

# *The* **NEW CHURCH MESSENGER**



November 30, 1938

BOOK NUMBER

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Universal Bible Sunday

“E Pluribus Unum”

*Wilfred G. Rice*

The Circle Narrows

*Othmar Tobisch*

The Reverend Jaroslav Janecek

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The Book Corner

A Page for the Younger People

*Price 10 cents*

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## THE NEW-CHURCH MESSENGER

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## Universal Bible Sunday

THE American Bible Society is asking the churches in the United States to observe Sunday, December 11th, as Universal Bible Sunday. The New York Bible Society is asking for the observance to be on December 4th. We have pointed out on a previous occasion the desirability of these two great institutions fixing the same date. New York is a vast area with a large population. None of the New York churches desires to devote two immediately adjoining Sundays to the same effort. The two dates lead to some confusion in the minds of the congregations, and it is probable that many possible donations are thereby lost to each of these deserving institutions.

This year the American Bible Society has a wonderful slogan. It is speaking of the Bible as "The Book of a Thousand Tongues." It has mailed to 110,000 pastors throughout the country a brochure entitled "And now—in a Thousand Tongues."

On one of the opening pages of the brochure is a facsimile of the first page of the Gospel of St. John in the Sakata language, spoken by about 70,000 people in the Belgian Congo. This is listed as the 1,000th language in which the Scriptures have appeared. To be strictly

accurate the Scriptures or parts thereof have been translated into 1,008 languages and dialects. The Society asserts that nine-tenths of the people of the world might hear the Gospel in their own tongue. Three-fourths of the people of the world, however, have probably never heard of it. "This year's celebration of the thousand tongues presents a stirring challenge to Christians everywhere to make the distribution of the Word match the marvelous achievements of translation." To this we say Amen.

The day is not far distant when the last remote dialect used by men will be reduced to writing and will be numbered among those into which the Gospel has been translated. It will be a proud and happy day for the great philanthropic societies who are working towards that great end. But this is only the first step towards getting the Word of God into the hearts and minds of mankind. The cultivation of the habit of reading the Bible is as much a task in civilized countries as among the heathen. Vast numbers of nominal Christians in our own and other lands never read the Bible, and are woefully ignorant of its contents. The once highly honored daily custom of family reading



of the Word has diminished almost to the vanishing point, and despite the use of the Word in church services and the excellent work of our Sunday-schools, to more than fifty per cent of civilized people the Bible is a neglected book. The only remedy for this appears to lie with the Church. Much might be done in the public schools; but Bible reading and study in schools would be regarded by many people as an infringement of the salutary separation of Church and State. It remains for the Church to foster in the young people the daily habit of reading the Word. This especially should appeal to the New Church. Many of us are fond of dwelling on Swedenborg's "Rules of Life." He wrote down four rules by which to regulate his daily conduct, and the first of these was "Diligently to read and meditate upon the Word of God." Here is a rule worthy of world-wide acceptance. Even in the New Church we need constantly to remind ourselves of the great purpose at the heart of the Word:

"The Word was given that heaven and earth may be united, or angels united with men; on which account it was so written that by the angels it may be apprehended spiritually, while by man it is apprehended naturally, and that a holy influence may thus flow in through the angels, by which the union is effected. Such is the Word both in the historical and prophetic parts; but the internal sense less appears in the historical parts than in the prophetic. . . . The historical parts were given that children and youth may be initiated thereby into the reading of the Word; for they are delightful to them, and are retained in their minds; and through these communication is given them with the heavens, which communication is grateful, because they are in a state of innocence and mutual love.—(A. C. 6333.)"

In these days of trial for democracy it is well for us to realize that the basis of freedom lies in the Word of God. "Ye shall know the truth, and the truth shall make you free" has implications that reach down even to our polit-

ical and social life. Horace Greeley had a perception of this when he wrote,

"It is impossible to enslave, mentally or socially, a Bible-reading people. The principles of the Bible are the groundwork of human freedom."

A. W.



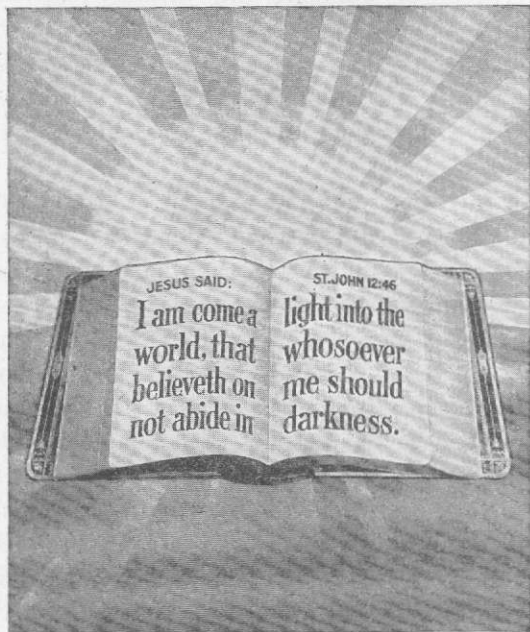
### The Rev. Jaroslav Im. Janeček

HE is the New-Church missionary in Prague and has just published a Czech translation of Swedenborg's *Doctrine of the Lord*. This is the eleventh volume of his translations of Swedenborg's writings. He is now printing *The Doctrine of Life* which he expects to publish this year. The above mentioned translation of the *Doctrine of the Lord* was published on the day of Czechoslovakia's national tragedy.

Mr. Janecek is a very modest man who shuns the limelight and is distressed by publicity. We trust he will forgive us when we accord to him our highest praise for his long consecration to the task of translating Swedenborg's works. If there is any other living New Churchman who has so large an amount of translations to his credit we would like to hear of him.

