

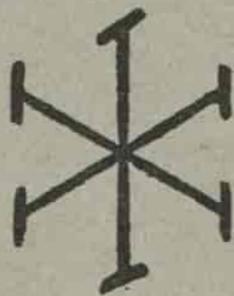
776 19 2209

DR L R TWENTYMAN

# ANTHROPO- BIOLOGY

TOWARDS A SYSTEM OF THE SCIENCES

SECOND  
FOUNDATION LECTURE  
1955



---

*New Atlantis Foundation*

УНИВЕРЗИТЕТСКА БИБЛИОТЕКА  
"СВЕТОСЛАВ ЦАРКОВИЋ" БЕОГРАД  
H И. Бр. 174218



10-44354319

u 17519

obscurely  
\$00,00

## ANTHROPO-BIOLOGY

### Towards a system of the Sciences

'NEW ATLANTIS' was the name given by Dimitrije Mitrinović to his own personal life work and vision, and within the scope and span of this he proposed and indicated that one should start the disciplines of the anthropo-sciences. There is needed to-day not merely biology, physics, chemistry and the other sciences, sociology and psychology paramountly, but anthropo-biology, anthropo-sociology and anthropo-psychology. So it will be the main part of my purpose to try to indicate something of what is meant by the use of that prefix 'anthropo' in front of the basic sciences of man.

If one looks at the world to-day there are quite definitely certain novelties, which by their very novelty paralyse us in our efforts to handle the situation. First among these is the fact that the world has become in the life-time of this generation one world, inescapably and technically one whole single world; so that whatever problem is touched or handled in any part of it carries its immediate reflex and consequence throughout the rest of the planet. Consequently those modes of action which are based on the knowledge of parts and pieces automatically run into failure. Another dominant novelty in this situation is the increasing appearance in the world of single uprooted individuals—individuals who have become to an extent which in previous ages was not known, self-present in their own idiom and individuality.

We are faced to-day with two overwhelming problems and tasks. There is on the one hand the need for constructive world planning, the organisation of the world as a human household, the deliberate constructive planning of the world of man. And there is on the other hand the task which each one of us feels more urgent and pressing every day, the task of one's own individual life, of the integration within it of its manifold different aspects and sides, and the whole question of the development, flowering and fruition of human personality. Even the actual survival of personality in face of the automation of our civilisation is at stake. The question is not just whether in the future individuals will be free, but whether it will be possible for an individual to be of any significance at all! These are the two startling new facts which face each one of us, and there is something about each of them which our present science and our present knowledge is quite unable to grapple and cope with.

Ordinary science to-day, ordinary physics and chemistry and biology, and even psychology and sociology, are all, without exception, analytical in their method. They consist, by the very intellectual discipline which is at their root, of an analysis and dissection into parts, and they are quite unable to grapple with the problem of the whole. Now both the world and personality are single wholes, and the science of wholes is something which at the best is in its very infancy, and to a great extent completely unrecognised. Therefore I would like to put forward that there is needed an anthropo-biology, meaning in the first place a biology of the whole, a biology in which all the functions and co-functioning of organs are understood in their systematics because, quite obviously, if there is a whole, there must be a certain rhyme and reason and system about it. It is not just a totality of anarchic parts. The very fact of a whole signifies that it is something more than the summation of its parts, and the laws of the whole are by no means simply the summation of the laws of the parts.

From this arises the need of a new organon of knowledge with which to handle the actual problems which to-day confront us. Therefore I do not intend a mere criticism of the inefficacy and

ineptitude of those who to-day guide and rule the world and cast it headlong on its present course. What is desperate in our situation is that those who are in positions of power are ignorant of the principles and system of the whole, and that in fact amongst the learned of the world there is next to no understanding that there is even the possibility of a science of knowledge of the whole and of the laws and principles which guide the whole. It follows that the New Atlantis Foundation is deliberately and directly practical in its intention. What must be developed in the future as anthropo-biology and anthropo-psychology are different from the biology and psychology which we have at the moment, because their aim is something quite other than that conceived by the ordinary analytical sciences to-day. The goal is the organisation of the planet, the organisation of our human household and the individuation and universalisation of the individual souls who are this humanity of which we each find ourselves a centre.

