knowing who we are collectively as a school. Interspersed in the sessions was plenty of singing, meditating and gentle wake-up calisthenics.

Despite the rain, many of us went canoeing, mountain climbing, and walking along the beach during free time. Undaunted by near-icy lake water, Ken Turley and Rachel Martin took the plunge. On Sunday, Marlene Forsythe,

Ken, Jim, Rachel, George Dole, Steve Pults, Donna Keane and Donna Sloan split into teams to chop wood. Kim, Donna and Donna, plus several others combined to clean up the main house. Also, several of us teamed up to beach the raft, which could not have happened without our own mechanical engineering marvel, George Dole. Altogether, we had plenty of opportunities for physical activity.

Sunday began in a quiet, worshipful mood. Cal and Ken Turley led us in a long (two hour) meditative communion service spiced with much inspirational music. And we ended Sunday with the bustle of packing and closing down. It felt complete and full. In fact, the only sense of lacking was the absence of the Kleins, who could not come because the weather was too cold for their small children.

Retreating together as a school provided us with a fellowship not accessible to us in Newton. I, for one, am thankful for the planning and work to allow for such an experience.

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## WE GET LETTERS

### LIKES TRADITION, BUT OPEN TO CHANGE

Dear Paul:

This is concerning the letter sent in by the Scandinavian Seeker.

It seems as though many people have to have a certain amount of provocative and high-pressure salesmanship in church services, whereas in our Church we don't believe in persuasion. We want people to choose their beliefs carefully, and not allow themselves to be pushed into beliefs and actions they afterwards may regret when the pressure is removed.

When I first came into the New Church as a member and had the opportunity to attend regularly, I was delighted with the chants and responses and the large amount of Scriptures used in the service. The sermons were very good too, as they still are. The Sunday School was the best I had ever attended. There was no persistent urging to give one tenth of one's salary to the Church. Also, the right standards were emphasized in our Church. Sermons no longer insisted that dancing and card playing were sins.

Perhaps our older New Church services were quiet, too quiet for the Scandinavian Seeker. But the chants, responses and hymns were, as now, beautiful. It also adds to the church service if the minister is a good speaker and dramatic reader. A speaker can get more over

to his/her audience if he/she maintains visual contact with the members of the congregation. Perhaps a little more animation would make our services more attractive to outsiders. But regardless—we always encourage our listeners to think things over before making decisions.

Just a word more about our sermons. These have so much more meaning than many sermons in the "old churches." Many times they miss the point completely. We need to pay full attention to the sermon if we hope to benefit from it. If Seeker could hear the Rev. Brian Kingslake he might change his mind.

Perhaps, however, we can make use of these criticisms of our services and make some constructive changes ourselves.

Katharine B. Swiger  
Valley Grove, W. Va.

### SEEKS CORRESPONDENCE NETWORK

Dear Paul:

It's been over a decade since my name appeared in the *Messenger*. The reason for this is being "out of touch" here in Texas.

As I hope you recall, I was ANCL President for 3 years, and also served on General Council for a short period of time. Bob Kirven and I co-edited a special issue of the *Messenger* together. What memories!

This city has hundreds of churches to fill the spiritual needs of 175,000 people. It's too bad there isn't a Swedenborgian Church here.

I'm asking that you publish my letter in hopes of hearing from old friends. It's hard being an isolated member.

I was sorry to hear that you are leaving as editor. You are doing a great job.

Ernest Ekberg  
1913 36th  
Lubbock, Texas 79412

*(There must be quite a number of isolated Swedenborgians throughout North America, and for that matter around the world, who would like to get in touch with old friends in Convention. If you are interested in establishing a Correspondence Network, write to the Messenger editor and we'll be more than happy to get the ball rolling.)*

