

EDITORIAL REMARKS

In this Issue

In February 2000, Prof. Edward F. Allen, Sr. passed into the spiritual world at the age of ninety-two. We pay tribute to him for the many contributions he made to the Academy of the New Church, both to its secondary schools and the college, and to the life of the Swedenborg Scientific Association. We are privileged to include the resurrection address by Rev. Kurt Ho. Asplundh. As well, Prof. Donald C. Fitzpatrick, Jr. tells of Prof. Allen's work for the SSA, and we include an annual address by Prof. Allen that we think epitomizes his lifelong spirit of philosophical enquiry that permeated his life's work, both as a teacher and scholar.

Late in 1999 another prominent New Church scholar, Rev. Dr. Friedemann Horn, died. He was both a former student and friend of the renowned German Swedenborg scholar Prof. Ernst Benz of the University of Marburg. It was Friedemann Horn who brought to publication essays on Swedenborg by Benz, in a work titled *Vision und Offenbarung* (titled in English by the translator "Spiritual Vision and Revelation"), and this work is now brought to the English reader for the first time. The circumstances of this are recounted in "Alfred Heron: A Biography" by George Heron.

The first two chapters of Benz's book are included in this issue following prefatory material. They are titled "The Significance of Emanuel Swedenborg for World Christianity" and "Swedenborg's Teaching of a Plurality of Worlds." In subsequent issues of the journal in 2000 and 2001 we will be publishing the remaining chapters.

Thomas W. Keiser says in the introduction to his article "Astronomical Origin of Biblical Correspondences," "For many decades we viewed the scattered monoliths of Stonehenge and other megalithic sites only as the products of dark and primitive superstitions . . . Yet these structures show extraordinary engineering skills, and we still do not know exactly how and why they were erected or what scientific principles might have been commonplace in those days." Using the science of archaeoastronomy, Dr. Keiser explores some of the mysteries of ancient world thought through analysis of numbers involved in that science, and in so doing helps us

appreciate some aspects of the extraordinary thinking of our ancient cultural ancestors.

The theory of evolution as it is presented in the context of naturalistic thought—as it is in scientific circles—is devoid, of course, of any suggestion that it cannot stand without the intervention of transcendental forces; indeed even to suggest such a possibility is to step out of the scientific paradigm. But Swedenborg’s philosophy as presented in his *Principia* (and in his later philosophic and theological works) starts with the Infinite which, in his view, is necessarily the beginning of all things. To hold, therefore, to a theory of development without taking into account the constant, all-pervading influence of the Infinite is unacceptable. Walter E. Orthwein offers a philosophic way to place the existence of life forms in a context that is not inimical to the acknowledgment of God as a necessary creative and sustaining force. The way springs from his reflections on an expression “Devolutions of the Infinite,” (the title of his article), found in Swedenborg’s *The Athanasian Creed*.

A New Release

In April 2000 Norman Newton’s *The Listening Threads: The Formal Cosmology of Emanuel Swedenborg*—a work that focuses on Swedenborg’s philosophy as presented in *Principia*—was published by the SSA. Your attention is drawn to a notice of this in this issue.

Book Review

A companion work of *Principia*, *De Ferro*, has caught the attention of Jeremy Hodgkinson and Anne Dalton in England. Their article “Swedenborg’s Description of English Iron-making” published in *Wealden Iron* is considered in Book Review.