## "Appointed to be Read in the Churches"

These words appear on the title page of every volume of the Authorized or King James Version of the Bible. They refer to the order of King Henry VIII in September 1538—400 years ago—in which, for the first time in the history of the



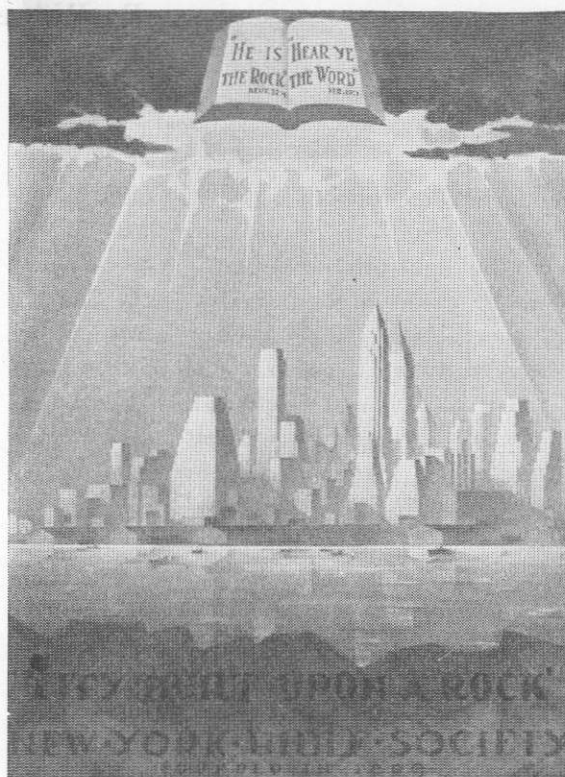
(Courtesy of the New York Bible Society)

English people, it was lawful for the Bible to be read in the English language either in public or in private. This order especially refers to the installation of Bibles in the churches where they might be read in public at all times to any who might gather to listen.

The first words of the order of the King promulgated by his faithful minister, Thomas Cromwell, in their original spelling and phraseology appear as follows:

"Ye shall provyde . . . one boke of the whole Bible of the largest volume, in Englyshe, and the same sett up in summe convenyent place within the said church that ye have cure of, whereas your parishners may most commodiously resort to the same, and rede yt."

It will be remembered that the first complete printed Bible in the English language was that translated and compiled by Myles Coverdale in 1535. William Tyndale, who was the author of the translation of the New Testament which was followed by Coverdale, suffered a martyr's death the year following, 1536. His last words, "Lord, open the King of England's eyes!" constituted a prayer that was to be answered sooner than his martyrdom would suggest, for this order approv-



ing the Bible and appointing it to be read in the churches was in force less than two years after his death.

And so, in English-speaking countries, we have had four hundred years of Bible reading in the churches. No service of worship is complete without the use of some portion of Scripture. It has been customary to have two readings, one from the Old Testament and one from the New Testament. A good usage in this connection has been followed in many churches where Bibles are placed in the pews along with the hymn books and prayer books so that the worshipper may follow with his own eye the reading which he hears from the lips of the minister. It is a well-established fact that the impression on the mind through both the eye and the ear is much more likely to be retained than that which comes through only one of the senses.

In trying to find an answer to the question, "How may we increase the reading of the Bible in the home?" at least one help would be to exalt the use of the Bible in the churches and in the Sunday-schools. If the ministers and the teachers give the Bible its place of preeminence in the exercises of religious instruction and worship, its further use at home is more likely to be inspired. Lesson leaves and helps, good as they may be, must never be allowed to supplant the use of the whole Bible in the Sunday-school.

—*The Bible in New York.*



# "E Pluribus Unum"

By Wilfred G. Rice

**M**OST encouraging of recent developments within the New Church is the vigorous, but charitable discussion of controversial subjects. In the efforts of a growing band of articulate students to examine problems of the day in the light of eternal truths there is proof of one step more in the progress of the Church. It has well been said: "A Church without an issue is ready for the grave." If an abundance of issues is a sign of vitality, then it must be concluded that the New Church stands on the threshold of a long-delayed prosperity.

Strong, indeed, are the ecclesiastical organizations that would not have been disrupted by some of the issues which have been so calmly received by the New Church. In addition to the *bete noir* of Social Justice, recently brought into prominence, one should not neglect the stimulating views on psychical research that were presented at the Convention. That thoughts on these controversial subjects, by both the protagonists and dissenters thereto, should have received such an equitable hearing is greatly to the credit of our Church.

It is only natural that differences of opinion should arise in any Church; what is truly remarkable, however, is the fact that such honest doubts have not caused bitterness. Now, more than ever before in our history as a Church, there seems to be a spirit of mutual helpfulness. Even in the polemics of scholars who do not see eye to eye on important doctrinal points there is evidence of a desire to find and to be governed by the truth.

England has its *Magna Carta* and our own country its Constitution; but the New Church has in its keeping a principle from which both of the former are derived. The principle is stated briefly in *Principia* lxxi:

"It is a law of Divine Providence that man should act from freedom according to reason."

"Freedom and rationality": what do these words mean in practice? Are they mere catch-phrases, luring the unwary into reckless expression of views that savor more of license than

liberty, and of thoughts springing more from prejudice than reason? As long as the children of men possess individuality there will be differences of opinion; the various political parties, schools of economics, and other rallying-points for individualism are not the cause, but rather the result, of faculties which the Lord in His wisdom has both created and preserved.

In further proof that a spirit of lively, but kindly motivated discussion attends the presentation of views on all sides of timely subjects, let us consider the most recent issue to arise within the Church. Many and great are the uses served by the free, impartial hearing of evidence concerning the so-called "Hague Position." Whether or not the theological writings of Emanuel Swedenborg should be regarded as divinely inspired works, on a par with canonical books of the Bible, is a problem which the undersigned is not qualified to answer. Whatever the final verdict on this point may be, it seems well to note the intensive study of the doctrines evoked by the views already published.

