

176 222
19

VIOLET MACDERMOT

EMMANUEL SWEDENBORG'S

PHILOSOPHY

OF THE

HUMAN ORGANISM

Seventeenth
Foundation Lecture

1973



New Atlantis Foundation

УНИВЕРЗИТЕТСКА БИБЛИОТЕКА
"СВЕТОСАВ МАРКОВИЋ" БЕОГРАД
И. Бр. 174230



u 12619
800.00
obedly

EMMANUEL SWEDENBORG'S PHILOSOPHY OF THE HUMAN ORGANISM

Emmanuel Swedenborg is an important and neglected figure in the history of European thought. Dimitrije Mitrinović, who founded the New Atlantis, often drew attention to his importance as a philosopher and scientist. Previous New Atlantis Foundation Lectures have been given about men whose significance in the development of thought has been ignored, or about aspects of the work of more famous men which have not been generally appreciated. Swedenborg is generally known as a mystic and theologian, while the great contributions he has made to the problems of science and of scientific thinking have been largely overlooked.

He is the first in modern times to give to the human body the central place in a philosophic system. He revives the Greek notion of Man himself as a miniature universe: Man the microcosm within the universe or macrocosm. He shows that a scientific approach to the human organism must be threefold. The three dimensions which he explores are: the physical universe, the human body, and lastly, Man's individual and social experience. Each of these approaches coincides with a period of Swedenborg's life and it is important for each stage to consider both his personal biography and the historical background against which he worked. In spite of the great differences in their style, Swedenborg's writings at different periods form a consistent whole, and each of the three stages follows on and completes the previous one. This threefold approach to the human organism includes a simultaneous

investigation of the human mind. Swedenborg gives a new foundation to psychology by basing it upon physiology.

Swedenborg was born in 1688 in Sweden. His father was a devout Swedish Lutheran pastor who later became a bishop. Swedenborg's deep religious sense was remarkable even as a child. However he turned to mathematics and astronomy at an early age. When he was 22 he visited England and met the astronomers Halley and Flamsteed and also mathematicians. At this period of his life he had international recognition as a scientist of outstanding ability in many fields, whose ideas were often ahead of his time. His inventions include a submarine, a universal musical instrument, a flying machine and a method of analysing the mind. His chief interests were mechanics and everything connected with geology, including the processes of mining. His studies included anatomy, chemistry and physics. He was deeply concerned with the subject of the origin of the earth and the relation of scientific theories to the Genesis story of creation. After many years of work in the field of metallurgy he was appointed to the Swedish Board of Mines where he worked for 30 years. The first of his major works was published when he was 45 years of age. This was the *Opera Philosophica et Mineralia*, of which the first volume, entitled the *Principia*, was a philosophic statement of the origin of the universe.

Swedenborg's significance as a writer on cosmology lies, on the one hand, in the fact that he showed the sense in which the ideas of the ancient writers—in particular Plato and Aristotle—were applicable to science. He restated the doctrine of teleology, the notion of purpose and of divine causation in the universe. On the other hand, he carried the revolution of thought brought about by Copernicus a stage further. He asserted that the galaxy containing our solar system began as a spiral nebula. Thus all the suns of our galaxy, including our own, with their planets, are now in spiral orbits about the great axis of the universe which runs through the Milky Way. Swedenborg's work was published more than 25 years before that of Kant and Laplace. His name, however, is seldom mentioned among those who have contributed to modern theories of the universe.

In the *Principia*, Swedenborg begins with the philosopher himself and makes wisdom the goal of his philosophy. He gives three

means by which wisdom can be reached: Experience, Geometry and the power of Reasoning. Experience includes everything in the world of nature which forms the basis of all our sciences. But experience by itself is merely knowledge and not wisdom. We cannot be wise without knowledge, but knowledge alone is not enough.

The second means leading to wisdom is geometry. Everything, whether in motion or at rest, makes a geometrical figure in space. Nothing can move without obeying some law of mechanics. Thus the whole universe in its motions is a system of mechanism in which all things are dependent on one another. Geometry is the means to understanding it. But all things depend on a first source from which they derive their existence. Geometry deals only with finite things, but beyond the sphere of geometry is the Infinite, which must be recognised as the origin of the finite.

The third means by which we arrive at a true philosophy is the faculty of reasoning. By reason we arrange into order and connection the fragments of knowledge we receive from experience. We use analogy to see how each fragment fits into the scheme of things and by analogy discover further truths previously unknown to us. Our soul is the principle of wisdom.

