

The New Philosophy.

A Journal devoted to the exposition of the philosophy presented in the scientific, philosophical and theological works of Emanuel Swedenborg.

THE NEW EDUCATION.

EVERY radical change in the principles of religion, of philosophy, or of science has also led to similar modifications in the substance and methods of education. This principle may be abundantly confirmed from the facts of history. Every new form of philosophy in Ancient Greece produced its corresponding schools. The Christian Church soon founded schools in which its principles were taught.

On the revival of learning in the Middle Ages, when the writings of the Ancient Greek Philosophers became more widely known, corresponding changes were produced in the subjects of study in the universities. Another change took place after the Reformation. In modern times, by the development in modern science, a corresponding modification in substance and methods of instruction in the schools and universities has taken place.

One of the greatest changes that has been made in modern times has been the almost complete divorce of theology and religion from education. This is one of the cardinal principles at the very foundation of our public school system. So firmly has this principle become established in the public mind, that to doubt its wisdom or question its utility seems to most persons almost a crime. A great many causes have led to this result. The struggle for civil freedom against ecclesiastical oppression has led to the exclusion of the church from civil affairs, and when the civil authorities took up the work of education, it naturally excluded ecclesiastical influences from its work. Likewise science had its conflict with theology, and when it triumphed over the irrational doctrines of former ages, it likewise excluded theology from its domain. When science secured its due place in the curriculum of education its influence was added to that of the civil power to exclude religion or theology from a part in public educational work. Thus at the present day it has come to pass in a large degree, that the church is excluded from any part or influence in the educational work of the land, and what has thus become established, is thought by the great majority to be right. Nevertheless there are many thoughtful and conscientious people who feel that this tendency to divorce the church from all the concerns and work of daily life, and especially from education, is a grave error that leads to evil results.

If all previous developments of theology and philosophy have essentially modified the substance and form of education, we may enquire what influence will the Spiritual and Rational Philosophy of

Swedenborg have on educational work? The influence of this philosophy on all things is foretold in the Apocalypse in speaking of the Lord's Second Coming, where it is said, "Behold I make all things New." So a new education must be developed from this new appearing of the Lord in Divine Truth accommodated to the rational and spiritual mind. The truths of this Philosophy teach the nature of the Divine Being in a new light. They show the existence of two worlds, a spiritual and a natural world. They show that man is organized of the substances of both worlds. His soul or spirit of spiritual substances being organized in the human form, with powers of thought, affection, will, perception, sensation and action in that world, into which he consciously comes at the death of the material body; and which while he still lives here is the animating, organizing and governing power directing all his actions on the natural plane of life. His body is organized of the materials of the natural world, the body is subject to the laws governing matter and these laws are intimately connected and interrelated. These transcendent truths necessitate a new education as the means by which they can be firmly established in the minds of the young.

Already their influence in this direction has been shown in the feeble beginnings of New Church Education. When the New Church was first organized in England an effort in this direction was made, and schools for this purpose have been organized there. In America the Urbana University was founded in 1850. Later The New Church School at Waltham was founded. The Convention Theological School was organized at a later date, and in 1876 the Academy of the New Church was organized, which has established a central school in Philadelphia and local schools in various parts of the country. Attempts to organize other schools have been made at various times, showing the tendency of the church in this direction. At the last meeting of the General Convention a report favorable to New Church Education was unanimously adopted and resolutions were passed asking the New Church to more largely endow, support and patronize the Urbana University and the New Church School at Waltham.

All these movements indicate that the spirit and tendency of the New Philosophy is in the direction of a New Education, as the instrumental means by which it may gain a place in the life and affections of the young, by which they may be led into the life which leadeth to heaven, through a life of use in the world.