

News from the SWEDENBORG FOUNDATION

Our Position on Racism

This statement was crafted by the board and staff of the Swedenborg Foundation. For more on this topic, please visit Swedenborg.com.

In the wake of the tragedies that led up to weeks of international protest against racial violence—the death of George Floyd being only one in a string of injustices too long to list here—people everywhere have had the opportunity to confront their own relationship to race. As an organization whose mission is based in the teachings of a white man from the eighteenth century, we have some challenges.

Emanuel Swedenborg wrote many beautiful things about people whose race, culture, and religious background were different from his own. When writing about Africans in particular, he generally described them in the context of his encounters in the spiritual world. For example, he wrote about the spiritual wisdom of Africans in *True Christianity* §§835–840 and in the short work *Continuation on the Last Judgment* §§73–78,

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ANNUAL MEETING POSTPONED

The Swedenborg Foundation Annual Meeting, originally scheduled for this past May, was postponed due to quarantine restrictions. The new date for the meeting is tentatively **Saturday, September 19, 2020**, at the Swedenborg Foundation office in West Chester, Pennsylvania. All annual and life members will receive an official notice in the mail later this summer.



among other places. But he also made deeply problematic statements about the spiritual correspondences of having dark skin.

Different types of people interpret Swedenborg's writings in different ways. Some are looking for teachings that lead to love and understanding, while others seek support for their own prejudices.

When we translate and publish Sweden-

borg's writings, we include everything—even the pieces we wish he hadn't written—so that people can engage honestly with what he wrote. But we need to be clear: **we as an organization condemn racism unconditionally.** We do not support any type of judgment or aggression against people based on their skin color, religious or ethnic background, gender, sexual orientation, or other identity factors. We do not support anyone who would take those actions. If any reader of Swedenborg attempts to use his writings to support prejudice or violence, we can say unequivocally that that person does not stand for us or with us.

What we hope you will take away from Swedenborg is the importance of loving other people unconditionally; the urgency of doing good in this world, whether in large ways or small; and the hope that no matter what dark places we find ourselves in, the Divine is always working to help lead us out. We hope that you will be inspired to listen to other voices, and not to judge. We hope that if you find yourself in a position of power or influence, you'll see it as a platform to help those who are powerless and in need of help. We hope that you'll see all people, including yourself, as spiritual works in progress, and approach every situation with all the love you have in that moment.

Thanks for reading, and listening, and making this journey with us. Blessings to all of you, and especially to the people who are suffering right now.

The Lord's life is mercy, which is that of love towards the whole human race. Those people cannot possibly be drawing on the life that is the Lord's who, although they profess the truths of faith, despise others in comparison with themselves. (*Secrets of Heaven [Arcana Coelestia]* §2261) •

OTLE Launches New Website

As our [offTheLeftEye](#) YouTube channel has grown and expanded its reach, we've been looking for ways to reach people outside of YouTube and to help our existing fans find videos more easily. This summer, we're taking a big step in that direction by launching a dedicated website for offTheLeftEye: offthelefteye.com.

On the site you'll find links to our most popular videos, with the ability to create custom playlists or add videos to a "watch later" tab. You can also sign up for our OTLE-exclusive e-mail list for the latest news and special perks.

At the same time, we're launching a new content schedule for OTLE, including a brand-new podcast called *Inside offTheLeftEye*, hosted by Chelsea Odhner. The podcast, which will feature interviews with *Swedenborg & Life* producer and host Curtis Childs as well as New Century Edition Series Editor and *Swedenborg & Life* co-host Jonathan S. Rose, will give extra insights into what the cast and crew are working on that week.