A true philosopher is a man who, by all these three means, arrives at the real causes of things in the mechanical world, causes which are remote from the senses. Afterwards he reasons from first principles about the world and its phenomena and surveys them as if from a central point. Primordial Man was, according to Swedenborg, in a state of perfect wholeness and his organism was the path from his senses to his soul. Thus he knew immediately the causes of what he experienced with his senses. Today in Man's imperfect state, the way which leads from his senses to his soul is almost entirely closed and can only be opened by continual exercise through experience and reasoning.

Swedenborg now gives us a philosophic account of the origin of the universe. It is not possible in the course of a short lecture to do justice to this account, but some outline of it must be given for the proper understanding of what follows.

We cannot, he says, find the first cause in Nature or through our senses. The world itself is a miracle and whatever exists in any of its kingdoms exists by a miracle. The Infinite is the immediate

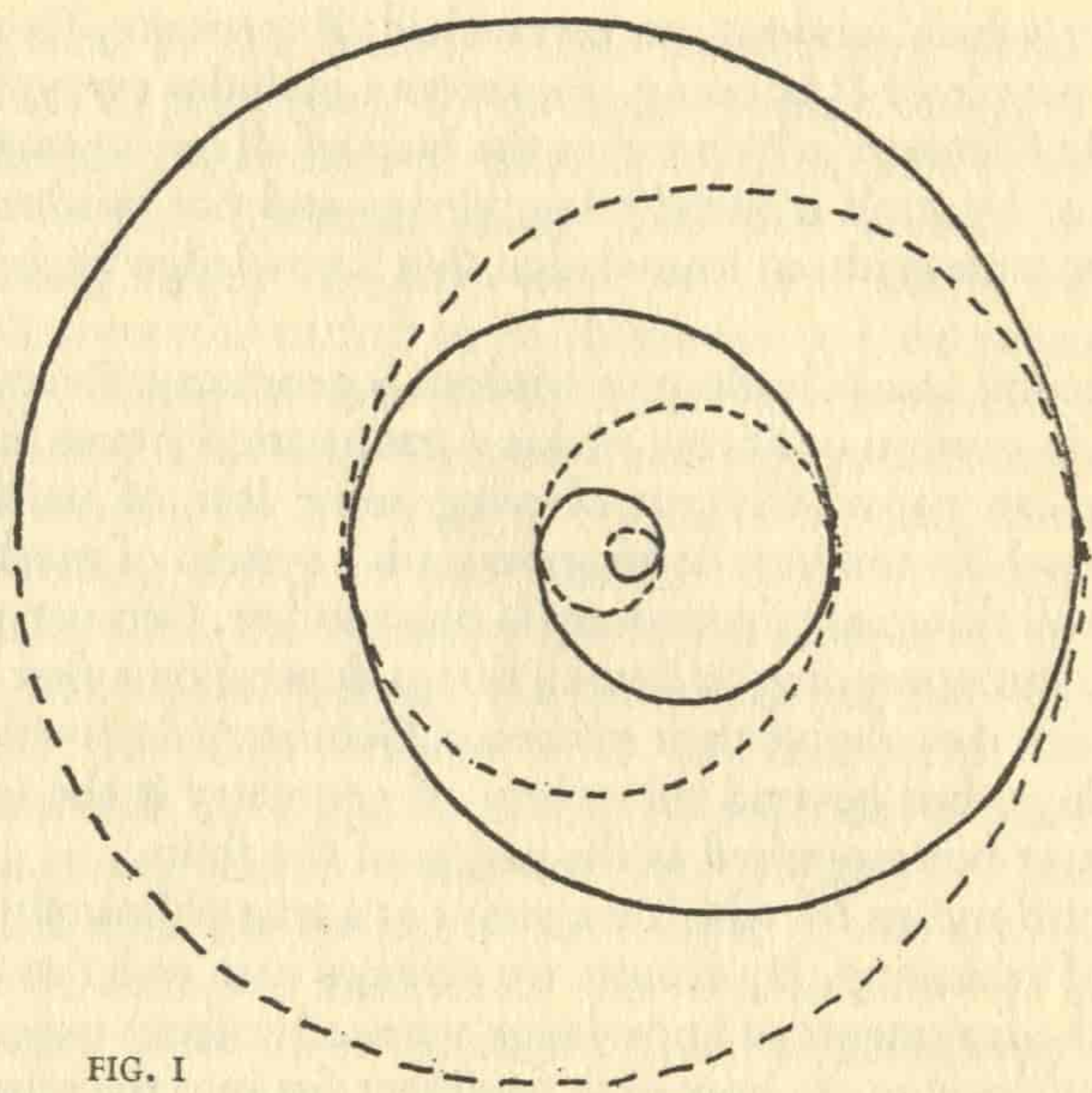


FIG. I

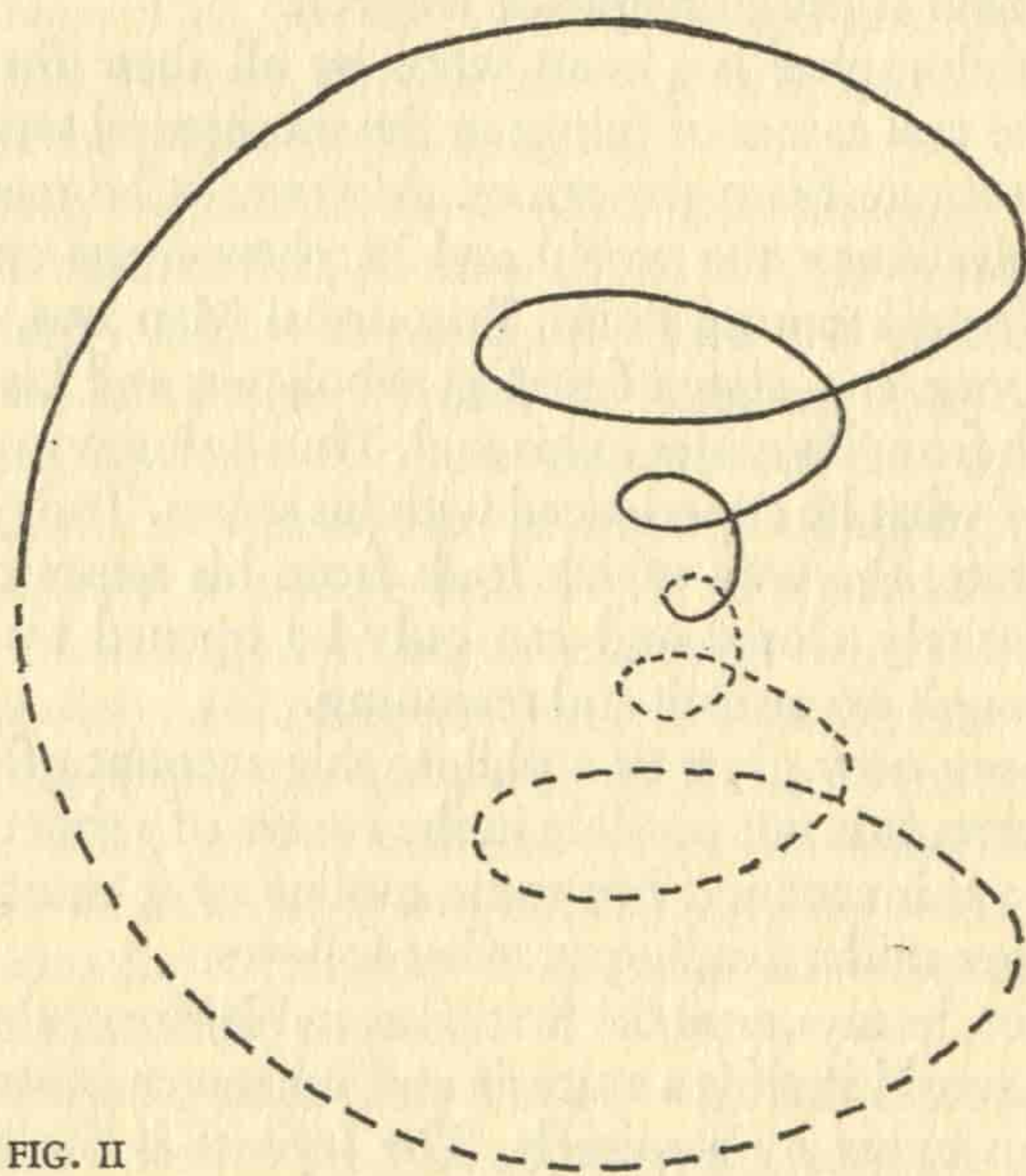


FIG. II

first cause of the world. Between the Infinite, into which no human mind can penetrate, and the finite world, which is the province of geometry, is the mathematical point. This point is beyond the sphere of geometry and accessible only to reason.

Now this point, which is the link between the Infinite and the finite, is pure and total motion. We however can only conceive this motion as potential, that is, as internal state or effort towards motion, in which there are no steps in space, no moments in time and no actual movement.

Although the motion which is the point is only potential and not any actual movement, we can only visualise it as if it were motion in space and could be represented by a geometrical figure. The most perfect form in space is circular. But since the circle itself is only the periphery and the whole point is pure motion, this motion must be envisaged as going circularly, from the periphery to the centre and also from the centre to the periphery, as a spiral continually returning upon itself.

The diagram (Fig. I) shows this spiral motion from the centre to the periphery and from the periphery to the centre. But as our imaginary space is three-dimensional, the movement must be within a sphere (Fig. II). We have a spiral vortical movement from the centre to the circumference and at the opposite pole of the sphere, from the circumference to the centre. The centre in both diagrams is the turning point between the inward and the outward movements of the spiral.