Now in order to try to make this not merely an abstract formula of intention but the possible basis of a growing discipline and activity, there are certain perspectives and views which may help us to envisage the concrete possibility of such a science as anthropo-biology. In the first place we must take up and challenge the current dogma of science that the world of nature is the whole of which man is merely a part. Is it not rather the fact that man is the synthesis of nature? Should we not look upon and understand nature as the analysis of man and man as the synthesis and key to the whole of nature?

In the work of Dr. Jaworski, who died earlier this year, and to whose importance Mitrinović was continually calling attention, there is an unusual presentation of the biological tree, that commonly used picture of the evolutionary growth of nature. Usually this has been drawn with the different grades of animals ringed upwards on the trunk of the tree, and man standing at the top of it, so that man came out as the highest animal. To Jaworski this was manifestly untrue. To him the whole trunk of the tree, right from the origin to the top, the central thread throughout the whole of this pageant of evolution of nature and

of man, was Man. The animals, and even vegetables too, were out on the branches of the tree and on the twigs at the ends of the branches.

In this view man is not merely another animal, but in the development of man through the long ages and aeons of geology, as he developed internally his different organs and functions, there were cast out, as it were, the corresponding functions and organisms in the form of the different animals of the biological tree. Right from the beginning, in such a view as Jaworski's, the aboriginal thread was Man, and the kingdoms of nature were gradually separated out from Man, and, as it were, left behind. As they were left behind there were developed within man the corresponding organs and later the faculties which constitute human abilities and emotions.

An example would help to make this less abstract and formal. There are many that one could take and perhaps a simple one would be most helpful. There are in all the seas and pools of the world little elementary animals called hydras which in their more complex forms constitute the coral beds of the world. Essentially these creatures are little tiny tubes which branch and link together again to form networks of tubes, little ones joining together to make bigger ones, and bigger ones splitting up into little ones. Through them all by constant pulsing of these tubes there circulates the fluid of the oceans or water in which they live. These hydras in their various forms and complexities represent to Jaworski and to those who think like him what he calls an 'exteriorisation', an outward manifestation of that which in Man and in the higher animals also appears as the blood vessels, lymph vessels and capillaries. But his illustration should not be left just at that because he goes on to point out how these hydras produce genital organs in the form of medusae. These medusae are like little bells, with a hammer in the middle, divided often into four cavities by septa; round the periphery of the bells are little vessels carrying fluid in a circulation and these medusae swim in the sea by squeezing themselves, projecting the water backwards and themselves moving forwards. Jaworski suggests that just as in Man the blood vessels give rise to the pulsing heart as their

blossom and flower, so outside in the world the hydras give rise to these blossoms or flowers of the medusae. The notion which arises from this carries in it something of far more value to us humanly than we can get by regarding the heart as a mere pump, without the qualitative sense of its relation, in the way I have indicated, to the rest of the system of the circulation.

That is one simple example of the correspondence to be found between the elementary animal forms and the tissues and elementary organs of the human organism. As a further illustration Jaworski shows that the higher animals like foxes and dogs, lions and tigers, which manifestly have within them something of feeling, of quality and of a character which expresses itself in their physiognomy, represent the very psychology, the very emotions of Man, analysed and exteriorised and held up almost, one might say, in nature as a mirror. We can see in the faces of our friends, or in our own in the looking glass, the danger and tendency that there is in each of us to become a different type of animal. It is not so much in this view that we are risen from the animals as that we should take very great care not to fall into an animal. It will at once be clear what I mean if I take the obvious instance of the fox as cunning. Every gesture, every behaviour, every movement, every look on the face of the fox, is a physiognomy, an incarnation of cunning. As the great philosopher Erich Gutkind sums it up, it is not that the fox became cunning by adaptation; the fox *is* cunning incarnated.

Now perhaps those two very small examples will be sufficient to indicate the notion, that we see separated outside in the world of nature and walking about as it were in analysis, and we might almost say vivisected, the different functions, the different organs, the different qualities and aspects which in man are held in a synthesis and balance.