Whenever an honest interpretation of a doctrinal point, be it true or falsely conceived, is cogently argued in the columns of the *MESSENGER*, many good works are thereby accomplished. In the first place, the attention of a majority within the Church is brought to bear on a subject of more than passing importance. Then, too, the views which many have long accepted as a matter of course are subjected to challenging scrutiny. However strongly one may feel his understanding of a certain doctrine to be true, the urge is always present to confirm one's position by further study, the results of which, by the way, are sometimes more instructive than flattering! Perhaps the present writer is not the only one whose sudden impulse to "set someone right" on a published statement has been checked by the timely reading of certain doctrinal passages. Truly, "we live and learn."

Besides the uses already mentioned, the practice of sharing the results of diligent study performs other valuable services. By calling attention to issues that are timely, and thereby recruiting the full doctrinal resources of the Church in solving problems that are real and pressing, many new workers are encouraged to do their part in spreading the good work. From the studies of new disciples, therefore, there is always present the hope of discovering new and valuable applications of the heavenly doctrines.

Another point which must not be overlooked is the remarkable missionary value contained in the publication of helpful views on timely subjects. People like to know "how a Church stands" on fundamental questions; granted such an opening, therefore, the students of the New Church have an excellent opportunity for impressing the public with truths from the doctrines. As a suggestion on this very practical subject, may I offer the following: whenever a clear, powerful application of the New-Church doctrine on a point of public interest appears, either in the form of a sermon or published article, would it not be wise to make the message available to a wider circle by the easy, inexpensive method of "reprints"? Many a true and good word on a vital problem has been lost to the world at large by its publication in journals of limited circulation. The Lord said: "Go ye therefore, and teach all nations"; are we faithful to our mission when we keep the heavenly light hidden under a bushel?

Let us have faith in both the ability of New-Church scholars and in the zeal of the Church they serve. Some day the works of earnest students will reach the world which sorely needs them; in the meantime let us "run with patience the race which God hath set before us." Slowly but surely the time is coming when the New Church will take its rightful place as the agent of the Lord in His second coming; until that day arrives, let us never weary in well doing!

By some it may be argued that the presentation of views on subjects still undecided might result in strife and confusion. Fearing the discord produced by statements from those who interpret the doctrines in divergent ways, they prefer to say nothing on problems that

will be solved only by a courageous, revelatory answer, the kind of answer which only the New Church can give!

Is it too much to hope that the spirit of true scholarship may be revived among us, that servants both old and new may rise to the occasion and produce some of the messages so long awaited? Whatever the chosen field of a New-Church scholar may be—economics, government, psychology, or art—a rich field awaits him! Though science has discovered an amazing array of facts concerning the world around us, and though such knowledge has been disseminated in a measure truly wonderful, the task still remains of applying the vast store of information in ways that bespeak wisdom.

Among the more spectacular results of increased knowledge we must include such dubious accomplishments as these: the making of larger, more deadly bombs; a machine technique which has increased unemployment to an alarming degree, and the longest "depression" on record. Granting at once the fact that these shortcomings are more than balanced by more kindly works of science, it still seems fair to ask that greater attention be paid in the future to the spiritual welfare of mankind. Greatly increased in worldly knowledge as we may be, we seem to be like children playing with dangerous toys. The time is ripe, then, for some good servant of humanity to warn us of the dangers that lie in knowledge that is merely natural, to lead us by the clear application of eternal truth to timely questions to a more worthy place in the divine economy. Someone must do this liberating work, someone will do it; why not the servants of the New Church?

### The Created and the Finite the Same

It is the common idea, that, because finite thought cannot grasp the infinite, things finite cannot be receptacles of the infinite. But the truth is that God first rendered His infinity finite by substances emitted from Himself, and from these His nearest surrounding, which constitutes the sun of the spiritual world came into existence; and then, through that sun, He perfected the other surroundings even to the outmost which consists of passive materials; and thus, by means of degrees, He rendered the world more and more finite. (T. 33.)

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## The British and Foreign Bible Society in the Dominion of Canada

The history of the British and Foreign Bible Society in British North America, now called Canada, began in 1804, the year of its foundation in England, when its first published translation, the Gospel of St. John in Mohawk-English, was sent out in 1805 to the Six Nations Indians, and received by them in 1806. As an organization, it had its beginning in Nova Scotia towards the close of 1808, when the first branch of the Society in British North America was formed through that Presbyterian pioneer, the Rev. Dr. James MacGregor.

Quickly the movement spread over the Eastern Provinces, and in 1820, through the Rev. John West, the first Anglican clergyman to penetrate that mighty region west of the Great Lakes, it had its first touch with a territory which now comprises four mighty Provinces.

In 1807 the Society sent copies of the Scriptures to St. John's, Newfoundland, an Auxiliary being formed about 1835, and revived in 1846 as a live organization which has continued to this day.

The British and Foreign Bible Society in Canada and Newfoundland thus forms a network of fifteen Auxiliaries, with ten Bible Houses and some 3,600 branches, stretching from sea to sea.

### THE BIBLE IN THE DOMINION

It is significant that the first contact of the British and Foreign Bible Society with British North America was with its aboriginal inhabitants, and within a very few years the needs of the Eskimos were recognized, and the Society can thankfully record the fact that the Bible, in whole or part, has been given to every Indian tribe, and in every Eskimo dialect. Nor has it been unmindful of English and French speaking peoples, nor of the needs of "New Canadians" for the Scriptures in required speech. It has not only provided them at the lowest possible cost, but it has made them easily obtainable. This has been done chiefly by the sending forth of men and women colporteurs who have invaded every part of the Dominion, east and west alike, selling only the Scriptures without note or comment. For a century this work has been carried on in the East by such men and women, and the West to-day is periodically visited by colporteurs, many of them speaking languages still used by older settlers who have been unable to master English, and by recent arrivals from many parts of the Continent of Europe.