The point has the power of creating, through motion, other points like itself and these points are the cause of all finite things. Since, therefore, everything originates from the point, it must contain potentially within itself everything which actually exists in the world.

We cannot perceive motion with our senses except in the compound and composite things which make up our world. Motion however is the only means by which any new things can be produced; motion bridges the gap between the substantial things which we perceive and the point, which almost eludes our imagination. It is from the spiral motion of points among themselves, filling space with finite forms, that the first finite substances are produced. It is motion which determines their forms.

According to Swedenborg, everything in the created universe

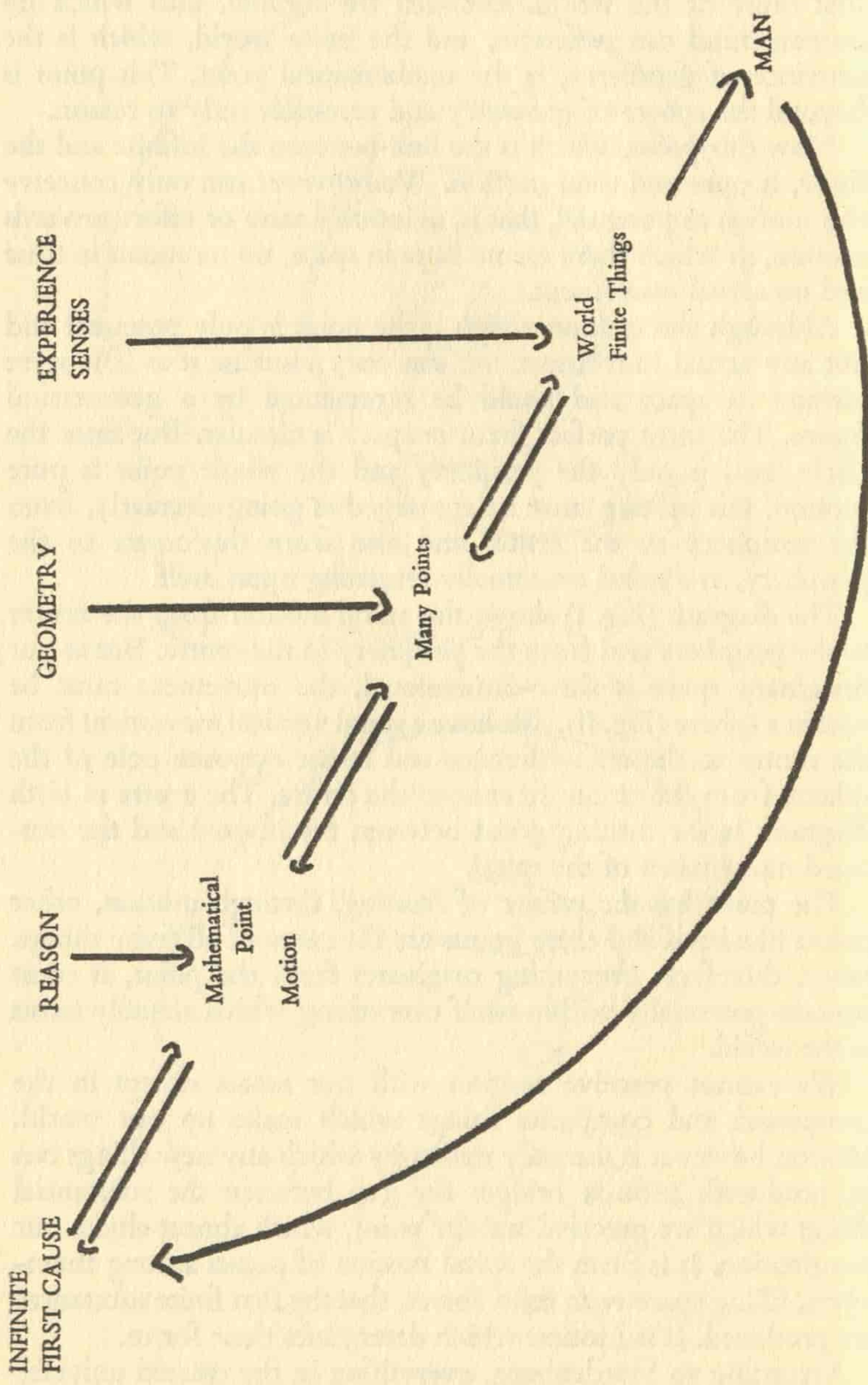


FIG. III

exists for an end. Each new finite thing produced derives from its predecessor the same active power of producing further things and so is a means to a further end. Thus each thing is the instrumental cause of another for the sake of which it exists. Everything depends on something else for its existence and there is a continuous causal relationship right back to the first cause. Because of this relationship, the first cause can be said to be present in all the various things that are produced. Thus the world originates and exists as a connected series and at each stage of the series we have end or purpose leading to cause and effect.