Let us go further with Jaworski. We are apt with our modern intellectual consciousness and science to regard the whole planet Earth as something which exists apart from man, something which would be there even if man wasn't, something which would have come into existence, or did exist, long before man existed, but this is a very questionable view. Certainly, if we

look from the point of view of the whole, it is entirely illegitimate to separate the planet Earth from Man and from the history and evolution of Man, and regard them as if they were independent. And we should further look at the three kingdoms of nature, the mineral and vegetable and the animal kingdoms, as a three-membered organism of which Man, Anthropos, is the fourth principle and the synthesis and the key. In this sense we see reflected in the mineral world the intelligence and thought of mankind. Our ordinary thought and intellect understand only the mineral world. As soon as life and biology come into the picture we do not understand it. Something arises in the living being which we do not understand, and much less is that quality of emotion and psyche which we see in the animal world understandable by our ordinary science. We can characterise the three kingdoms of nature thus. In the animal kingdom is that which experiences pleasure and pain, has a nervous system and self movement, and on the whole consumes more than it produces. The vegetable kingdom is the gigantic dynamic function of producing, building and storing the wealth which the animal kingdom uses up and spends. The mineral kingdom is understandable by intellect and reason and purely formal thinking. Man is not merely a higher plant, animal or mineral. Man is that synthesis of these three which holds them together; and the three aspects of Man can be seen and studied, reflected in the mirror of the three kingdoms of Nature. Nor is any of this in the least affected by whether it is or isn't true that some chemist can split a virus and take it to pieces and put it together again!

Now let us try from this point of view to suggest constructive problems and tasks which undertaken earnestly and enthusiastically enough might enable us to face the problem of Mankind at the moment with a certain enthusiasm and inward steadfastness, and not with the quailing courage which is our biggest temptation to-day. For I certainly do not want simply to put forward solutions but rather to propose a programme and a task.

Anyone who is concerned with life meanings and the personal and spiritual problems of himself as an individual wonders how he can develop a coherent attitude to the world and life, so that

his actions are not always split and self-contradictory, and do not always produce the opposite result from the one he intended. Can he inherit the great past of Mankind? Can he find any clue which gives the vast panorama of Mankind, as he stands in the midst of it all to-day, and of Man's past history and evolution, any relevance to his own present thoughts and feelings and deeds?

I think I can indicate how it is possible. If I want to understand myself better, then I should look outside into Nature, as also into my friends and other humans. If I want to know what qualities I have in me I should look outwards, and see myself reflected in Nature, for I have everything in me which is outside in Nature.

One of the first imperative needs of to-day is to break out of the petty, diminished notion of what a Man is which is current in our time. What is a Man in the ordinary view to-day? Something insignificant, small, which has no place in the field of Nature as revealed by Science. Our modern natural science has been at great pains to exclude rigorously from its field of inquiry and study whatever is human, and the human element is always most carefully excluded from scientific work and investigation. If, however, we begin to say, 'What I am is mirrored before me in the whole world of nature and also society—there is nothing which I can see and behold outside which I cannot find the key to inside myself', then we reach a notion of what we are which explodes all our ordinary little notions of human nature. We see ourselves inside as a sort of little jungle, constantly seething, with which we must come to terms and which must be mastered within and brought into a harmony and synthesis. We must start, if we are to do anything in the world now, by restituting the true notion of Anthropos, of Man, as against this small, petty, rather castrated animal, which our modern intellectuals and science would have us believe ourselves to be. Then there begins to grow the possibility of conceiving the whole planet Earth as one living organism in its development and growth. We can begin to see the races and nations, the cultures and religions, the classes and sexes of Mankind, as the organs, the functions, of this



one being, Anthropos, of which Geon, the living earth, is the body. This is where the key and synthesis of the whole lies, in the inner centre of each of us. And at the same time we must behold the great span and scope of evolution and history, looking at the kingdom of Anthropos as a living organism which can be and should be and must be to-day understood as one developing, living whole.

Now Jaworski also indicated another approach to the study of Man. He studied the different civilisations and ages of history in the light of the corresponding stages of individual human life. The birth of Man from the womb of the caves, amidst the floods at the end of the Ice Ages, is succeeded by the childhood period of the ancient civilisations. Then in Greek civilisation he finds the story-telling, playfulness and questioning of children of eight to ten, and in Roman civilisation the rougher and more practical period leading up to puberty. That great inrush of new vitality of puberty finds its correspondence in the barbarian invasions of Europe, and that period of introversion and great religious aspiration and idealism which follows upon the barbarian invasion finds its correspondence in the religious idealism of adolescence. Then this is followed—we can see it very clearly, for instance, in the autobiography of Tolstoy—by that period of sowing one's wild oats, the period of the Renaissance, with its wild flamboyance and exaggeration. Thus we can look back, and can begin to see the possibility which would have to be worked out into detail of cycles within cycles, of understanding and interpreting history in this manner. Mankind as a whole is a living being with its birth, growth, adolescence, middle age, maturity, old age and on-coming death. Mitrinović always insisted that it was one of the essential issues of life to-day that we should begin to grapple with and understand the on-coming death of Mankind as a kingdom. At the time when he first wrote of this in the 'twenties and 'thirties, I suppose there were very few people, amongst those interested in science and philosophy, who were prepared to consider seriously the problem of the on-coming death not just of individuals but of Mankind. I also imagine that in face of the facts of the last decade this problem is not only in

the unconscious of Man, but very much to-day in consciousness. We need to find a thread and a way to handle constructively, and not in some sense of debility, failure and defeat, the necessary fact that Mankind and the planet Earth will and must die, just as every single individual will and must.

