

In This Issue

As is customary in the July–December issue, this one opens with the transactions of the 2011 Annual Meeting and the reports given there.

Several threads of thought are addressed in the articles in this issue: the influence of Swedenborg on the development of a philosophy of medicine, osteopathy, and the interactions and exchanges of ideas between people important in that development in two articles by David B. Fuller; an aspect of New Church epistemology in Douglas M. Taylor's analysis of Swedenborg's use of the terms "scientifics" and "cognitions" which also and in doing so, treats of the structure of the human mind; and the comparison between the ideas of two mystics, Paracelsus and Swedenborg, in what the author James Wilson calls a "*A lyrical and critical reflection on mysticism, reform, and the nature of influence.*"

There is, therefore, a kind of internal interaction of thought between the ideas throughout the issue. David Fuller's articles are chapters in his forthcoming book *Swedenborg and Osteopathy: The Influence of Emanuel Swedenborg on the Genesis and Development of Osteopathy, Specifically Andrew Taylor Still and William Garner Sutherland* in preparation for publication by the Association. First, his "Review of Swedenborg's Paradigm of the Brain" (chapter 21 in the book) provides a detailed account of what this involves, drawing on Swedenborg's major anatomical works: *The Brain, The Cerebrum*, and *The Soul's Domain and Dynamics of the Soul's Kingdom*; while the second, "Robert Fulford, D.O." (chapter 25 in the book), treats of the lives of Fulford, Still, and Sutherland in respect to their mutual interactions and influences.

Douglas Taylor's "Scientifics and Cognitions" presented under sub-headings "Definitions and Distinctions," "The Uses of Scientifics," "The Uses of Cognitions," and "The Science of Cognitions" provides a science of the mind itself in terms of the interactions between the levels of it, particularly in reference to the ideas of thought as they appears in the natural level, the level of our conscious thought.

The sub-title of James Wilson's "Swedenborg, Paracelsus, and the Dilute Traces: *A lyrical and critical reflection on mysticism, reform, and the nature of influence*" well describes the nature of this wide-ranging panorama of reflective thought in a comparison of two men—similar in some respects and not in others—who made significant contributions in cultural history.