Man with his faculties is placed in a special position in relation to the universe. With his senses, he stands midway between the greatest and the least things in creation. He can perceive with his senses all that is in the middle range, which is more or less equidistant from the two extremes of magnitude. Thus from what we see and feel we can, by reason, arrive at a knowledge of what we can neither see nor feel.

Our sensations give rise to intellectual ideas in our minds. In themselves, sensations are only instrumental causes or means, but as soon as they enter our minds they begin a new life. Intellectual ideas exist for the sake of serving the supreme life of wisdom. Thus Man is at that point where the infinite spiral returns upon itself—the mediator between the infinite and the finite universes. Where the Infinite with all its potentialities ends, there Man with his limited faculties begins. However, Man has lost his primordial knowledge of the relation between Infinity and the finite which once came to him through his senses. He has now to regain through reason a consciousness of his place as a connecting link. In this way, Man completes the circle of things by which the universe is nothing else than a complex of means to a universal end. (Fig. III.)

Swedenborg saw Man's physical body as the pathway from the senses to the soul. The body is the basis of Man's reason and consciousness. Therefore after the publication of the *Principia* Swedenborg turned his attention to the study of human anatomy and physiology. He spent some time in Paris and Italy collecting material and during the period from 1734 to 1744 he worked on and published his two major treatises on these subjects: *The Economy of the Animal Kingdom* and *The Animal Kingdom*. It



END OR PRINCIPLE	END OR PRINCIPLE	CAUSE	EFFECT
	SOUL	MIND	BODY
END OR PRINCIPLE		INNER MIND Soul Wisdom	HEAD Brain
CAUSE		RATIONAL MIND Will Understanding	CHEST Heart Lungs
EFFECT		ANIMUS Desires Imagination Memory Senses	ABDOMEN Viscera

FIG. IV

should be noted that Anima refers to Man's soul and a better translation is 'The Kingdom of the Soul'.

In his physiological writings Swedenborg wrote mainly as a commentator or interpreter, rather than as an original worker. His descriptions are based on those of the authorities of his day—Eustachius, Malpighi, Harvey, Morgagni and others, men whose names are as famous in anatomy as that of Halley is in astronomy. Swedenborg's aim was different from that of his contemporaries. He was investigating the body in order to reformulate the Aristotelian doctrine of causes, with the soul as final or first cause.

In his own words: 'The end I propose to myself is a knowledge of the soul. The body is her image; she is the model, the idea.' He conceived that it is the function of the soul to represent the universe, not only passively but actively. Thus the soul sees itself both as the cause and also as embodied in the ultimate effects of everything it produces. It is his soul which enables Man to see both the whole universe in the microcosm of his own body, and also the macrocosm as an image of this same organism. The body is constructed in the image of the soul's nature or according to the form of the soul's activities. Thus Swedenborg saw his work on the body as a means of showing its relationship with the universe on the one hand, and the soul on the other.

The spiral of causation is represented in Man, as in the universe, by three spheres: End or Principle, Cause, and Effect (Fig. IV). The soul is the sphere of ends or principles; the sphere of effects is the body; and the middle sphere is that of causes and consists of the rational mind and will. As we have seen in the universe, all effects become in their turn causes or principles in a continuous series from their source. In the body, the sphere of ends or principles is represented by the head containing the brain; the chest containing the heart and lungs represents the sphere of causes, and the abdomen containing the viscera that of effects. The three higher faculties of Man's mind are represented by three spheres in the brain. In the highest lives the soul as the ideal and principle of its universe. In the second sphere, or that of causes, are the rational mind and will; and in the third, the sphere of effects, are the imagination, desires and memory, which we call the Animus.

The mind is that organ which has the function of understanding, thinking and willing. The mind is the place where Man's freewill operates. It has the power of choice, of doing or leaving undone. From that which the soul proposes, the mind can select what it wishes. It can follow or not follow the desires of the Animus and it can will the means and determine the body to action.

Man as the ultimate of natural creation is the means of achieving an end which is beyond nature. The goal of human will and understanding is, according to Swedenborg, the conception of a society of souls. This notion of human society as an organism which appears in *The Economy of the Animal Kingdom* is based on the idea of macrocosm and microcosm. The human organism as microcosm is a concentration of the forms, forces and substances of the macrocosm, and the body is in its turn the pattern of human society.