From the scope and vision of treating Man not as a part of Nature but as the synthesis, essence, focus, of the whole of the kingdoms of Nature two possibilities begin to develop and come to life. The possibility on the one hand of self-knowledge and of understanding more and more responsibly how we carry in our personal life the whole of that which we see outside in history and in Nature; and on the other hand of a deliberate constructive world planning instead of the empirical politics and economics which are all that Mankind can to-day aspire to because there is no science of the whole. We can envisage the possibility of anthropo-biology in which it would be possible to understand the meaning in the whole constructive development of Mankind of each nation, race and epoch, of each civilisation and culture, of each movement, group and block of Mankind. Then we could try, more as a physician than as the current notion of a politician, to heal this chaos of a world in which we live, where all these functions, instead of being in harmony together, are all in conflict and disorder, are all fighting and competing with each other, in which hearts are at war with livers and kidneys with lungs. We might begin to understand what is the proper positive function of each block, race, nation on earth, what is the positive life meaning of each of these elements in the whole economics, the whole household of Mankind; where it oversteps its mark and where it is pathologically usurping some function not properly its own.

Now cannot we see the possibility of a deliberate constructive planning of a new type of organism in the world, a new growth and development of organic life, a new step and stage, a leap in the whole course of evolution whereby the link which joins the units or cells of an organism together should no longer be an organic and unconscious one but a deliberate, agreed and conscious one? In history, all societies, all nations, all the social life

and history of Mankind has arisen through unconscious or supra-conscious forces and factors, that have not been grasped clearly by the individuals involved in them. They have come about by a sort of inspiration, or unconscious clairvoyance, a 'participation mystique'. There has not yet been a society on Earth in which the link and bridge between the individuals, the cells and units of the organism, was a deliberate common understanding of the interest of the whole, and of its meaning and purpose. Through the development of the science of biology this could begin to come about. An action could start from individuals towards the whole, which would not carry the nemesis to which all human history bears witness; for hitherto nearly every action aimed at a goal has turned round and produced the opposite result from that intended. This is inevitable so long as our actions are partial and empirical.

Now there are two wholes. One from which we can start and one to which we can aim. We can start from that wholeness which is the individual personality. Dimitrije Mitrinović has stated in *The New Atlantis* that *the* principle of principles is personality, that only in personality do we find the centre, and that this centre of Mankind is in each human individual whether he knows it or not. From this whole which is the individual we can work creatively and deliberately to that whole which is the whole Mankind, so as to construct out of the unconscious fact of the oneness of the world the deliberately agreed, intuited, felt, and believed in, unity of Mankind as a living organism, in which all the different functions and elements are given their glory and recognition for their functional service and part within the whole *Anthropos*, Mankind as the supreme artistic achievement. No nation, no race, no part is in itself an adequate goal or justification of the life of Mankind, and the life of the individual can now find its fulfilment and its goal only in relation to the life of Mankind as a whole. I wish to put these two fundamental points and to indicate how out of an understanding of anthropo-biology they can be developed. There is the whole of the individual and the whole of Mankind, and there are the partial relations and blocks between them all. We have, then, the basic anthropo-biology,

this primary science of the functions of the whole, which one sees as an image in Man and the three kingdoms of nature. It is, I think, justifiable to say that this is the image and reflection in the world of nature of the Christian doctrine of the Trinity, the fundamental notion of the three hypostases of reality.