The new weekly schedule, which at press time was scheduled to launch on July 13 along with the new website, will run as follows:

- **Monday:** A new episode of *Swedenborg & Life*.
- **Tuesday:** We'll post a new piece of inspirational art from the previous day's show via Instagram, Facebook, and Twitter.
- **Wednesday:** A new episode of *News from Heaven*, where Curtis walks us through a passage from Swedenborg.
- **Thursday:** A weekly reflection question distributed through our OTLE social media pages.
- **Friday:** A new episode of *Swedenborg & Life Live!*, where the team answers your questions.
- **Saturday:** On YouTube, we'll post a "Quick Answer" to a specific question, a short video with a compact overview of a topic.
- **Sunday:** The week wraps up with a discussion on the *Inside offTheLeftEye* podcast.

All content will premiere at 12 p.m. Pacific, 3 p.m. Eastern, and 7 p.m. GMT. *Inside offTheLeftEye* will make its formal debut on July 19, but a teaser episode is now available on the offTheLeftEye channel on YouTube or through your favorite podcast streaming service. •

In Memory and In Honor

Often our supporters give donations either in memory of (for those who have passed) or in honor of (for those still living) particular individuals. In this section, we list all the people who have inspired gifts in the spring of 2020. Please note that the names are listed exactly as they were given to us and may be a shortened or alternative version of the person's legal name. Names are listed in alphabetical order by last name where a last name is given. •

Arlene Adams	Ruth McCarthy Gordon	Jeanne McCarthy
Guenter & Rosemarie Anders	Joel T. Goski	Don McNany
Anthony Lyle Bates	Linda Marcontel Hardwick	Mom
Dick Bilger	Kevin Hickok	Fred Odhner & Nancy Cook Kloc
Gustave Bischof	James Noah Hinson, M.D.	Luken Potts
John S. Bradbury	Kelly Jenkins	Michael W. Rivera
Virginia Branston	Viktoras Kazakevicius	Jan Rumrill
Roscoe L. and Dianne A. Coffin	Michael Kloc	Sarah Mary
Stan Collins	Rev. Dr. James Lawrence	Rev. W. N. Sipila
Daniel Albert Cowdroy	Tyler Joseph Leask	Alice Skinner
Mr. Cummings	Ronald L. Locke, Sr.	Marlyn Smith
Curtis & Team	The Lord God Jesus Christ	Emanuel Swedenborg
Eduard, my dear father	Lord God of Sabaoth.	James Vargo
Arlene Ehrlich	Jesus Christ, All the Prophets, the Martyrs and the Communion of Saints	Bubba Kelso Walker
Robert A. Engel		Nadia Williams
God-Jesus		Denian Zhang & Shengying Chen

HAS SOMEONE INSPIRED YOU?

If you'd like to give in honor of someone who's inspired you, whether they're currently in this world or the next, you can do so at [Swedenborg.com/donate](https://www.swedenborg.com/donate). Now, thanks to a special gift from a generous donor, any gifts directed toward offTheLeftEye will be matched 1:1, up to \$10,000! •

NCE Minute: Talking about Goodness and Truth

By Stuart Shotwell, NCE Managing Editor

Among the recurring difficulties faced by translators of Swedenborg's works are his repeated references to goodness and truth. The difficulties lie not so much in what he has to say about them (though that is certainly extraordinary), but in the way he chooses to say it. He seldom refers to goodness and truth the way we might expect—with the Latin word for the abstract concept of goodness, *bonitas*; and the word for the abstract concept of truth, *veritas*. Instead he uses adjectives in a neuter form: *bonum*, “good [thing],” and *verum*, “true [thing].” He also uses the plurals of these forms.

This usage gives rise to two questions: Why does he do this, and how can we translate the construction to capture what he is getting at?

He himself explains the philosophy behind this usage in *Marriage Love* §66:

We need to be fully aware that in order to exist, everything good or true must be within something for which it forms the underlying substance. Goodness and truth cannot exist as abstractions, since if they did they would have nothing in which to reside and could not be even fleetingly visualized. So abstract goodness and truth are nothing but mental figments, about which our reason only believes it is capable of thinking in abstract terms. But in fact it is unable to think of goodness and truth unless they reside in some underlying substance. This is because our every thought, even the loftiest, is substantial; that is, it is attached to something having substance. We should also realize that there is no substance apart from form. A formless substance would be nothing because nothing could be affirmed concerning it, and an underlying substance of which nothing could be affirmed would make no sense whatever.