The society of souls would be the social organism operating by Man's freewill. If the minds, that is the will and understanding of humanity, were united in the direction of this goal, there would be no problem. In the human body, this same sphere, the sphere of causes, is represented by the heart and lungs. In the co-functioning of these two organs with one another and with the rest of the body, is seen the pattern of a complete unity of will and understanding. However the human mind, this sphere of causes, is divided. One half looks upwards to the soul and its principles—the other half looks downwards to the Animus and the sphere of the senses. For Man to take his place in his own world and in the universe, he has to transcend the division in his soul organism. The transformation of the individual mind and soul is the very same process as the creation of the social organism. There is likewise a parallel between the changes in the material elements of the universe on entering the human organism and the transformation of the individual in relation to society. Just as physically the kingdoms of nature die and are reborn as they pass through and are incorporated into the body of Man, so spiritually the individual must die and resurrect into society.

Swedenborg completed his study of the human organism during the third period of his life work with yet another approach. In 1744, at the age of 56, the magnitude of the task which he had undertaken appeared to strike him with overwhelming force. As a

result of a profound inner crisis it became clear to him that a new task lay ahead of him.

The experience which thus altered the course of Swedenborg's life was the realisation that the human organism is the source of Man's knowledge of the divine. Everything which Man knows of divine qualities—of goodness, truth or wisdom—is incarnated in human physiological processes. Every part and organ of the body can be seen as a manifestation of divine qualities. These qualities are only divine insofar as, and by virtue of the fact that, they are applied to human social life. In religious terms, Heaven is the conception of the divine social organism in human thought. The Lord is a representation of the brain of the social organism. During the remainder of his life Swedenborg wrote of the Lord in the third person as the source of his ideas. The faculty by which Swedenborg experienced directly the connections and analogies between organic processes, human qualities and religious conceptions, he regarded as a special gift. He strongly warned others of the danger of insanity if they tried to imitate him.

Swedenborg now began to write two series of volumes, each of which took several years to complete. In 1747 he began his *Spiritual Diary* in which he recorded, as they occurred, his long series of inner experiences. In the following year he began the *Arcana Celestia* which was an interpretation of the Books of Genesis and Exodus. He later used these two collections of material as the basis for more systematic accounts of his ideas. These later books include *Heaven and Hell*, *Divine Love and Wisdom*, *Divine Providence* and many others which together constitute the third period in his philosophic thought. It is only possible here to summarise this very briefly.

According to Swedenborg, all things are connected with one another by correspondence. There is nothing in the created universe which does not correspond to something in Man, both to his affections and thoughts and also to the organs and viscera of his body. In the latter case the correspondence is with the functions of those organs and viscera. In the body, form and function are inseparable. The functions of the organs cannot be conceived without forms; one cannot think of sight without the eye or of respiration without the lungs. In the same way, when it is said that mental processes correspond to the brain or to the heart, it is the



functions of those organs to which the processes of the mind correspond. It is use or function which precedes the organ and adapts it to itself and not vice versa.

Representations are said to be images in the natural world of spiritual or mental realities. Heaven represents both the concept of the human social organism as divine and the human mind as a whole. Swedenborg calls this the Grand Man. The individual mind is a heaven in miniature. In the mind, there are three spheres or heavens, each one higher or more interior than the previous one, corresponding to three ways of thinking. In the highest and innermost sphere, thought is from ends and is wisdom; there is a decrease in wisdom as thought becomes more exterior. In the next sphere, thought is from causes and is intelligence. In the lowest and outermost, it is from effects and is knowledge. These three degrees in heaven, or ways of thinking, are called celestial, spiritual and natural degrees.

In the natural degree to which Man is born, he acquires knowledge and so becomes intelligent. He is elevated by knowledge to the second degree which is opened to him when, through reason he knows truth and goodness. The third degree is opened only if he applies goodness and truth to life. Thus the application of wisdom to life is the function of the inner mind and the goal of the human race.

According to Swedenborg, the categories of space and time apply only to the world of nature, not to the heavens. Distinctions between and within the heavens are differences in ways of thinking. These distinctions correspond to distinctions of space and time in nature, but in the mind they are differences of state. Those who are in a similar state of mind are said to be close to one another and those in dissimilar states remote. Changes of state correspond to movements in heaven; such movements in the world of ideas also correspond to the circulation of various substances and fluids in the body.

Pervading the whole heaven or human mind, there are two kingdoms: the will and the understanding. In the body they correspond, as we have seen, to the heart and the lungs. Each rules, as it were, throughout the body; the one by circulation and the other by respiration. The pulsation of the heart corresponds to the will, and the respiration of the lungs corresponds to the under-

standing. The body represents the co-functioning or unity of will and understanding; likewise the mind, when will and understanding are united, respire as one man and so do individuals in society. Thus the correspondence between the unity of the will and understanding on the one hand and the heart and lungs on the other is a general representation of organism.