Now the world of sociology and history has to do with the movements and functions and inter-relations, the warfare and love and hate between the blocks of Mankind. Whether one takes these blocks in their deepest sense of the races of Man, or the mere mobs of people before a demagogue in the street, these blocks of Mankind are what sociology has to deal with. Anthro-po-sociology then has to do with the application of this science on the level of the blocks and movements of Mankind, and anthro-po-psychology deals with it on the level of the individual in his own development and fulfilment. Each one of us knows as an individual that we have our thinking and our feeling and our willing; we have our head; and our rhythmic systems—our heart, and we have our metabolism and the whole unconscious life of the transmutation of matter; so that each one of us as an individual is faced also with these three hypostases. Thus we arrive at the first stage of the system of the sciences, anthro-po-biology for the life of functions universally understood in their relations and system, anthro-po-sociology for the constructive planning of Mankind, and anthro-po-psychology for the constructive integration of the individual.

Now much of what is contained in modern science needs, as it were, to be stood upon its head. It has been the ideal and goal of modern science for a long time past to reduce the world of biology to that of chemistry and physics, to reduce the world of chemistry to that of physics. Whatever is living must be understood in the terms of the disciplines and sciences of the dead. Whatever has feeling must be reduced to the level of chemistry. This you will find everywhere in modern science. Our ordinary thinking only grasps the world of the dead; and this whole world of science, this emancipation of human thinking as an autonomous function within human culture, necessitated this one-sided, overwhelming exaggeration of the dead, mineral and intellectu-



ally understandable. So modern biology, and even modern psychology, are continually trying to find explanations in terms of the mechanisms of things, the mere chemistry or physics, the electronic movements of things. From the point of view from which I am speaking to-night, this must be reversed.

The whole is that which is simple and precedes the parts, and physics, so far from being the first of the sciences, must in fact be the last. It must be the last in terms of derivation, because physics and chemistry are only components and aspects of living biology. The geological earth itself is only a corpse or skeleton of the living. If there had been no life neither would there be any chalk hills. There would have been no coal strata. There would have been no rocks whatsoever on the earth if it had not been for the pre-existence of life. If there had not been gravitation there would have been no matter. It is not that matter creates gravity, but that gravity creates matter. Gravity is that force which brings matter into existence. From the point of view of biology (the point of view which takes functions as creating the organs and not organs as creating the functions) all these trends in modern science which lead to our impotence in face of the problems which beset us, must be re-interpreted, turned upside down, and brought into direct relation with the feelings of ordinary men and women.

This brings me to the other sense in which we use the prefix 'anthropo' to the sciences. The ordinary world of science to-day has become something from which everyone who is not a specialist is excluded. The jargon, the discipline, the narrow specialised realm of experience in a laboratory to which it refers have become entirely and totally divorced from the life experience of ordinary people. The whole of physics has become divorced from the realm of sense experience. What is known as optics and colour theory, and so on, does not from beginning to end mention real colour. It has to do with vibrations and wavelengths and movements of lines on a wall, and so on. But colour as you and I experience it, and could come to understand it, is not the field of science. Science has excluded it. The qualities—and after all what do we experience but qualities?—have no place in the

science of our day. Nothing which is not merely measurable, not reduceable to a system of metrics has a place in the science of to-day. The great work and genius in science of men like Newton was that they found strange formulae by which to handle qualities as if they were quantities, to make them measurable, to deny what is essentially experienceable and to reduce it to a system of metrics. Our whole modern technology and science with all its immense value to civilisation has come about through the incredible genius of great men of science who found ways to eliminate the qualitative from their study of nature. To-day we must reverse this because science, which together with art and religion is a great hypostasis of culture, has become so autonomous, so overruling and overweaning in its pride, that it leaves no place whatsoever within its world vision for any qualitative experience. There are no colours, no tones, no tastes, no smells within the world of science, but only numbers, formulae, equations. And so the ordinary ones of us who are not specialist scientists—and the same applies to the specialist scientists in so far as they are ordinary human persons too—are left in ourselves empty and bereft of any content of nature with which our souls or our life of culture can have any link or bridge whatsoever.

In these new disciplines of anthropo-biology and anthropo-psychology and the other anthropo-sciences, exactly that is the starting point which science derides, the direct human experience of how it is to you. Then within the system of the inherent—not transcendental but inherent—principles and laws of the whole, we can learn how to give expression to what our own experience is. The biology of dogs should carry in it our own personal experience of dogs, what we know and think and feel about them—the same for lions and tigers. Everyone has some intuition about the nature of lions and tigers, which is a necessary part of the real anthropo-biology. In this way these anthropo-sciences must be developed through the actual life experience of people, and not by some strange scientific discipline which excludes all human experience from it. Our everyday experience is to-day under-valued. Through the overwhelming material success of science which has come about through denying the