What he seems to be saying here is that to really make any sense, goodness and truth have to be seen as attached to a particular thing. To use a fancy philosophical word for it, they cannot exist without being *instantiated*, that is, without being actual instances or examples. He doesn't want to talk about abstractions, he wants to talk about particular instances of goodness and truth, or goodness and truth as they exist in particular things.



As we move on to our second consideration, how we are to represent this feature of Swedenborg’s Latin in our translations, it’s important to realize the scope of the problem. The abstract word for goodness, *bonitas*, appears only 59 times in the theological works Swedenborg published, whereas the adjective meaning “good” appears over 34,000 times. The abstract word for truth, *veritas*, appears some 1,379 times; but that is far outdone by the adjective meaning “true,” which appears nearly 33,000 times. When you consider the vast number of passages in which Swedenborg’s choice of words reinforces his claim that goodness and truth occur only in particular and individual things rather than as some vague and abstract collective blob, his insistence on the point becomes remarkable.

In translating the first of these words, we could resort to the usage traditionally followed by translators of Swedenborg. They used “good” or “goods”; as, for example, in *New Jerusalem* §26, where in one older translation Swedenborg speaks of “various kinds of goods.” But the problem with using the plural “goods” in this sense is that generally we just don’t. We may say, “Freedom is a good,” meaning, “Freedom is a good thing,” but if we say, “Freedom and love are goods,” people are very likely to think we mean that they are products or commodities such as can be bought and sold. “Goods” in the sense Swedenborg wants is a philosophical term, and most people are not used to seeing it.

The parallel in the case of “true things” would have been “trues.” But the old translators balked at jarring locutions like “various kinds of trues” and fell back on “truths”—which isn’t bad English, though still a bit abstract.

If “goods and trues” would be a misleading and awkward phrase, what else can we try? “Instances of good and truth” is technically correct but a little stiff. In the New Century Edition we often resort to “what is good and what is true.” There are various similar tactics, such as “everything good and true.” Sometimes, in cases in which Swedenborg seems to have been so determined to avoid the abstract that he used “good thing” and “true thing” in the singular as collective nouns, we have to resort to “goodness” and “truth” whether we like it or not. That’s just what English requires of us.

Here is an example from *New Jerusalem* §47:13. First, the traditional translation:

So far as the internal, which is spiritual, is opened, so far truths and goods are multiplied; and so far as the internal, which is spiritual, is shut, so far truths and goods vanish.

To the average modern reader, the phrase “goods are multiplied” is going to suggest an increase in the output of factories, and “goods vanish” is going to evoke an image of thieves robbing a trailer truck—not what we want here.

Here is the New Century Edition version:

As our inner, spiritual self is more and more opened, the kinds of goodness and truth we have multiply; as our inner, spiritual self is more and more closed, the kinds of goodness and truth we have disappear.

Here the phrase “kinds of goodness and truth” has been chosen as a way of communicating Swedenborg’s emphasis on the *instantiated* nature of goodness and truth.

What is haunting about Swedenborg’s scrupulousness on this point is that if we follow him in it, we find we cannot talk about one “good thing” without implying an entire universe of good things beside it. As he himself says (*New Jerusalem* §26), there is an infinite variety of goodness and truth. What his usage does is to force the reader not only to think in terms of goodness (or truth) as it exists in a particular and individual thing, but by implication to think also of goodness (or truth) as it exists in all the innumerable good (or true) things there are in the universe.

Considering Swedenborg’s unflagging awareness of the vastness, complexity, and multiplicity of all things in God, this relentless focus on the big picture should not surprise us. He doesn’t want us to think once of goodness in the abstract and then believe we have a final grasp on the greatness of God’s goodness. No, he wants to remind us again and again how infinitely many are the goodnesses God gives us.