Within the organism each of the members and parts correspond to particular qualities. Swedenborg describes how in the Grand Man, the societies in the head excel in every good; those in the breast live in charity and faith; those in the eyes are gifted with understanding; those in the ears with attention and obedience; those in the nostrils with perception; those in the mouth and tongue with wise discourse; those who are in the kidneys are in possession of truth which examines and separates and corrects; those in the liver, spleen and pancreas are skilled in the purification of good and truth in various ways.

In the organism of his mind, Man also has memory. He has an external memory which belongs to the external or natural man and an internal memory which corresponds to his spiritual man, or inner mind. Everything which he has ever thought, willed, spoken, done or even heard is inscribed on the limbs and organs of this internal man to which the organs of his body correspond. A man therefore writes his whole life on his physique and this can be interpreted in the light of heaven, or the inner mind, as if read from a book. A deed is only the effect of the will and thought which live within it as its soul. Acts differ from one another according to the motive from which they are done.

Every action can thus be seen from two points of view; the outer, which is perceived with the bodily senses and the inner which is perceived by the inner senses of the mind. Inner perception is concerned with distinguishing the thought and will which an action expresses. This inner perception sees all actions in the light of heaven, which is to say, in relation to the whole social organism. If after bodily death, Man had perception it would be of the nature of inner perception; that is, it would only be concerned with inner significance, or with the thought and will which an act embodies. In Swedenborg's writings, the life after death corresponds also to life in this world, but to this life seen from the view point of the inner mind. The inner mind is that sphere of

wisdom which sees the individual in relation to the whole of society.

The role of the mind in selecting, in making judgments and in separating truth from falsehood is analogous to the whole process of digestion in the alimentary tract. The reception of the food by the lips; the chewing and tasting in the mouth; the rumination and digestion in the stomach; the extracting in the intestines; the final rejection and expulsion of that which is unacceptable—all these are paralleled by the processes of the mind. The food loses its identity and dies in the stomach. But the animal, vegetable and mineral kingdoms have their origins in the infinite energy of the universe. That which dies in the food resurrects into immortality in human thought.

The entry of the individual into society also corresponds to the digestion and assimilation of nutriment. What is agreeable to the physical organism is selected by the inner senses and what is disagreeable is rejected. In the Grand Man, heaven is the inner mind and hell is the natural mind when it is turned away from heaven; Man's rational mind is the place where his freewill to select or reject operates. In Swedenborg's terminology, Man comes after death into an intermediate place, or state of mind, which is between heaven and hell. This intermediate state is like a forum or place where all are assembled. In the body the stomach corresponds to that state. Every man comes there and is prepared, according to his inner life, for heaven or hell; either to become flesh and blood or excrement. In this life, society and social life is that place.

The face of Man's spirit or inner mind differs greatly from that of his body. The face of his body is derived from his parents, but the face of his spirit is derived from his affections. In what Swedenborg calls the other life—namely the inner life—no one is allowed to pretend to affections which are not his own. Everyone is said to be brought to such a state that they say what they think and show their real will by their looks and gestures. Thus everyone is made to appear outwardly such as he is inwardly. First the outer mind is disclosed. When the outer appearance is taken away it becomes evident what is the real character of each. What appears to be rational in the world now appears as insanity. What a man wills and thinks without the restraints of society reveals the state of his inner mind.

The discovery of an individual's real character by his fellows has its parallel in the digestive process. His treatment is gentle at first as food is softly touched by the lips and afterwards tasted as to its quality by the tongue. The tongue corresponds to those who delight to perceive new varieties of goodness and truth and are eager to convey their pleasure to others who will be enriched by these qualities. The interior minds, even of good men, must be consciously opened and their real purposes disclosed, as the outer skins of grains and fruits are broken up in the mouth. If hard morsels of food are discovered they are either crushed by the pressure of the teeth or spewed out. The teeth correspond to the gates of pearl which, in mythology, guard the way to heaven and hell. None are received whose quality is not first known by these guardians.

The processes in the stomach correspond to the disciplines to which men subject one another in their life. The habits of speech and action by which a man presents himself to society are separated from him as, in digestion, the cell walls of foodstuffs are dissolved and the contents released. Some men can be admitted to the social organism at this stage. The greater number need further preparation. The measures which correspond to the functions of the intestines are increasingly severe and those in society who persist in falsity and evil endure various chastisements and torments. So long as they resist the efforts of their fellow men they cannot be introduced into heavenly societies. There are however societies which correspond to the walls of the intestine. They are those who take pleasure in correcting and punishing, but do so from justice and for the sake of reforming others and of protecting the good. Thus all human qualities have some functional value; only those individuals are rejected who refuse to disclose their real will.