human, we human beings are to-day very dubious whether our human experience is real at all. 'Only subjective' is the sort of phrase that gets thrown at one; but what are our souls? Is not subjective experience *the* reality? And if our subjectivity is communicable and shareable, is not this vision which I have tried to conjure up of Anthropos, the kingdom of Man, exactly the shared subjectivity of us humans? And is not the real objectivity—or I would rather say the real reality—that which arises when the subjectivities of each of us are mutually corroborated? That is truly scientific to which each one of us can give accord and acclaim, not merely by our intellect, but by our actual human experience and intuition. We can find reality, not in the cold objectivity of science abstracted from human experience, but in the heights of intra-subjectively verified experience.

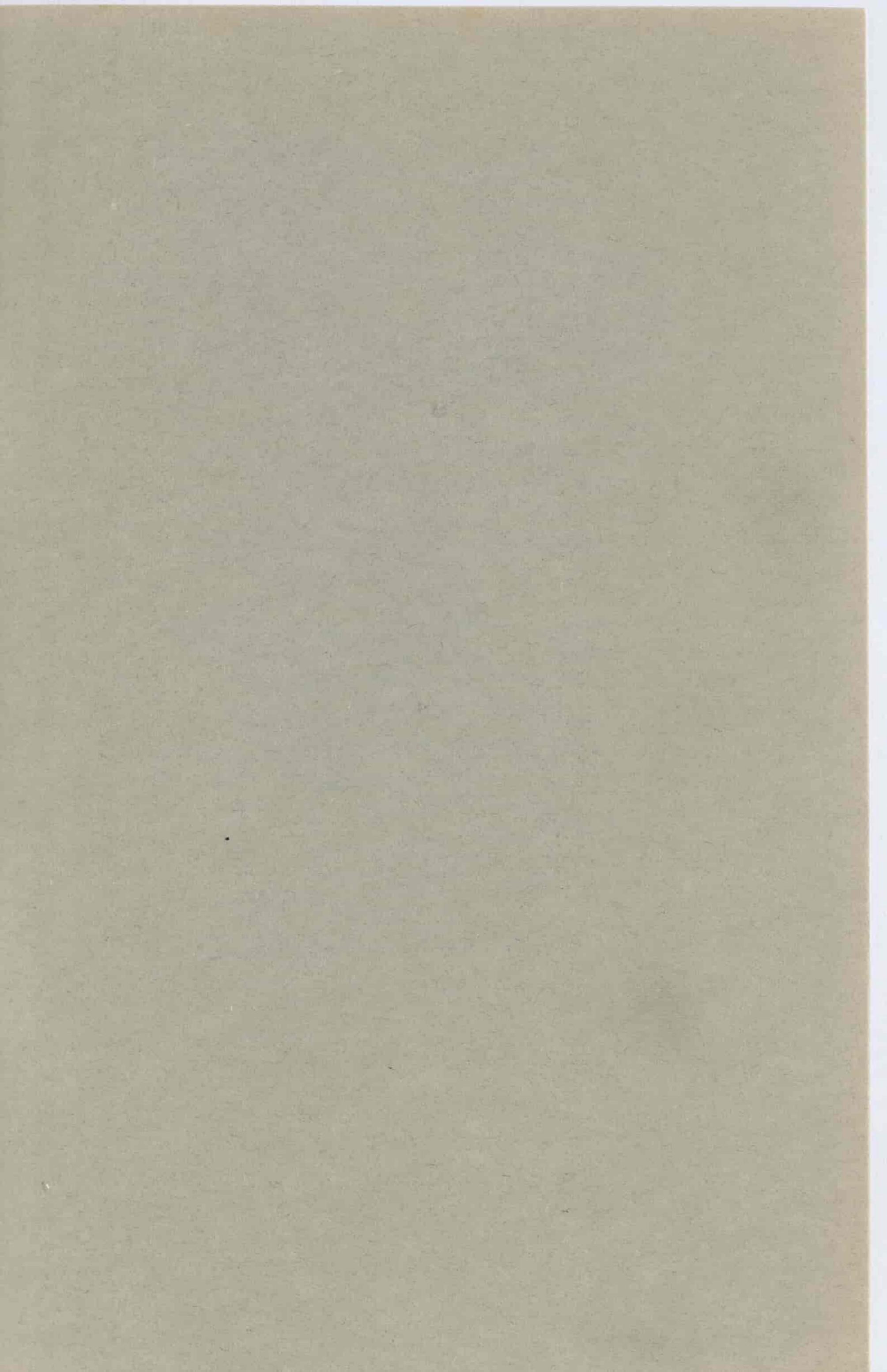
I have spoken to-night in a deliberately conceptual sense, in order to put forward the necessity for the existence of these new sciences. I also wish to affirm, before finishing, the need to humanise the sciences, to bring them into relation with our experience; a need each of us should bear within us as an obligation. The great development of science has become a sort of cancer, a life of its own within the body politic, with its own inherent rhyme and reason which we cannot stop. It has escaped from human guidance and control, has become divorced from our experience and from our cultural, spiritual life. Science has killed the world of Nature and our souls are bereft of their heritage. Nature is not loved but raped. That knowledge of Nature which can only be born of loving care needs to be integrated into a living organon. There was such a school at the beginning of the 19th century, the so-called Naturphilosophie, with men like Lorenz Oken and Goethe, but they are still misunderstood and despised. In particular I should mention as an originator the great Swedenborg, to whom this room is dedicated, and whom Mitrinović recognised as the first Anthropophilosopher. In history there are many such men whose view of nature has been a systematic and philosophical approach, but the modern scientist says 'Yes—but they didn't produce atom bombs and machines like our modern science'.

