

URBANA UNIVERSITY.

Chartered with the Full Powers of a University, March 7th, 1850.

I.—THE ENDOWMENT AND SUSTAINING FUNDS.

At the meeting of the Board of Trustees of Urbana University, held June 16th, a committee on the Endowment and Sustaining funds was appointed to solicit contributions to these funds for the purpose of extending and perfecting the uses of the University. In view of the near approach of the semi-centennial of the founding of the University, it has been decided to make an appeal to the New Church for an increase of the endowment fund of the University, in order that the institution may enlarge and perfect its uses. On March 7th, 1850, the University was chartered by the Ohio Legislature, with the power "to grant and confer all the usual and honorary degrees, which are granted by colleges and universities." The corner stone of the building was laid June 19th, 1851, and the school building was opened for use Sept. 1, 1854, although the school had been in operation previously in temporary quarters. During most of its history of nearly fifty years, the University has given a full college course, besides carrying on preparatory, grammar, and primary schools. At present, owing to the extension of College requirements in recent years and to the lack of funds to meet these requirements, the University gives only a partial course in College work. It conducts a Kindergarten, a Primary and a Grammar School, a Collegiate Course, which prepares for entrance to any College, and it gives from one to two years of College work. It is desirable that the original intention of its founders be carried out, and that the present work be perfected and developed. The committee, therefore, issues this appeal for contributions to the Endowment Fund, as a semi-centennial offering to the University, that it may become a more efficient means of performing the work of New Church education. The General Convention, by unanimous vote, has commended this use to the New Church, and we now confidently appeal to it for its co-operation. The principal of this fund will be kept intact, the interest alone being used for the support of the work.

There is at present urgent need of additional means for making repairs, improvements and extensions to our work. We therefore appeal for contributions to the Sustaining Fund, that these improvements may be made and that the uses of the University may be perfected.

All contributions may be sent to—

REV. JOHN WHITEHEAD, CHAIRMAN, Urbana, Ohio.

II.—THE UNIVERSITY SCHOOLS.

The instruction in the University Schools includes regular instruction in the Word of the Lord and in the theology, philosophy and science of the New Church. The work is embraced in the following departments: College Course, one to two years work; Collegiate Department, or College Preparatory, three years; Grammar and Primary Schools, and Kindergarten. Also an Art Department and excellent instruction in Music, under special teachers.

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REV. JOHN WHITEHEAD, PRESIDENT, Urbana, Ohio.

THE NEW PHILOSOPHY.

THE NEW PHILOSOPHY is intended as a medium for bringing before the public the philosophical system of Emanuel Swedenborg. This system in its full extent embraces three divisions, namely, (1) a knowledge of the inanimate world based on observation, and on reasoning from the facts gained thereby; (2) a knowledge of living forms gained by observation and rational deductions; (3) a knowledge of the soul and life of these living forms, and of the interior spiritual substances from which all natural substances derive their origin, and above all a knowledge of the Divine Being Himself together with the laws governing His relation to the universe, which knowledge is gained by revelation from the Lord. These three are one like soul, rational mind, and body; nor can they be divided without injury to the system.

Swedenborg's works may be classified according to these divisions, yet it is manifest that they are but successive steps from the lowest round of the ladder, from Nature to God. A thorough knowledge of nature was first sought by him, beginning with mathematical, mechanical, physical and other laws, ascending gradually by degrees to the problems of living forms; then treating of man both as to his physical body and his mental qualities. At length, being lifted as to his spirit into the realm of spiritual causes, to him was then revealed an entire world of causes. The laws, phenomena, and rationale of this being explored and expounded as systematically and scientifically as he had previously done with nature. The relation of this higher world to the lower is also clearly shown. This exploration of the higher realm of spirit he declares could be effected only under the Lord's auspices and guidance, and by revelation from Him, and by this means he gives those principles of philosophy and science which are necessary to understand the deeper problems with which scientists and philosophers attempt to deal. These principles, together with his system given in his earlier works, we propose to present in our paper.

We are aware that this claim of Swedenborg has closed the minds of many even against his scientific and philosophical works. It may operate with others in the same way; but yet there are those who will consider his teachings, when they understand that he never asks a belief in his teaching except so far as it commends itself to one's reason and perception. If his explanations give clearer light on those difficult problems that are fundamental to science, philosophy, and religion, why should they not be received on account of their reasonableness? And why should prejudice close the mind against the consideration of his system?

The theological works of Swedenborg embrace three classes of works: *first*, exposition of the internal sense of the Word, in which he unfolds,

from the letter of Scripture, the laws relating to the soul and spiritual life of man; *second*, the doctrinal, in which he presents in rational form the true doctrines of religion in contrast with the prevalent doctrines; *third*, spiritual philosophical doctrines, in which the nature and origin of life, the nature of the spiritual world, its relation to the natural world, the mode of creation, the origin of life and forms, the doctrine of degrees, and many similar principles are unfolded.

The philosophical and scientific works of Swedenborg are based on the facts and experiments in the plane of nature from which causes are deduced by rational processes, and this philosophy makes a firm basis and foundation for his spiritual philosophy.

The principle which we have adopted to govern the conduct of the paper, is to leave each writer free to express his conception of the truth in his own way, and leave him responsible for it. Negative or antagonistic articles will not be excluded when space can be given, on the principle that discussion brings a subject into clearer light; but all discussion must be to the point and impersonal.

As our means increase through subscriptions and other aids we shall enlarge its size and increase its circulation. To our patrons we beg to make the following suggestion: that New Church Societies and organizations subscribe for a number of copies for their members, which will be given at a reduced rate (see last page); also, that societies and individuals subscribe for a number of copies, to be sent to scientific men, educators and libraries in their neighborhood. By this means Swedenborg's system will be brought to the attention of thoughtful men throughout the country. The more fully we receive the co-operation of the members of the New Church, in this regard, the more widely will our usefulness extend.

Many investigators of Swedenborg's philosophical system have received great benefits therefrom. This testimony has come from eminent men of science, philosophers and theologians outside of the organized New Church. Through the writings and teachings of these men a beneficial influence has gone forth into the world. This influence we desire to extend as widely as possible, by keeping the knowledge and thought of Swedenborg's system before the public view. In the New Church itself a large part of his scientific work is almost entirely unknown, because not available in public form. We believe that the time is at hand when a more full knowledge of these things is necessary to the welfare of the Church and the world. They are needed in the plane of natural science to give those principles which make a connection between nature and God, and show that all things are in a connected series, and are under the government of the Lord, even to the least particulars.

THE
Theological Writings of Emanuel Swedenborg.

PUBLISHED BY

The American Swedenborg Printing and Publishing Society,
No. 3 West Twenty-Ninth Street, New York.

THIS SOCIETY was instituted in the year 1849, to promote a wide circulation of the Theological writings of Emanuel Swedenborg, and, to this end, they have published a uniform octavo edition of these works in *English*, which they offer at the lowest price consistent with good materials and good manufacture. They are also publishing a carefully edited edition, in same octavo form, of the works in *Latin* for the use of students; and another in *Latin-English*, with the Latin and corresponding English on opposite pages. Several of these works are already published in foreign languages and others are in preparation, Dutch, Icelandic, Spanish, etc.

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ANNOUNCEMENT.

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