The needs of the Chinese and Japanese immigrants are not neglected, and indeed Canada is the most polyglot country in the world to-day in proportion to its population, for the Society has already issued the Scriptures in some 110 languages.

The Society's colporteurs, particularly in the



West, endeavor to reach remote settlements, and to take the Scriptures to those parts of the land where the churches have not yet been able to build or maintain regular places of worship.

Newfoundland is well supplied with places of worship, and its people are very zealous in church attendance. Scriptures are sent forth, on order, to many parts of the Colony from the Society's Depository in St. John's. —Contributed.

## THE BOOK CORNER

SEVEN BIBLE HEROES. By Emily Hinkley Taft. Published by The Massachusetts New-Church Union. 82 pp. Paper cover. Price 25 cents.

THE seven chapters give outlines of the lives and spiritual significance of Joseph, Moses, Joshua, Saul, David, Solomon and Daniel. These are obviously seven addresses used in adult Sunday-school work. They are interesting and informative. The little book deserves a place in the library of every Sunday-school teacher, but it is not limited in its appeal. The general reader will give it a warm welcome. Mrs. Taft presents the essential features of her seven heroes with great charm and commendable brevity. She gives us some excellent presentations of Bible history.

GOD'S REACH FOR MAN. By Alice Bishop Kramer and Albert Ludlow Kramer. Price one dollar. A book without pagination, but numbered in 405 brief sections.

THE Rev. Ernest R. Palin, on the book-jacket says,

"Since they became connected with the Source, Mr. and Mrs. A. Ludlow Kramer have spent their time in Christian work—in writing, speaking, and in interviews with individuals.

"Mr. Kramer was a wealthy lawyer, banker and sportsman. He and his wife put in simple terms the way in which we can all experience for ourselves the truth of Christ's teachings.

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Here is a book of meditations that people of all creeds could read with profit. It ranges over almost all of the wide field of Christian thought.

Much of it might have been written by a New Churchman. It has some fine thoughts concerning the Word of God. It is instinct with the idea of the one-ness of God. As an illustration we quote the following:

"The God whom we worship is not a God who hides Himself, but one who, in order that men might enter into fellowship with Himself, became incarnate in Jesus Christ."

"In Him dwells all the fulness of the Godhead in a bodily form.)"—(*Colossians* ii.)

THE WORD OF GOD. A selected series of quotations from the writings of Emanuel Swedenborg: published by the Swedenborg Society, London, England. Price 6d. 48 pp. Paper cover.

THERE have been many books of quotations from Swedenborg. Here is one that leaps at once into the first rank. The selection of passages was made by the Rev. Clifford Harley and is most excellent. It presents in brief form the gist of what Swedenborg revealed concerning the Divine Word. You can read this little book in an hour, but the contents will last you for a lifetime. An admirable work for missionary purposes, it deserves a wide distribution throughout the English-speaking world. Further, it should be translated into all the languages in which the writings of Swedenborg have been translated.

## The Book

GALLERY of sacred pictures manifold,

A minster rich in holy effigies,

And bearing on entablature and frieze

The hieroglyphic oracles of old.

Along its transept aureoled martyrs sit;

And the low chancel side-lights half acquaint

The eye with shrines of prophet, bard, and saint,

Their age-dimmed tablets traced in doubtful writ!

But only when on form and word obscure

Falls from above the white supernal light

We read the mystic characters aright,

And life informs the silent portraiture,

Until we pause at last, awe-held, before

The One ineffable Face, love, wonder, and adore.

JOHN GREENLEAF WHITTIER.

## High praise for the new translation of Marital Love by William F. Wunsch

### What the Reviewers Say

IN its print and general appearance, this publication is one of the finest, if not the finest, of any edition of Swedenborg's works that has yet appeared in English. The type is excellent, and the spacing between lines makes the reading a matter of pleasure. The work is preceded by a "Translator's Preface" the first part of which is so excellent a presentation of the necessity of the teaching in "Conjugal Love," that I would gladly see it published as a separate pamphlet; indeed, preferably so, for, despite its excellence, it presents the teacher Swedenborg rather than the Revelator. The translation is an entirely new one, and is distinguished for the smoothness of its diction, which is especially apparent in the Memorabilia where Mr. Wunsch is sometimes very felicitous in his renderings, and a study of his translation cannot fail to be very useful to future translators. He has evidently been inspired by the desire to render the original in vivid English style and, at the same time, be faithful to its meaning.

Alfred Acton, in *The New Philosophy*

ON the whole, it is probably the best translation of any of Swedenborg's theological works. In an admirable preface, which for itself alone is worth the purchase of the book, the Rev. W. F. Wunsch discusses the work, and defends his methods fairly and squarely, knowing, beforehand, the objections which would be made to some of his more drastic innovations. He has produced a faithful and delightful rendering. Particularly is he successful in bringing out the strain of poetry which is characteristic of the memorabilia of this work. The dramatis personae are delightfully human, and Mr. Wunsch has the faculty, which he possesses in common with the great dramatists, of making the characters of past time appear as modern as our every-day acquaintances. This is only another way of showing that men and women are the same in all ages. The recognition and thanks of the church at large for this unique, capable, happy and faithful translation is due Mr. Wunsch as a small recompense for his labor.