The New Atlantis Foundation proposes a meeting place, neutral and impartial within the scope of Mankind, where this inhumanity of science and the materialism in things of the spirit can be overcome by transmutation, adoption and absorption. They can be melted by those forces of cognition in the human soul which carry in them sympathy and love and not hatred. Our ordinary thinking, the ordinary intellectual thinking of science, which makes an object of something and turns it into a thing to study, is a manifestation of hate. It is true that through this hate, through this thinking which carries with it such an undercurrent of hate, we also became truly individual, for our individuality and individuation could only come about by a mutual antipathy and hatred, bringing each of us into our own egos and centres against everyone else. But now that we have reached in our generation this apotheosis and apocalypse of anarchism and individuality, now that our individuality has become an empty impotence and a mere abstract form, there is nothing else for it but the suicide and death of our Western world in failure and disaster, or else Rebirth.

We must bring to bear on the realms of our experience those other faculties which lie in all of us, which are not so very much covered or hidden to-day, those faculties of cognition, which through love build bridges of understanding and sympathy and which bring the human heart as an organ of knowledge into play, and not only the human intellect. Then I think we can build a science which would be the basis for synthesizing our own experience individually, and also for that constructive world action towards the organisation of the human household, towards the organism and kingdom of Mankind as a self-conscious kingdom on this planet, which is the goal and aim of the whole evolution and its justification. In some such way as this I would wish to put the necessity for these two actions: The very serious thinking, and system of science, which is necessary in order that science and personal knowledge may not be merely chaotic or dilettante and the tender, individual, human and qualitative experience, without which everything that we touch becomes nonsense, and falls to dust and ashes in our fingers. Therefore

anthropo-biology, as it develops, should become increasingly the concern of every individual, to which all can contribute. It is not only for specialists and great men, or philosophers. If one could fashion it and conjure up its meaning and purpose properly, then it would enlighten and make useable the knowledge of ordinary people about their daily life. For what each one of us to-day most yearns for is that our personal experience should be of significance and value and not meaningless. We feel within the world of modern science, and civilisation based on modern science, that our individuality becomes empty. We can overcome that if we find the way to share our experience with one another. The world of man has grown, sprouted from the ground of nature, and is now blossoming, and in this autonomous world of man we have everything if we learn to share it with one another. All riches can become ours, not only riches materially—they are on our doorstep anyhow—but riches of meaning and significance, riches of nobility and truth, for everyone and not only for a few. This is the real purpose of The New Atlantis Foundation, to make useable by ordinary individuals the gigantic wealth-inheritance, the riches of nobility, character, truth and beauty which are to be found in the arts and sciences, the philosophies and religions of Mankind. It will be our aim to find how this can become an inner experience of all the individuals who make up the kingdom of Man.

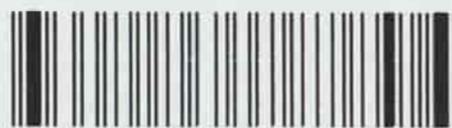




M



ПБ19 2209



300174218

COBISS ®

Published by  
The New Atlantis Foundation  
Norfolk Lodge Cottage  
Terrace Lane  
Richmond Surrey