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REVIEWS

THE ETERNAL DRAMA, by Richard Rosenheim. Philosophical Library, New York, 1952. Pp. xi + 302, il., price \$6.00.

"The voice of the great artist is not only the voice of his own epoch, it is the voice of eternity speaking, through the medium of art, to time and posterity." This is, in part, the content of Mr. Richard Rosenheim's book *The Eternal Drama*. He goes on to say that "the supersensory agency which separates genuine art from the transitory product of perfect craftsmanship, exists with some artists even in epochs when society is turned to the grossest materialism." Because of this, the eternal values have been kept alive in all ages.

These are points of such importance that they cannot be overstressed. Unfortunately, it is not enough that Mr. Rosenheim perceives that the great artists have influx or, as he words it, "have a supersensory agency." Much confusion arises as he develops his subject, due to the fact that he considers the Dramas of Ancient Egypt, of Tibet, the Old and New Testaments, Richard Wagner's Operas, Swedenborg's Writings, and Richard Steiner Mysteries to be equally inspired!

He gives no clue as to how much he has read of the Writings, but it is evident that it is not sufficient to give him any knowledge of the natural, spiritual, and celestial planes. Added to this, he has accepted the doctrine of reincarnation, so that his contribution lies for the most part in his fine detailed chronological history of the drama from the fourth millennium B.C. to the contemporary stage, as well as excerpts and descriptions of the Holy Play of Memphis and his perception that great art is a reflection from the celestial, accommodated through the ages for the human race. One cannot help wishing that so able an intellect had grasped the true significance of Divine Revelation.

R. Joy

FAMILY WORSHIP FOR LITTLE CHILDREN. Stories from Genesis. General Church Religion Lessons Committee, Bryn Athyn, 1951. Pp. 138. Stiff cover, \$1.00; cloth, \$1.50.

This mimeographed book is a valuable contribution to the literature of the New Church, and especially so since it occupies a field that has been little cultivated in the past. The style is simple and so homely, if that is the right word, that one almost feels the presence of the author speaking words of advice and sometimes of caution. We join the wish expressed in his Foreword by the Rev. F. E. Gyllenhaal, the Editor, that Bishop Pendleton will continue his work in this field.

The book is not for children. It is a guide book for their parents; a book setting forth the ways in which they can instruct their small children and prepare their tender minds for a future life of regeneration. This instruction is to be carried on in family worship. Sometimes a few verses only of the Word may be read, for Bishop Pendleton gives so many illuminating suggestions as to how to develop the subject of a few verses that the whole time of the worship could be used, and—what is most important—the children be held in a state of eager interest.

Stress is laid on the importance of family worship as a means of so developing the tender affections of little children that they may sense, even though in a childish way, the Lord's love, and the holiness of the Word; and so may be initiated into love to the Lord and reverence for His Word.

This family worship should be reverential; at the same time, it should have the sphere of family worship as distinguished from public worship. Therefore, Bishop Pendleton suggests that questions may be asked and answered either by the parent or the child, and also questions as to what the child recollects from the previous worship. This is valuable in assuring interest and affection.

There are several passages in this book which I should like to quote as illustrations of its value for parents, but I will content myself with one. It is a comment on the covenant made between Jacob and Laban:

Here talk to the child about the sanctity of promises; that when we make a promise to some one, we should keep that promise. At this age, a sense of moral honor should be established in the

child's mind, and one of the most effective ways of doing so, is to impress upon him the importance of keeping one's word.

There is one aspect of this subject that, so far as I know, has never been presented in public form. I mean the introduction of illustrations from the spiritual world. These may serve not only to enlarge the instruction but also to initiate the children into a realization of the reality of the spiritual world. Thus, in treating of the Garden of Eden, it might be told that there are gardens in heaven, and that in their center is the Tree of Life. In speaking of the Tower of Babel, something might be told of the towers which Swedenborg saw at the time of the Last Judgment, and how they were demolished. Perhaps Bishop Pendleton will give some thought to this when he continues his work.

ARCANA CAELESTIA, Tomus II. Editio tertio. London, 1952. Swedenborg Society (Inc.). Pp. 492. Price 12s 6d.

Volume I of this work was published while Swedenborg himself was in London, and naturally the manuscript was then destroyed. To republish this volume was therefore a simple matter involving little more than the revision of the punctuation and the elimination of that redundancy of capital letters which was due not to Swedenborg but to the printer.

Volume II was written in Aix-la-Chapelle, and the remaining volumes in Stockholm, and of these we have the first drafts; for what Swedenborg sent to the London printer were clear copies, which, when printed, were of course destroyed. Any one who has seen the first draft, with its numerous corrections, interpolations, and crossed-off passages, will realize what a tremendous task lay before Mr. Johnson, the Editor of this third edition. This task he has accomplished in a masterly manner.

To simplify his task, Mr. Johnson has devised a most ingenious and useful set of signs. Thus, 'a signifies that the draft MS. has *ex*, and 'ex, that the MS. has *a*; 'illa, 'illius, 'eos, 'iis, etc., signify that the MS. has *ea*, *ejus*, *illos*, and *illis*; °quod signifies that this word which appears in the second edition is omitted in the MS. As words with these signatures occur in the text hundreds of

times, this ingenious device obviates printing a multitude of footnotes. There are several other signatures, but the above examples will suffice to show their usefulness. At first it is a little difficult to remember these signs, but one soon grows accustomed to them, and in any case, can always refer to the List of Abbreviations and Signs.

On my first examination of the work, I supposed that every word added in the MS. was noted in footnotes, but I soon found that sometimes added words were incorporated in the text with a sign, indicating that they are added in the MS.