A man's function in the Grand Man is determined by his love which comes from his will and thus from his very nature. He learns to perform this function through his rational mind, and everyone is thus educated throughout his life. However, the natural mind can be separated from the celestial and spiritual and turned towards hell. Whatever is agreeable to a man's love feels to him like freedom, and what is contrary to it feels like constraint. As man has freedom, he cannot be led and taught otherwise than according to what he himself will receive. Those who receive

instruction are carried to their places by paths which correspond to the channels of the body leading to the bloodstream. Those who do not, and who cannot be accepted, are separated from the social organism as excrement is from the human body.

Man is the cause of his own evil; evil in Man is hell within him. Since it is he who is the cause of his own evil, it is he who casts himself into hell. Every evil brings its own punishment; they are inseparably connected as cause and effect. Those in hell punish one another. Everyone in hell desires to rule over others, to be exalted above them and to make them the objects of his vengeance and cruelty. Those who refuse to submit rebel and are tormented; and so on continuously. Man enters hell of his own accord and the indulgence of his self-seeking desires and love of destruction appears to him as freedom. As the whole of heaven is in human form, so the whole of hell can be represented in the form of a devil or monster. But those in hell appear so only when seen in the light of heaven; for to one another those in hell appear like men. In other words, evil looks like good to those who have chosen it. For this reason hell is said to be in thick darkness.

According to Swedenborg, the relation of heaven to hell is that of two opposites acting against each other. Qualities appear valuable or the reverse according to the standpoint from which they are viewed. Thus quality and degree are only known in relation to their opposite. The food which Man takes in is first destroyed by digestion before it is rebuilt. In the same way the values of Man's natural mind are judged as false when seen in the context of the social organism. Man is his own judge and the monsters and demons of hell are his assessment of his natural self.

In recognising Swedenborg's achievements as philosopher, one must also pay tribute to his endurance. He spent the last 30 years of his life in this psychological study of his own inner experiences. He was deeply concerned with the question of evil in relation to Man's freewill. Paradoxically it is Man's self-seeking desires which are the very basis of his freewill. They correspond in the human sphere to the instincts by which an animal builds up or reproduces its own form. The instinctive powers of self-determination operate through the senses, and select from outside only what is suitable for that organism and reject everything else. The organism creates its own image by instinct. Man, if he chooses to do so, has the

power to create society in his own image. His creation is an act of freewill.

In developing mind and freewill, Man has lost the sense of organic form and connections. The concept of the Grand Man, as a pattern or idea, corresponds in the human mind to that self-determining power of creation in the physical organism. Man's freewill consists in his freedom to choose whether or not he will unite his will with his understanding and act in a manner contrary to his natural self. In this context, Swedenborg puts the divine as the opposite of the natural.

The creation of the Grand Man as an earthly society depends on Man's freewill at some particular time in history. There is, however, another sense in which the Grand Man exists and has always existed. After death a man has no freewill, but in the world organism of men's minds his ideas and actions survive and have effect. Their resurrection and fulfilment may happen years or centuries later. In the memory of mankind certain men are recognised for the great services or dis-services which they have done for the human race. It is the world organism of humanity which judges and evaluates their actions and gives them immortality.

Swedenborg was not accepted or recognised in his own day. He was even tried for heresy by the theologians. Today it is possible that people might well accept the notion of the human organism as the basis of their religious ideas of heaven and hell, of God and the devil. What is more doubtful is whether scientists would reconsider critically the idea of teleology—that is—of purpose in the universe. Science at present works in the realm of what Swedenborg calls the natural mind; the sphere of effects which the mind analyses and separates from their connections. This analytical approach of science and its result in demythologising the universe has been a necessary step for human thought. Before the human mind can re-create the world, it has, as it were, to destroy it first. But creation without goal or purpose is meaningless. On what basis is it possible to decide what material is useful and what merely excrement? If the concept of organism is accepted as a universal pattern, then synthesis can begin of all knowledge and sciences on the basis of their relation to human society. This synthesis would be the function of philosophy.

Swedenborg's view of human life and the life of the universe as a miraculous physiological process gives Man a special position. Man is the end or goal of finite creation. For thousands of years, as a religious myth, Man has conceived in his mind the notion of a divine society in heaven. This society is a reflection of his own organism. Man's goal now is to give birth to this social order to which he has for so long aspired; to translate divine values into social ones and to make social life the incarnation of human wisdom.



M



ПБ19 2221



COBISS ©

Published by
New Atlantis Foundation
Norfolk Lodge
Richmond Hill · Surrey
1974

Printed by
Dimbleby Printers Limited, 13/14 King Street, Richmond, Surrey