## In The March Messenger

New Music For A  
New Church

Steve Ledingham

Name This Church

Brian Kingslake

On Emanuel Swedenborg

Jorge L. Borges

Regarding Military Taxes

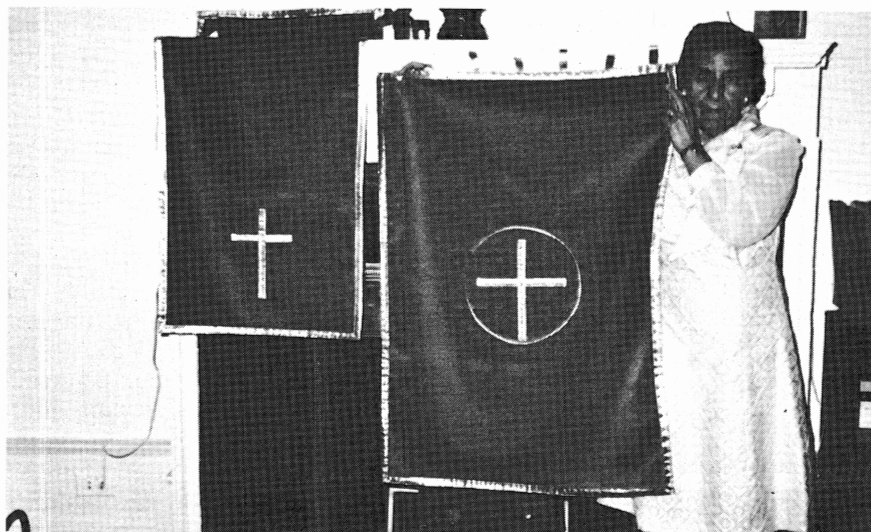
Sheldon Clark

Church Peace Week '83

The Other Side

Al Bateman

## A Loving Gift for Georgetown, Guyana



Bertha Kimmig, a member of the New York New Church, with altar hanging and lectern drape that she made for the Georgetown, Guyana New Church. These lovely tapestries will be presented to the Georgetown New Church by the Rev. and Mrs. Calvin Turley during a Presidential visit this winter.

# FROM CHURCH RECORDS

## BAPTISMS

**ARNDT**—Tracey Lynn, daughter of Larry and Nancy Arndt, was baptized into the Christian faith in the Church of the Good Shepherd, Kitchener, on November 28, 1982, the Rev. Paul Zacharias officiating.

**CUSHMAN**—Joshua Sky and Kerry Robin, son and daughter of Mr. Patrick Cushman and Ms. Linda West were baptized at the Swedenborgian Community Church, Portland, Maine, December 18, 1982, the Rev. Susan Turley-Moore officiating.

## CONFIRMATIONS

**FORLER, HECK, HEMMERICH, KEENA, LEFFERING, McCALLUM**—Brian Forler, Steven Heck, Jennifer Hemmerich, Matthew Hemmerich, Fran Keena, Kim Keena, John Leffering, Shirley Ann Leffering and Brenda McCallum were confirmed into the faith of the New Church in the Church of the Good Shepherd, Kitchener, Ontario on Sunday, January 9th, 1983, the Rev. Eric Allison officiating.

## MARRIAGE

**DAVIS—ECKERT**—Frederick Davis and Dorothea Eckert were united in marriage in the San Diego New Church on Saturday, May 29th, 1982, the Rev. Ivan Franklin officiating.

## DEATHS

**KLIE**—Carl Klie, 66, of Waterloo, Ontario entered into the higher uses of the spiritual world on December 21, 1982. A memorial service was held in the Church of the Good Shepherd on December 29th, the Revs. Eric Allison and Paul Zacharias officiating.

**BETTY JANE LUNDBERG** passed into the spiritual world on Sept. 13, 1982. Her remains were interred on September the 20th in the Evergreen Cemetary in Riverside, CA. Graveside service was conducted by Rev. Andre Diaconoff. On Sunday, Nov. 7th a Memorial Service for Betty was held at the Wayfarers Chapel. This service was conducted by Rev. Harvey Tafel with Rev. Ernest Martin and Rev. Andre Diaconoff participating. Betty was received into the New Church in New York City and in recent years she was a member of the *Los Angeles Society* and maintained close connections with the Riverside, Calif. Society and the Wayfarers Chapel.

**RICHMOND**—Helen Strath Richmond, formerly of Michigan but more recently an active member of the Bridgewater, Massachusetts Society died on October 22, 1982. A memorial service was held in the Bridgewater New Church on October 24th, the Rev. William Woofenden officiating.

**SCHELLENBERG**—John Schellenberg of Winnipeg, Manitoba, died on December 1, 1982 at the age of seventy three years. The resurrection service was held on Saturday, December 4 at the Green Acres Memorial Chapel with the Rev. Erwin D. Reddekopp officiating.

John was a life time member of the Church of the New Jerusalem and his wife, Helen, joined him in his faith by Christian baptism with the Rev. John Zacharias officiating, who also officiated at their marriage in 1934. All of their family, seven sons, were brought up in the New Church. They are still the core of the organized New Church in Winnipeg. Six of the sons were pall bearers at the resurrection service while the eldest, David, attended his mother.

The officiating pastor, Erwin, knew John, as a close friend, very well. He joins with the spirit of these words expressed by one of the sons: "John was loved and respected by his family, friends and neighbors. The memory of his kindness and compassion for all will live in their hearts."

## THANK YOU

In the past two months we have received contributions from the following *Messenger* readers, and we are deeply grateful for this continuing support. The words of support are also very much appreciated.

Nadine Williams, Massachusetts; Carol Roberts, Virginia; Anna Raile, Arizona; Della Schmidt, Colorado; M. P. Wiebe, British Columbia; Martha McArtor, Iowa; Jeanette Ryan, Michigan; Margit Tobisch, California; The Ohio Association; Eleanor Allen, California; Jerome Cutting, Massachusetts; Marlene Early, Washington; Claudia Oblinski, Ontario; Myron Richmond, Massachusetts; Lavina Siebert, Kansas; Margaret Leib, New York; George and Katharine Ulmer, Saskatchewan; Dan Nielsen, Ohio; Stan and Karen Conger, California; Winifred Strath, New York.



**THE MESSENGER**

Box 2642, Stn. B  
Kitchener, Ont. N2H 6N2

RETURN POSTAGE  
GUARANTEED




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