W. R. Horton, in *The New Age*

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### What the Reviewers Say

IN the "Herald" dated March 26th, the Editor, in his observations, made the announcement that the Swedenborg Publishing Association of New York was issuing a new edition of the work on "Conjugal Love" as its contribution to the celebration of the 250th Anniversary of Swedenborg's birth. The work has now been published under the title "Marital Love," and a copy lies before us. We are at once prejudiced in its favor by its handsome appearance, its bold type, its good paper and excellent binding. One handles the volume with peculiar delight. \* \* \* The work of translation was entrusted to the Rev. William F. Wunsch, and as one examines the book it is easy to see the translator has devoted meticulous care to his work. The translation is not a revision of any existing translation, but has been done afresh from the Latin throughout. The translator's Preface, running to about fourteen pages, form a valuable introduction to the work. He tells us, "The translation of DeAmore Conjugalium herewith offered has readableness, as well as accuracy, for its aim. There are higher fidelities to be observed in translation than the verbal ones. The qualities characteristic of the original should be conveyed. In his main text Swedenborg's reasoning has a directness and trimness which should be kept; and the memorabilia have a pictorialness and frequently a dramatic turn which should not be lost to the English reader."

Charles A. Hall, in *The New-Church Herald*

WE do not like the title of the book; and we have some sympathy with the translator in his search for a title. There have been other translations with the title "Conjugal Love," "Marriage Love." So it is hard to think of anything but "Marital." The title, however, is but a minor matter. Mr. Wunsch has given us a translation in graceful and forceful English. He has not slavishly followed (as previous translators did) the Latin forms used by Swedenborg, but he has given us an easily readable translation of the original, and has managed to omit many thousands of unnecessary words. The result is that the new translation is easy and delightful to read. Mr. Wunsch is not the pioneer in this movement towards more modern forms in the translations of Swedenborg. Mr. Frank Bayley in the volumes he prepared for the Everyman Edition took a bold step forward to make Swedenborg easily intelligible to the ordinary reader.

Arthur Wilde, in *The New-Church Messenger*

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## The Circle Narrows

By Othmar Tobisch

SOME time ago, I was enabled to set down some fundamental facts concerning the possible location of manuscripts of the Ancient Word. The seer's admonition "Seek ye in China for it and peradventure you will find it among the Tartars" was augmented by other factors from his own writings as well as from the writings of others, more modern students of ethnography and archeology. We were assured by Swedenborg that the ancient church was scattered through the whole of Asia and in course of time came into Great Tartary (*Coronis* xxxix). In my article "High Tartary and the Ancient Word," I was able to point out that the region which Swedenborg had in mind by Great Tartary could be scarcely anything else, but the great inland basin, bounded by the high mountains of Tibet, the Pamirs, and the "Heavenly Mountains." A lost civilization is now covered there by the sands of the Lop-nor desert. Mongols or Tartars live there now on the steppes which stretch to the north into Dzungaria and Outer Mongolia. One tribe of these Mongols should interest us particularly. For in the search for the *Torgut Mongols*, a member of the Sven Hedin Expedition of 1927-1930, Henning Haslund, through a number of most fortunate circumstances was admitted into the high grass lands of these Tartars in the *Tien Shan*. From his book "Men and Gods in Mongolia," I shall adduce now further evidence of the existence of the ancient doctrine among the Mongols. In fact, I believe that I am probably right in assuming that we even can point out to-day the very place where some of the manuscripts of the Ancient Word are kept. Henning Haslund started with the Sven Hedin expedition from Peking and visited the Mongolian monastery *Bater Halak Sume*. It is located in the general territory known as Inner Mongolia, north of the great wall of China, for centuries under the sway of the Manchus, but now a dependency of Japan. In this monastery he witnesses the festival of *Maidari*. *Maidari* is the Messiah of lamaistic Buddhism. From certain doctrines which I shall quote later, it is evident that

Tibetan or lamaistic Buddhism regards him as the saviour of the world to come at the end of the era. From all over Mongolia have pilgrims come to the festival of Maidari. "And from the great swaying cloth in front of the temple, the image of the gentle Maidari, the Messiah of Lamaism who shall one day come to redeem the good among mankind, looked down. The wind gently stirred the heavy silken banner and breathed life into the embroidered features of the face. And the gospel of mercy came into their thoughts from Tushita, the heaven of happiness where dwells the Saviour, biding his time." (Haslund, p. 49).

This is certainly a remnant of doctrine treasured by the ancient church, regarding the coming saviour after the "fall." In Maidari we see the hopes of the Mongols stirred, as the Messiah stirred the hopes of the Jews. In it no doubt, the Mongols find the picture of the Divine Humanity, which is needed to enter the Tushita, the heaven of happiness.

Haslund penetrates with a portion of the caravan of Sven Hedin the dreaded and waterless "Black Gobi." They come to Urumchi, seat of the Chinese governor of the "new dominion" or Sin-kiang. This is the very land of the Tartars. Here, their remote ancestors have lived, here they live themselves in all the splendor of their traditions. In several hordes they occupy the steppes and the highlands.

Haslund studies their manners, their religion. But the best was yet to come. On a side trip into the northern edge of Tibet, he meets and befriends a great lama, the Altai Gegen. (Gegen—re-incarnation). This one leads him to the hidden grazing grounds of the Torguts! Not even the Chinese know their whereabouts. In the highlands of the "Heavenly Mountains," the Tien Shan, he enters their city Oereget and finally becomes the intimate friend of the khan, or king of the tribe. This is in strange agreement with what they (the spirits of Great Tartary) told Swedenborg: "They live in isolation on an elevated plateau to which they admit nobody from the Christian world; if any one ascends hither they refuse to let him depart." Similarly, the present Torguts have successfully preserved their isolation. From Turfan (see article on High Tartary) one may be

