

EDITORIAL REMARKS

In This Issue

With this Issue *The New Philosophy* returns, following a transitional hiatus. Erland Brock, long-time editor has moved to advisor status, and Lisa Childs is back in her position of administrative assistant. I find myself the new editor, and we have some catching up to do.

This issue, July-December, 2016, Vol. CXIX, Nos. 3 & 4, marks the beginning of this catching up. With this issue I think you will find that we are back on track in terms of content and faithfulness to our mission.

In 2014 the Swedenborg Scientific Association published a substantial philosophical analysis of the influence of Emanuel Swedenborg on Immanuel Kant. In *Swedenborg's Hidden Influence on Kant*, Gottlieb Florschütz, Ph.D., makes the case for a lifetime change in Kant's critical metaphysics from a growing appreciation of Swedenborg's treatment of parapsychological phenomena. This is not an easy book to read; Florschütz covers a wide range of Kantian topics as he compares them with Swedenborg's metaphysical principles. In this issue of *The New Philosophy* Marcy Latta offers a clear and concise reduction of Florschütz's dissertation into a very useful introduction to the book. I imagine that many of us will be returning to *Swedenborg's Hidden Influence on Kant* after reading this review. Information on obtaining *Swedenborg's Hidden Influence on Kant* is available immediately after the article.

Most of *The New Philosophy* readers are well aware of the perennial question of the influence on William James by the metaphysical principles of Emanuel Swedenborg. James's Swedenborgian father Henry Sr. must certainly have inculcated much New Church thought in William's formative years. And yet the question remains. In "The Psychologist and the Mystic: William James's Use of Swedenborgian Doctrine, Despite Trying to Leave Out as Much as He Possibly Could", Hannah Hill explains how James might have based much of his metaphysics on Swedenborg, without referring to him directly. She explains, "Instead of believing that James came to a conclusion about mysticism that happened to mirror Swedenborg, it would seem more likely that James based his concepts of mysticism on the mystic whose teachings dominated his childhood." In this essay Hill leaves little doubt as to the source of William James's mystical inclinations.

With this issue we begin the serial publishing of a lengthy thesis of my own on Swedenborg's scientific works as they apply to modern topics in natural science. Written in 2016 as a doctoral dissertation, "Intelligent Default: Emanuel Swedenborg's Theistic Science as Model and Method for Solving Contemporary Problems in Natural Philosophy" looks to present Swedenborg the scientist as a researcher whose goal—defining the operation of spirit in nature—inspired a series of discoveries that would lead to a unified model of spiritual-natural interaction. Using his powerful doctrines of influx, degrees, forms, and correspondence, a new, theistic model of emergent form is proposed that lays a spiritual foundation beneath the natural processes driving the organic evolution of natural forms.

Respectfully submitted,
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Editor