In cases where the MS. has words or phrases which are omitted in the second edition, the question will always arise as to whether Swedenborg, in writing his clean copy, made the omission purposely or by error. In the present edition, it would be a very simple matter to print all the MS. additions as footnotes, but significant additions may then escape the attention of the reader, for footnotes are not always read. Therefore, Mr. Johnson has been wise in sometimes incorporating omissions in the text, though in some cases he puts them in footnotes, when they might profitably have been inserted in the text. Thus, on page 9, line 1, the context seems to require that 'inde before nunc should be incorporated in the text rather than in a footnote—the small i indicates that the word was omitted in the second edition. So with quasi conjugii in n. 1895², line 5.

A good working rule might be that when the sense makes it more or less obvious that Swedenborg did not make the omissions intentionally, such omissions should be inserted in the text, though of course with the suitable sign. I have had much experience in comparing printed texts with Swedenborg's copy, and have found that the copy not infrequently omits a word and sometimes a whole line or more.

I have noticed a few cases where a word or phrase that was added or omitted in the second edition is not so marked. In so laborious a task as the editing of this work, mistakes are bound to occur, but doubtless they will be noted by Mr. Johnson in his Appendix, where, I hope, some, if not all, the passages deleted by Swedenborg will be printed. One case of misreading I may note, namely, n. 1949², line 6b, where unice should be unicum.

This book, like its predecessor, is a handsome volume. The type is clear. The smallness of the type is doubtless due to the desire to get the work out in eight volumes corresponding to the eight volumes of the original edition; but why the parts between the chapters should be in still smaller type is not apparent.

The Latin student will welcome the printing of the Potts' sub numbers, and also the printing of the paragraph numbers on the outer and upper corner of the page. But why should not the page numbers have been printed in a like place, at the bottom of the page, instead of being centered? In my examination of the work, when I have had occasion to refer to pages, I found this somewhat of an inconvenience. Page numbers are mainly for the convenience of the reader.

It would also have been a help to the reader if the running heads on the right hand page had specified the verse or verses treated of on the open pages, i.e., instead of "Caput Vigesimalum," "Caput Vigesimalum, vs. 19" or "Caput xx: 19." See p. 383, where if one were seeking the exposition of say verse 16, he would have to turn back four pages before he could know that this was the verse treated of on that page.

But these are small matters as compared with the great value of the volume now available to scholars of the Church, scholars who will appreciate the excellent way in which Mr. Johnson has carried out a difficult task.

A BRIEF EXPOSITION OF THE DOCTRINE OF THE NEW CHURCH. Translated by the Rev. Rupert Stanley, Swedenborg Society, Incorporated, London 1952. Pp. (including indices) 146. Price 3s. 6d.

Nothing can be said against the general accuracy of the translation or the clarity of the English; both bear witness to the ability of the translator. I regret, however, that in many cases he has departed from an exact translation of Swedenborg's words when neither accuracy nor good English requires such departure. The following comparison will illustrate my point:

*The Present Work**Literal Translation*

“The faith of the former Church is that of night” (n. 103).

The faith of the present day is a faith of night.

“The same would happen if any one embraced the faith of the New Church and retained the faith of the Old Church” (n. 104).

The same would happen were one to embrace the faith of the New Church and retain, etc.

“From this penetrating examination and comparison (n. 27). Here there is no antecedent to justify “this.”

From these statements when viewed with penetration and collated.

“Before this proposition is demonstrated, we will first explain the derivation and nature of charity, of faith, and of good works” (n. 48).

Before the proposition is demonstrated, the source and nature of charity, and the source and nature of faith, and thus the source and nature of good works, shall first be disclosed before the understanding.

Roman Catholics “may be brought into the . . . New Church before the Reformed” (n. 105).

Roman Catholics can be introduced into the . . . New Church more easily than the Reformed.

“This faith has been so obliterated . . . that they know scarcely a syllable about it” (n. 107).

This faith has been so far obliterated that they scarcely know the least thing concerning it.

“is scarcely known to anyone” (n. 20).

is known to scarcely anyone.

“will be fully proved in the major work itself” (n. 1).

will be fully demonstrated in the work itself.

Swedenborg very rarely uses the word “proved,” and this because spiritual truth cannot be proved, it must be seen. But it

can be demonstrated, shown, or confirmed—words which are used again and again in the Writings.

The Translation “Evil actions ought to be shunned. . . . Good actions ought to be done” (nos. 111, 117), weakens if it does not lose, the meaning of the original (“evils . . . goods . . .”) which regards not only actions but more especially thoughts and intentions. The word “goods” in this sense may be strange to the English ear, but no one can read Swedenborg without seeing the meaning of the word.

“I have met several people in the spiritual world who have lived like others . . . joking as if lasciviously on love topics” (n. 113).

I have met many persons in the spiritual world who have lived like others . . . joking about amatory matters as if from lust.

As is normally the case with the publications of the Swedenborg Society, the book is well printed, of a very convenient size, and attractive in appearance. It surprised me, however, that, contrary to the practice in the Society’s recent publications, the paragraph numbers are printed on the inside border of the page instead of on the outside. Both page and paragraph numbers are given for the convenience of the reader, especially of the student, and that convenience is best secured if both paragraph and page numbers are printed on the outer edge of the page—the one at the top and the other at the bottom.

Following the general custom, quotations from the Word are printed in a smaller type, and in the present work they are also indented. In my own work I also have printed quoted passages in a smaller type; but now that my sight is not quite so good as formerly, I am coming to the conclusion that a better practice, and one which doubtless would be appreciated by older readers, would be that adopted by Mr. Holmes many years ago in the *NEW CHURCH QUARTERLY*. There, all quoted passages were printed in the same type as the main text but were distinguished from the latter by being indented. Our New Church publishers might be disposed to take this matter under advisement.