guided by the Torguts to their alpine pastures, *Tsoltus*. They live, as Swedenborg described the ancients to have lived, in tents, tending their flocks of sheep and horses, living a true nomadic life. Even their worship is carried on in temple tents. One of these was given to Haslund as a present from the Seng Chen Gegen (their khan) to the King of Sweden and can now be seen in the Ethnographic Museum in Stockholm. Haslund, of course, was in quest of the history of the Torguts, and not in quest of the Ancient Word. Yet from what he had to relate, it is evident that some portion at least must be with the Torguts of the Tien Shan. Seng Chen Gegen spoke with him about the traditions of his own race. Much of it, of course, seems intermingled with tribal legend. But there are some concepts there which may be traced to the ancient doctrine: "From us shall come the salvation of mankind." If we are to place ourselves in the midst of the ancient church, and their hopes of a saviour to come, we can understand this statement. "The primordial spark shall be derived from us, but its light shall spread from the West." Shall this be taken as meaning that the intellectual enlightenment of mankind will come from the West and the moral and spiritual (in the sense of the love of the neighbor) from the East?\*"In a new era (the New Church?) the light of Amitabha shall spread from the region in which you were born (i.e., Haslund is a Dane!) for I foresee that a coming Panchen Bogdo (i.e., a spiritual authority) shall be reincarnated in a man of your race who shall be born in the North"! (Haslund's interview with Sen Chen Gegen, p. 250). Discounting the doctrine of reincarnation so universally believed in in the East, the prophecies reiterated seem to point to our very own spiritual authority, Emanuel Swedenborg who was born in the region, in Scandinavia, provided that this Mongol used some prophecy current among the lamas.

\* Anent this may I quote from the travel account of a Swedish officer who lived among the Torguts when they sojourned on the Volga. This account was published in Stockholm, 1744! To wit: "These people far surpass us Christians in mutual love for they do not enjoy the least thing themselves unless they have first shared it with such of their fellows who are present." Swedenborg says that the Doctrine of Charity was the doctrine of the Ancient Church.

Regardless of this, however, our main interest is centered in the fact that Haslund finally received permission to visit the *Shara Sume*, the monastery of the Torguts in the Tien Shan. To him was opened the library of this place of lamaistic learning. The monastery is situated one day's journey north of the capital of the Torguts and its lamas teach the so-called "yellow doctrine" of Buddhism, and it is read regularly like our own Scriptures.

"The monastery possessed an ample library which was kept in the various temple buildings. The number of books was immense and my time was limited, so I had to confine myself to questioning the most widely read lamas as to the titles and contents of the various books, preparatory to trying to discover possible new and interesting manuscripts. But the library seemed to consist of the Tibetan transcripts of sacred books commonly met with in lamaistic monasteries, until a conversation with the prior revealed the existence of an ancient work compiled through the ages by a Torgut historian and entitled 'Toregut Rarelto' (The Origin of the Torguts)" (p. 305).

Now it is obvious, that Mr. Haslund was a scientist looking for ethnographical material; he did not inquire especially about manuscripts of spiritual character. It may not be too great a presumption to suppose that there are still more ancient manuscripts hid from eye of the "Christian!" which will constitute in whole or in part the Ancient Word of which we are in search. It may be so.

But to ascertain this is not possible unless one travel there and gain access to the library and its greatest treasures, a task well nigh impossible. However, it seems to me, it is only fair to say that either in *Shara Sume*, or perhaps in *Batak Halak Sume* such manuscripts may be found which are evidently parts of the Ancient Word.

The circle thus narrows. Perhaps in the next generation, a New-Church scholar may be able to go over the transcripts brought back by another expedition from High Tartary. Perhaps, one may be able to go there personally. One may even think that it may be again a Scandinavian, eager to follow the fascinating challenge put forward by his illustrious coun-

tryman; "Go ye into China and seek for it and peradventure you will find it among the Tartars." We shall follow him with great expectations.

## The Cerebrum.

By

EMANUEL SWEDENBORG

Transcribed from the Photolithograph  
of the Original Manuscript and Trans-  
lated from the Latin by

ALFRED ACTON, M.A., D.Th.

During December the Swedenborg Scientific Association will publish this first work on the Brain by Emanuel Swedenborg, not hitherto available in book form. About 800 pages.

Here the author sees the cerebrum as the seat of the will and understanding, so constituted and formed that the understanding may control, not only the reactions to the sensations coming from without, by weighing them and regulating the motions and actions, but also the passions welling up from an unregenerate will.

In addition, the Association is to publish a Book of Plates. These are reproductions of the anatomical plates of the anatomists referred to by Swedenborg, and should be of great value to the student, not only in his study of the Cerebrum, but also in reading the other physiological works.

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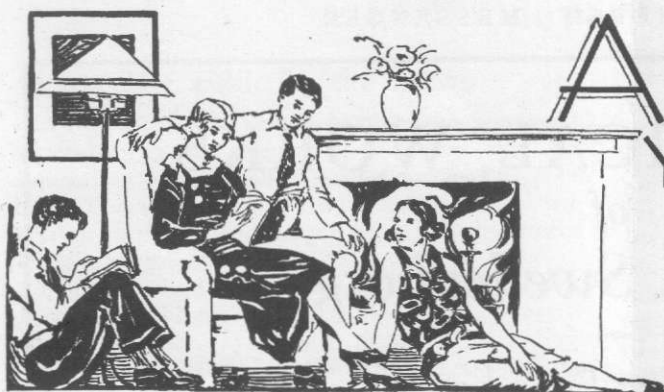
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# A PAGE FOR THE YOUNGER PEOPLE

*By the Editor*

## The Gate Crasher

**A**BOUT ten years ago there were a number of people, usually young men, who were known as gate crashers. They were people who went to parties to which they had not been invited. A young man would hear of a party to which several hundred people had been invited. Well dressed and with a confident smile on his face this young man would walk into the place just as if he had been an invited guest. In a big assembly the host and hostess did not always personally know everyone present. So the gate crasher was able to get a good supper and have a very enjoyable time. The custom got to be a great nuisance, until at last steps were taken to exclude these undesirable, self-invited people.

