

EDITORIAL REMARKS

In This Issue

In his review essay, Dr. Grant Doering presents an outline of the argument of an eminent scientist in support of the thesis that the matrix of Christian thought and culture was essential for the birth and development of modern science. This thesis is of particular interest to scholars of Swedenborg because the fruits of scientific enquiry were grist for the mill of Swedenborg's philosophic speculations, and during his revelatory period provided illustrations for the truths conveyed in his theological works.

In Part II of a study appearing under my name, the attempt is made to outline the New Church concept of the natural mind, giving emphasis to the role of the exterior and interior memories. This part is a development of some ideas presented in part 1 (*New Philosophy*, vol. 87, no. 1), and serves as a bridge to the treatment of topics more germane to this attempt to construct a New Church epistemology.

In Translator's Corner, Durban Odhner offers an interesting variety of material, included in which is reference to the Zedler lexicon. I agree with Dr. Odhner's assessment of its importance to scholars of Swedenborg, particularly now with new translations of his works in progress, and with the current reawakened recognition of the importance of the study of his cultural and intellectual environment. With the publication of more of Michael Davids translation of *De Sale Communi*, Translator's Corner is contributing to our appreciation of that environment.

Comments on Swedenborg

We note with interest the publication of a letter from Richard L. Goerwitz III in *Science News* (November 10, 1984). In it Mr. Goerwitz draws attention to the erroneous ascription to Laplace of the nebular hypothesis originally presented in Swedenborg's *Principia*.

In a new book entitled *The Scientific Reinterpretation of Form* (Cornell History of Science Series, Cornell University Press), Norma E. Emerton devotes several pages to Swedenborg's concept of form as it related to crystals. Drawing on his pre-1734 works on natural philosophy, she gives an epitome of Swedenborg's theory of crystal structure, and shows connections between it and the speculations of others on the topic. She emphasizes that his approach was geometrical, stating that "When Swedenborg mentioned... form, it was usually the form of the crystal or its particles, and it always had geometrical implications;..." (p. 262). This geometrical emphasis is illustrated by several figures from Swedenborg's *Prodromus Principiorum Rerum Naturalium* (Amsterdam, 1721) as reproduced in the Strutt (London, 1847) translation.

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