And likewise with truth. We tend to think of truth as an abstract, but in fact it is instantiated countless times over in all the universe.

Swedenborg’s concreteness helps to remind us to seek out and focus on the “good and true things” that are everywhere around us. It was part of Swedenborg’s theological program to open our eyes to the immensity of Creation and our role in it—which is to honor and pursue all things good and true. •

One of the goals of the New Century Edition is to share new ways of understanding Swedenborg’s thought. If this NCE Minute intrigues you, see the Fall 2017 newsletter on Swedenborg.com. Our NCE Minute there discusses the reason Swedenborg says love and wisdom are not “abstracts.”

Swedenborg & Life Recap: God Used a Specific Design to Create Heaven

By Josh Cole, Swedenborg.com Contributor

The following is a recap of a recent episode of our weekly webcast *Swedenborg & Life*. To watch this episode (or any other!), go to youtube.com/offthelefteye.

In this episode, we tackle one of the biggest questions ever asked: how was the universe formed? Religion and science seem to argue about creation and chaos, but Emanuel Swedenborg had his own unique insight into the topic through his spiritual experiences.



For one, creation did not begin on a physical level—before anything physical could exist, there had to be a creator. Furthermore, this creator had to be human. This doesn't mean two arms, two legs, and a head—that's not what

makes us human. What makes us—and the Creator—human is the ability to love, to know, and to act.

This vast system called the universe is a work connected as one thing from beginning to end because God had a single purpose in creating it: an angelic heaven populated by the human race. All the things that make up the world are means of fulfilling that purpose, because someone who intends an end result also intends the means to achieve it.

(True Christianity §13)

Everything that happens is playing a role in getting us to a place of deep, pure joy. This is complicated because we all have free will, but the divine design by means of love is leading us in the right direction.

This all begins in the spiritual world. And that starts with God, whose underlying reality cannot be fully understood by finite beings, no matter how hard we try. For that reason, God had to manifest in a way that we could perceive, and Swedenborg tells us that in the spiritual world, the Divine looks like a sun. But why would God appear that way?

When creating the universe, God began with a spiritual sun that was created from his divine love and wisdom. In the spiritual world, the love and wisdom actually give off literal heat and light, just like the physical sun does in the physical world.

But the comparison doesn't end there. Just like how the sun's heat and light are received by the earth's atmosphere to give us warmth and brightness, spiritual atmospheres are needed for God's love and wisdom to be



received and to do something throughout all the levels of reality. The highest of these atmospheres are different layers of the spiritual world—different levels of heaven—and the lowest of these spiritual atmospheres actually make up the physical world, which is where it starts for us.

Since the atmospheres do diminish as they move lower, it follows that they are constantly becoming denser and less active, ultimately so dense and inactive that they are no longer atmospheres but inert substances, and in a physical world they become stable, like the substances on earth that we call “matter.” (*Divine Love and Wisdom* §302)

This pattern repeats itself throughout the divine design, and it all comes back to what makes us human.

It is important to know that everything that radiates from the sun around Jehovah God in the spiritual world relates to humanness. . . . As a result, all the objects that take shape there before the eyes are symbolic of a human being. (*True Christianity* §66)

But we shouldn't get caught up in the standard definition of humanity. Being human isn't about what kind of body we have, or how we look on the outside; it's about the love that's inside.

[People might] think to themselves, “How can a human God wander from place to place through the universe creating things?” . . . [But] the God who is visible as a sun far above the spiritual world, who cannot be given any appearance of space, is not to be thought of in spatial

terms. In that case, we can understand that the universe was not created out of nothing but out of God, and that God’s human body is not to be thought of as large or small or of some particular height because these are matters of space. This means that God is the same from first to last, in the largest and smallest things. It means also that this Person is at the heart of everything created, but nonspatially so. (*Divine Love and Wisdom* §285)



Heaven is the divine design in its most realized form—a human being. That’s what it looks like when the plan all comes together. This was the purpose of creation—to create and share love with other conscious beings.