This dishonest abuse of hospitality was supposed to be a new thing; but in the Gospel there is something that closely resembles it. The Lord Jesus told a parable of a marriage feast in which there appeared one very insolent man. A king sent his servants out to find guests. "Go ye therefore into the highways and byways, and as many as ye shall find bid them to the marriage." The servants found plenty of people willing to attend the marriage feast. Every guest was furnished with a wedding garment by the King. Even the poorest man there was able to sit down in a silk garment. Old clothes and ragged were all decently covered by beautiful wedding robes.

And then came the gate crasher. One man, rude and careless, ill mannered and uncouth came in and sat in his rough dirty clothes among all the resplendent guests. Had he liked he could have worn a wedding garment. He

could have gone to the steward and have been fitted out just like the other guests. Courtesy, however, was something foreign to his nature. He was probably like some of the modern men we call rough diamonds. You can imagine him saying, "People have to take me just as I am. I believe in being honest. I believe in saying just what I think."

We are told in the parable that the King saw this rough diamond and gave orders to his servants to throw him out. First the King asked for an explanation: "Friend, how camest thou in hither not having a wedding garment? And he was speechless."

That wedding feast is a symbol of the heavenly life to which all men are invited. And in that life every one must wear a wedding garment. This does not mean merely the outer clothing of the angels. It means the garments of the mind. Love and truth and tenderness and forbearance, patience and purity and honesty, all the graces of Christian character are clothing for the mind and a wedding garment for heaven.

Heavenly garments are woven out of the virtues that we acquire by obedience to the law of the Lord, and only those who have such garments can hope to dwell in heaven.

No one can be a gate crasher in the heavenly life. The condition of the mind in that life determines the quality and conditions of one's garments. The good are clad in garments bright and beautiful; but the evil have garments that are ragged and spotted and old. In the spiritual world your clothes correspond to the qualities of heart and mind. "The fine linen is the righteousness of the saints."

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## The Bible in the News

A New York City pastor, having been previously impressed by the frequency, accuracy and apt application of the biblical quotations in *The New York Times'* editorials, read every editorial appearing during one calendar year and discovered the following facts:

Four hundred and sixty-six biblical verses, phrases and allusions appeared in 367 editorials spread over 262 days.

Forty-seven books of the Bible furnished the above: Twenty-five from the Old Testament and twenty-two from the New Testament.

Twenty-two editorial titles reflected scriptural influence, and four editorials were devoted exclusively to the English Bible. Some editorials held as many as four references.

"A very present help in time of trouble" appeared six times, and the parable of the Good Samaritan came to the editors' help nine times.

The amazing wealth of Scripture used by the editors served to point editorials dealing with sociology, science, education, finance, industry, literature, art, philosophy, and philanthropy.

Certainly this classic of English literature is among the (to quote *The Times*) "fundamental subjects which enlarge the outlook and ripen the judgment above mere technical training."

## W. N. C. U. Wakes Up

The Western New-Church Union stirred in its sleep on the night of October 16, turned over, then opened its eyes and asked the time. It was surprised to find that it had been asleep so long and was a little scared until it realized that its work had been going on steadily during its Rip Van Winkle lapse.

On the evening in question, the dream of Mr. Eby, who more than fifty years ago visualized the Book Room and its activities, was recalled by the Rev. Henry Peters. "The dream has been realized," said Mr. Peters, speaking with great enthusiasm of the help which the Book Room had already been to him in his work. After Mr. Peters' stirring address the Western New-Church Union felt fully awake and looked to renewal of activities at an early date. The evening closed with a social hour during which light refreshments were served.

## Display Windows Score

The book *Divine Love and Wisdom* has been prominently displayed for two weeks in the arcade of the Stevens Building and it has made an impression. The large framed sign, DIVINE LOVE AND WISDOM, is not a sensational one but it has caught the eye of many a passer-by and we

wonder if this particular book has ever gone before the public quite as boldly before. In the two weeks thirty-nine persons who had never been in the Book Room came up and bought the book. Most of them had never heard of Swedenborg. Since September 1, eighty-five copies of *Divine Love and Wisdom* have been sold at the Book Room—mostly the result of window display. Addresses of the principal New-Church societies, text of the Faith and a program of the Friday Class have been wrapped with the purchases.

During the Armistice week, the window in the arcade drew attention to the chapter on "The Resuscitation of Man from the Dead and His Entrance into Eternal Life in *Heaven and Hell*."

—From the Book Room Bulletin (Chicago).

## "Open" English Bible

### FOURTH CENTURY

In commemoration of the 400th anniversary of the "Open" English Bible the Swedenborg Society published a special edition of Swedenborg's *Doctrine of the Sacred Scripture*.

37,000 copies were printed, and by the 6th of June, 1938, 34,600 copies had been sent out to all the Clergy of the Church of England and to all the ministers of the following denominations: Methodist Church of Scotland, Calvinistic Methodist, Presbyterian, Unitarian, Congregational, Baptist.

The total cost of printing and distribution was £474.

—From the New-Church Herald.

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### In Loving Remembrance

Anna Margaret Volz was born in Germany, July 20, 1847. She was the oldest child of Christopher and Gertrude (Thomas) Volz. When five years of age she, with her parents and other relatives, came to the United States of America, crossing the Atlantic Ocean in a sailboat. It required many weeks to make the trip. They reached Buffalo, New York, June 26, 1852. In the fall of 1855 they traveled by boat and wagon to the state of Iowa, settling in the vicinity of Old Amana.

The undaunted courage of her people, because of their staunch faith in a Higher Power than self, helped them through many hardships in those pioneer days. They built their log cabins and made whatever furniture they most needed, in addition to cultivating the land.

