

EDITORIAL REMARKS

The interaction between science and religion is of perennial interest, reflected in articles on aspects of it in this journal from time to time. For Swedenborg, there was no conflict between faith and science: early on, he contributed to the development of modern science; later, in his philosophic period, he drew heavily on the science of his day; and in the theological works he showed continuing respect for it. However, as in the 17th century surrounding Galileo, the 1800s brought science and religion into conflict, largely through the theory of evolution, although the growing success of science in explaining nature in mechanistic terms, contracted, as it were, the arena where God need be invoked for explanation. But the twentieth century has seen dramatic changes in science itself, and with this has come re-evaluation both by the religious and scientific communities. It is particularly appropriate, therefore, for us to begin in this issue a series by Gregory L. Baker entitled "Connections: Religion and Science."

Edward F. Allen presents another installment in his series "Swedenborg's Philosophy as a Whole," beginning his commentary on *The Economy of the Animal Kingdom*. It is important in at least two respects: first, we are shown how much Swedenborg respected modern science in his extensive use of what was available to him in his day; and second, we are shown how Swedenborg proceeded in the business of developing "Inductions," the organizing principles that made sense of anatomical structure and growth.

In the history of the Christian Church, reason has played an important part. For Thomas, faith was to theology as reason was to philosophy, and the function of reason was to provide demonstration of, and support for, at least those aspects of faith that were susceptible to its power. The Writings give reason, true reason, a role that goes beyond the mere support of faith—for man can now "enter intellectually into the things of faith." The nature of reason in both its good and bad connotations is addressed in the continuing series "New Church Epistemology."

The world at large is dependent on reference works like encyclopedias for accounts of parts of that whole we call our culture, and the important role that *The Encyclopedia Britannica* has played in this is well known. The contribution on Swedenborg is therefore important in that this source of information is very widely consulted. In Notes and Comments, we have a critique of the entry now in *Britannica*, by Kurt Simons. Dr. Simons, who is on the faculty of The John Hopkins University School of Medicine where he does research on childrens' eye disorders, offers us his careful evaluation of that entry. We feel that it is important that such a critique should be somewhere in print, and we are happy to be able to include it in this journal.

We draw your attention to the inclusion in this issue of a further, more detailed notice of the **Swedenborg Symposium '88** to be held in Bryn Athyn in February 1988. We encourage you to use the coupon to make further inquiries, if not to register now.

EJ.B.