So if you’re ever feeling unimportant, just remember this: the universe literally exists to help people, yourself included. •

VIEWER COMMENTS

“This is one of most beautiful explanations of creation that I have ever seen.” —Charles

“I honestly feel your channel has changed my life and prevented me from committing suicide! Thank you so much xxx” —Carrie

“This is my new favorite episode. ❤️🙏❤️🙏❤️🙏❤️🙏❤️” —Pamela

“I’m just sitting here, silently, with my hand literally covering my mouth, in inexpressible awe . . . particularly at how every bit of this ‘corresponds’ to so much of what have been my own considerations about our . . . reality . . . existence itself . . . even far before I first heard of Swedenborg (through you guys!) those couple years ago.”
—Steve

On Our Blog: [How Transcendentalism Helped Pave the Way for Women's Suffrage](#)

By Soni Soneson Werner, PhD

This year marks the centennial anniversary of American women winning the right to vote on August 18, 1920. How did their victory come about? What happened in the century leading up to the legalization of women's suffrage? Where did the idea even come from?

There were many influences on the women's suffrage movement in America, but for this article I'd like to focus on Transcendentalism.

The Transcendentalist worldview's ideas can be traced as stemming from those of Emanuel Swedenborg (1688–1772). Swedenborg published his scientific and theological works throughout the 1700s. He did not start a church or establish a utopian community, but he did make every possible effort to share with others the revelation that he received from God. At that time, England was the best place for him to publish, as its people were more tolerant of new theological ideas than were those in Sweden, which is where Swedenborg was born.

After the American Revolution, many brought Swedenborg's theological works to America, especially to New England, and shared them among the most well-educated people there. Ralph Waldo Emerson and Henry James, Sr. were dedicated to reading, discussing, and writing about Swedenborg's theological worldview; but they were very cautious about joining organized churches.¹ There was a continual exchange of ideas, but this occurred mostly among men, who came to be called "Transcendentalists." The women's rights advocate Margaret Fuller (1810–50), however, was one of the exceptions. She not only became involved in the Transcendentalists' discussions, but she also made a strategic decision about how to encourage women to join theological and philosophical discussions such as those led by the Transcendentalists. Fuller decided to open up a place where she could charge admission to women who wanted to have a safe haven where they could exchange lofty ideas without being socially ostracized. She set up these conversations in bookstores and parlors, mostly in Boston, Massachusetts. Emerson greatly respected Fuller for her deep understanding of

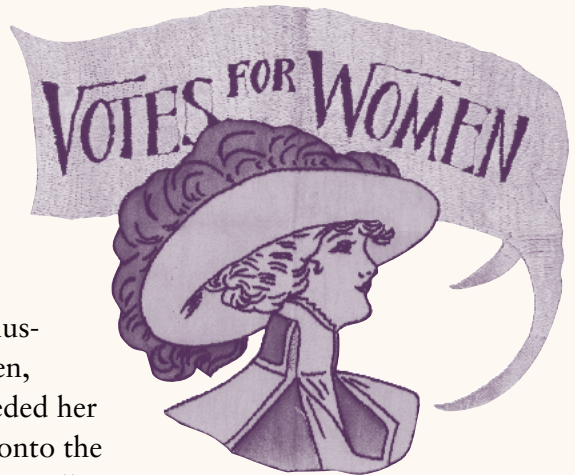


Swedenborg's writings (and other philosophies) and encouraged her to publish a periodical for the Transcendentalists. He publicly helped her to find her voice, and she has since been considered one of the most influential women in American history.²

Nineteenth-century women were inspired by Swedenborg's writings because of the value he placed on the qualities of love and understanding in both genders. Traditionally, the idea of woman as a creator of ideas and a problem-solver had not been valued equally to her role as a nurturer.³