When Anna Margaret was ten years old, her mother was called to the spiritual world; this left to her, much of the care of her younger brothers and sisters. Her deft hands were very busy knitting and sewing, first by candle-light, and later on by the light of a kerosene lamp, for most of this kind of work had to be done at night, since the outdoor work in the garden and in the fields and helping with chores occupied the daylight hours.

On April 28, 1869, Anna Margaret Volz and J. William Schloeman were united in marriage; the Rev. Gerhard Bussman of the Lenox Township New Church, to which they were attached, performed the ceremony. Their wedding journey took them to a farm located midway between the little country church and the nearest town, Norway, Iowa. Through years of united work and perseverance a comfortable home was established. The house was surrounded by beautiful evergreens of several varieties, and the home was known throughout the countryside as "Evergreen Farm." Seven children were reared in the atmosphere of these surroundings, all of whom were baptized by the Rev. Bussman.

During the many years that Mr. and Mrs. Schloeman resided on "Evergreen Farm" they were actively interested in all of the affairs of the Lenox Society of the New Church. The doors of their home and hearts were never closed to the call of the sick and needy. They entertained many missionary and resident pastors and visiting delegates. Through the influence of Mrs. Schloeman, twenty-one young people were prepared for confirmation, and were confirmed by the Rev. Stephen Wood, Sunday, May 19, 1895; three members of her own family were in this group.

From 1907 to 1916, Mr. and Mrs. Schloeman lived in North Liberty, Iowa. From there they moved to Cedar Rapids, Iowa, where they shared the home of their daughter Ida and her husband. With more leisure now than they had hitherto been privileged to enjoy, they made an even deeper study of the Bible and the doctrines of the New

Church, and reasoned together about life here and hereafter. They both loved life because of the possibilities it offered for the performance of good and useful deeds. Selfishness had no part in their lives; they firmly believed in honest, upright, and wholesome living.

Mr. Schloeman passed to the higher life, May 17, 1929. Mrs. Schloeman followed, nine years, five months and nineteen days later, November 5, 1938. During the intervening years, Mrs. Schloeman proved her abiding faith in the Lord God of heaven and earth by bravely and patiently enduring the pain suffered from a broken hip when in her seventies. Later, her natural eyesight failed completely but still she did many things for herself, never wanting to feel that she was a burden to any one.

An impressive and uplifting resurrection service for Mrs. Schloeman was conducted in Cedar Rapids, Iowa, November 7, 1938, by the Rev. Percy Billings of the Kenwood Parish, Chicago, Ill.

The blessed memory of useful lives governed by unselfish love, righteous principles, and good will to all, is the beautiful heritage left to the surviving three sons, four daughters, twelve grandchildren and fourteen great grandchildren.

A. R. - C. P.

### OBITUARY

URICH.—Louis Julius Urich, beloved husband of Anna Ober Urich, passed into life eternal on November 6th very suddenly with a heart attack. He is survived by his wife, a daughter, Mrs. Naomi Kronengold, and a son, Kenneth Urich; as well as a sister, Camilla Nicol (Mrs. J. M.), in New Jersey and a younger brother, Charles W. Urich in California. The funeral services were conducted by his pastor, the Rev. Arthur Wilde.

Mr. Ulrich was born in the city of Paterson, N. J., on July 4, 1878. He received his early education there, showing his talent for the arts early in life. He later fitted himself for teaching vocational art through study at Columbia University and Cooper Union. His family became interested in the New Church and joined the Paterson Society while he was still young. His father was a prominent architect and an ardent New Churchman.

### PERSONALIA

Many friends of Miss Lucy Silke, member of the Kenwood parish in Chicago, met recently to celebrate her birthday. Miss Silke is one of Kenwood's most ardent supporters. For many years she was at the head of the Art Department of the Chicago Public Schools.

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### News of the Church

#### NEWTONVILLE, MASS.

The Women's League of this Society conducted a Thanksgiving sale in the Parish House on November 22nd. In charge of the food table was Mrs. J. J. Beatty; the gift table, Mrs. C. T. Whittemore; the white elephant table, Mrs. E. D. Robb; and the tea table, Mrs. H. M. Warren, Mrs. T. L. Holmes and Mrs. Gluyas Williams.

#### NEW YORK

A special Thanksgiving service was held on Sunday morning, November 20th. It was followed by a congregational lunch served in the Parish House, for which eighty-two persons remained. At 2:30, in the church, a brief service with a lantern display of Tissot's pictures of the life of Christ was held. The singing was led by the young people's Choral Group.

#### LANCASTER, PA.

There was a noticeable improvement in the attendance at the reopening of the church service on September 11th. The average attendance, up to this date (November 20th), has exceeded the membership.

The Sunday-school is in session each Sunday of the year.

A new adventure is being made by the young people to establish a service of their own. They meet in the Social Room preceding the regular evening worship and devote thirty minutes to silent worship, the singing of a hymn, a solo, a prayer and a talk by one of the group on some subject of religious interest.

The social rooms are serving a splendid use in providing regular weekly and monthly meetings for the young people. The young old people also hold social meetings on the second Friday evening of each month.

C. W. C.

### Marriage

CAIRNS-DIEPHUIS.—On October 18th at Keynsham, Somerset, England, Miss Jantina Worcester Diephuis and Mr. John Young Cairns.

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### CALENDAR

December 11.

#### *Third Sunday in Advent*

Sel. 239: "Then shall the eyes of the blind be opened."

Lesson I. Isaiah xlii.

Responsive Service III. The Ten Commandments.

Lesson II. Rev. vi.

Gloria, Benedictus (to Gregorian Tones, Mag. 715-735) and Faith.

Hymns (Mag.) 136: "O come, O come, Emanuel."

135: "Hark, the glad sound, the Saviour comes."

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