One of the many women who attended Fuller's parlor conversations in the mid-1800s was Julia Ward Howe (1819–1910). Born in 1819 to an upper middle class family, Julia was raised in luxury by her widowed father, who actually encouraged her to read books about philosophy and theology. Howe claimed that this intellectual freedom was “half delightful, half alarming.”⁴ This began her lifelong search for spiritual wisdom, and as soon as she could travel up to Boston, she started attending the parlor conversations. From Fuller, Howe learned that Swedenborg's works should be praised “for [their] understanding [of] the need for women's fulfillment.”⁵ Howe asked spiritual questions and was encouraged to develop her mind as well as her affections in order to regenerate into a complete human being. She did not depend on either clergy or college professors to teach her, because she was able to read Swedenborg's writings on her own. Her confidence in her mental powers was liberating, and she longed for a career in writing.

In her adulthood, Howe married and had six children, but she continued to read Swedenborg's writings and wrote as often as she could find the time. In 1876, her husband passed away; and her children, who were all of age, no longer needed her daily attention. So Howe stepped onto the public stage, and she became a nationally known figure and would remain so for the next forty



years. “Fuller had even gone so far as to say that Julia showed a capacity for genius . . . with genuine inspiration . . . and urged her to publish her poetry. Here was reassurance indeed.”⁶ After witnessing the horrors of the Civil War, Howe authored the lyrics to the beloved song “The Battle Hymn of the Republic.” This song still raises people’s spirits with its uplifting message.

In her personal life, Howe had known times of being very unhappy as a wife, longing in her relationship for the same equality that she sought on a grander scale for all women. Once widowed, she focused on being useful on a larger stage than the home. After the Civil War and the Emancipation Proclamation, Howe joined the Grimké sisters, Elizabeth Cady Stanton, and Susan B. Anthony, who were shifting their attention away from antislavery efforts and toward advocating for women’s suffrage. Howe diligently helped to organize the first convention of the American Women’s Suffrage Association and was called up to the platform because of her reputation as an inspired author. Howe was introduced as the prophetess of the suffrage movement, as she longed for all women to become moral and spiritual human beings. She stated that “unless women could see, face and grapple with moral choices themselves, they were lesser human beings. Suffrage thereby [becomes] not merely a question of justice or improving woman’s daily lot, but of recognizing her full moral capacity.”⁷

Howe, too, was encouraged by Emerson, who was a great admirer of the Swedenborgian worldview: “I think another important step [toward achieving women’s rights] was made by the doctrine of Swedenborg, a sublime genius who gave a scientific exposition of the part played by man and woman in the world. . . . Of all the Christian sects, this is at this moment the most vital.”⁸ “The fruit of all [her] study would become the core of Julia’s feminist theory. She came to believe in the primacy of individual conscience, the absolute necessity for free action of individual moral will, and the role of both sexes in advancing human progress.”⁹

Howe published hundreds of articles in national periodicals, and she formally addressed many legislative bodies who were discussing women’s suffrage. She started the New England Women’s Club, the Association for the Advancement of Women, and International Mother’s Day; and she was the first woman ever elected to the American Academy of Arts and Letters. Howe helped other women find strength in groups and coached them to



find their individual voices so they could obtain legal and economic rights as full citizens of this country. With Swedenborg's writings at the core of Howe's message—that God gave both men and women the abilities to develop their wisdom and affections and to perform useful services in the world—it inspired her to influence others. Unfortunately, she passed away only a decade before women won the right to vote in 1920, but she helped to build the momentum needed so that others could carry forward the passing of the Nineteenth Amendment to the US Constitution.¹⁰

Lessons Learned?

Not only did groups such as the New England Transcendentalists play an important part in advocating for the rights of women, but Swedenborgian ideas about spiritual regeneration, equality in marriage, and useful service to others, in both genders, ended up having a strong influence on the women's suffrage movement.¹¹ According to the Reverend Olle Hjern (1926–2016), who was pastor of the Swedenborgian Society of the Lord's New Church in Sweden, “Swedenborgian theology supported women . . . in philanthropic endeavor. . . . Two aspects of Swedenborg's writings [were] particularly influential: his emphasis on the importance of being of use to one's neighbor, and his insistence that women should be free of domination by men.”¹²

Humankind, as it was first created, was steeped in wisdom and in a love for wisdom, not for their own sake but for the sake of sharing it with others. As a result, an integral part of the wisdom of the wise was the recognition that none are wise for their own sakes alone and none are alive except for the sake of others. This led to the development of society, which would otherwise not have existed. Living for others is the same as doing things that are useful. Useful activities are what hold the community together. The community has as many bonds within it as there are good and useful things that are accomplished in it. The number of useful things to do is infinite.¹³

Exploring some of the early influences on the Nineteenth Amendment to the US Constitution, and appreciating the Lord's providence working through people's actions, makes one wonder: What are we doing today that might influence future social reforms? Do we have the ability to articulate publicly what we understand to be true, just as the Transcendentalists did? I hope so. •

Dr. Soni Soneson Werner is a retired associate professor emerita of psychology at Bryn Athyn College in Bryn Athyn, PA. She is the author of five Swedenborg-influenced books and e-books, including *Six World-views in Psychology* (2017). Soni is currently a volunteer mediator for churches and families, and she is on the board of the Swedenborg Foundation.

NOTES

- [1] See Ralph W. Emerson, *Representative Men: Seven Lectures* (Philadelphia: Henry Altemus, 1894).
- [2] See Deborah G. Felder, *The Most Influential Women of All Time* (New York: Citadel Press, 2001).
- [3] Susan F. Poole, *Lost Legacy: Inspiring Women of Nineteenth Century America* (West Chester, PA: Swedenborg Foundation, 1999), xxi.
- [4] Mary H. Grant, *Private Woman, Public Person: An Account of the Life of Julia Ward Howe from 1819 to 1868* (New York: Carlson, 1994), 35. For more on women's intellectual freedom during this time, see Sonia S. Werner, "The Last Judgment and Women in the Modern Western World," in *The World Transformed: Swedenborg and the Last Judgment*, edited by Dan A. Synnestvedt (Bryn Athyn, PA: Bryn Athyn College Press, 2011), 267–320.
- [5] Jane Rendall, *The Origins of Modern Feminism: Women in Britain, France and the United States* (New York: Schocken Books, 1984), 282.
- [6] Grant, *Private Woman, Public Person*, 50.
- [7] Grant, *Private Woman, Public Person*, 200.
- [8] Rosemary Agonito, *History of Ideas on Woman* (New York: Perigee, 1977), 215.
- [9] Grant, *Private Woman, Public Person*, 3.
- [10] Werner, "The Last Judgment and Women in the Modern Western World," 267–320.
- [11] It should be noted that while these Swedenborgian ideas may have had an influence on those who fought for women's voting rights, the New Church in America at that time was not pro-suffrage. In fact, the underrepresentation of women within the Church itself attests to this position: "It was not until 1921 [one year after the passing of the Nineteenth Amendment] that [women] began to be elected to the various Boards and Standing Committees which really control the affairs of the Church. . . . But even yet the New Church is very far from any danger of [being run by women]" (Marguerite Beck Block, *The New Church in the New World: A Study of Swedenborgianism in America* [New York: Henry Holt and Company, 1932], 339).
- [12] Olle Hjern, "The Influence of Emanuel Swedenborg in Scandinavia," in *Scribe of Heaven*, edited by Jonathan S. Rose, Stuart Shotwell, and Mary Lou Bertucci (West Chester, PA: Swedenborg Foundation, 2005), 157.
- [13] Emanuel Swedenborg, *True Christianity*, translated by Jonathan S. Rose (West Chester, PA: Swedenborg Foundation, 2011), §746:1.



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